The Khecarīvidyā of Ādinātha: A Critical Edition and Annotated Translation

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This thesis contains a critical edition and annotated translation of the Khecarīvidyā of Ādinātha, an early haṭhāyogic text which describes the physical practice of khecarīmudrā. 31 witnesses have been collated to establish the critical edition. The notes to the translation adduce parallels in other works and draw on Ballāla’s Brhatkhecarīprakāśa commentary and ethnographic data to explain the text.

The first introductory chapter examines the relationships between the different sources used to establish the critical edition. An analysis of the development of the text concludes that its compiler(s) took a chapter describing the vidyā (mantra) of the deity Khecarī from a larger text to form the framework for the verses describing the physical practice. At this stage the text preserved the Kaula orientation of the original work and included verses in praise of madirā, alcohol. By the time that the text achieved its greatest fame as an authority on the haṭhāyogic practice of khecarīmudrā most of its Kaula features had been expunged so as not to offend orthodox practitioners of haṭhāyoga and a short fourth chapter on magical herbs had been added.

The second introductory chapter concerns the physical practice. It starts by examining textual evidence in the Pali canon and Sanskrit works for practices similar to the haṭhāyogic khecarīmudrā before the time of composition of the Khecarīvidyā and then discusses the non-physical khecarīmudrās described in tantric works. There follows a discussion of how these different features combined in the khecarīmudrā of the Khecarīvidyā. Then a survey of descriptions of khecarīmudrā in other haṭhāyogic works shows how the haṭhāyogic corpus encompasses various different approaches to yogic practice. After an examination of the practice of khecarīmudrā in India today the chapter concludes by showing how the haṭhāyogic khecarīmudrā has generally been the preserve of unorthodox ascetics.

In the third introductory chapter are described the 27 manuscripts used to establish the critical edition, the citations and borrowings of the text in other works, and the ethnographic sources.

The appendices include a full collation of all the witnesses of the Khecarīvidyā, critical editions of chapters from the Matsyendrasambhitā and Hatharāmatvula’s helpful in understanding the Khecarīvidyā, and a list of all the works cited in the Brhatkhecarīprakāśa.
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Introduction

The Khecarīvidyā is a dialogue between Śiva and his consort, Devī. It calls itself a tantra (1.16) and consists of 284 verses divided into four pātalas. In manuscript colophons its authorship is ascribed to Ādinātha, the first of the gurus of the Nātha order, who is usually identified with Śiva. The first pātala (77 verses) starts with praise of the text itself, followed by a coded description of the khecarīmantra and detailed instructions for the key physical practice of the text. This practice is called khecarīmudrā and involves the freeing and lengthening of the tongue of the yogin in order that it might be turned back and upwards above the soft palate to break through the brahmadvāra, the door of Brahmā, so that the yogin can drink the amṛta, the nectar of immortality, which is stored behind it. The second pātala (124 verses) describes the different kalās in the body where amṛta is stored, the rewards to be gained from accessing the amṛta in these kalās, and how to cure the problems that may arise in the course of the practice. The third pātala (69 verses) describes practices involving the insertion of the tongue into the abode of Brahmā and the raising of Kundalinī, in order to flood the body with amṛta and defeat death by temporarily or permanently leaving the body. The short fourth pātala (14 verses) describes herbal preparations which can effect various magical results (siddhis) for the yogin.

The Khecarīvidyā is the source of four verses in the Ṣaṭapradīpikā, and of all 49 ślokas of the second adhyāya of the Yogakundalyupaniṣad. It is cited by Nārāyaṇa in his commentaries on 52 atharvan upaniṣads and is quoted in the Gorakṣaśiddhānta-saṁgraha, a seventeenth-century anthology of passages connected with Gorakṣanātha, who is said to be the original teacher of hathayoga. The Mātyendrasaṁhitā, an east Indian collection of hathayogic and tantric lore associated with Mātyendranātha, who is claimed by the Nātha school to have been Gorakṣanātha’s guru, has among its 55

1See e.g. Ṣaṭapradīpikājyotsnā 1.1.

2The compound khecarīmudrā is in fact used at just two places in the Khecarīvidyā: 2.82a and 3.54a. At the first occurrence it refers to the physical practice, while at the second it seems to refer to the result of the sum of the practices described in the text. Elsewhere the physical practice is called simply abhyāsa, “the practice”.

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patālas all four paṭalas of the Khecarīvidyā. The Khecarīvidyā was thus regarded as an authority on ṣaṭyayoga and associated with the Nāṭha order of yogins.¹

The terminus a quo of the Khecarīvidyā is the date of composition of the Vivekamārtanda, a work mentioned at Khecarīvidyā 1.14 cd.² Vivekamārtanda (or ‘mārtanda) is one of the many names by which the work now usually known as the Gorakṣāṣṭaka

¹This association with the Nāṭha order is almost certainly a retroactive attribution. There is little in the text that connects it with any specific tradition, apart from general evidence of roots in Kaula tantrism. It does not contain a systematic description of its yoga, nor does it call its yoga ‘having six ancillaries’, or aṣṭānga, “having eight ancillaries”. It contains no statements of its ontological standpoint. Other than the manuscript colophons there is nothing to link it with Nāṭha. The four tantras mentioned in the text (see footnote 1) help little in locating it within a specific tradition. The Vivekamārtanda was itself probably attributed to Gorakṣanātha some time after its composition (see footnote 6). The mention of a Jājaśambaratantra in the Kularatnoddyotatantra (see footnote 18) and the Khecarīvidyā’s use of the system of six kāras found in texts of the Paścimāṇya cult of Kubjikā suggest a possible link with the latter. M atṣendrasamhitā 44.27 describes a tāpamānmāyam auttaraṃ paścimānmāyam: “this [that I have taught] you is the supreme higher tradition, consonant with/following the western [tradition]”, and M atṣendrasamhitā 18.67a–68b describes all Yoginis and Siddhas as kubjēvaraprabhā, “resembling Kubjēvarā”. Members of the cults connected with the M atṣendrasamhitā and the M aḥākālasamhitā, the two works with which the Khecarīvidyā is most closely linked, add the suffix -āṇanda to their initiatory names (M aSam 17.57; JHA 1976:5). This suffix is rarely found in the names of Nāṭha yogins but is added to the names of Kaula initiates. See Tantrāloka viveka 29.42 and, for the cult of Śrīvidyā, Nīlotosa 3.37, 1.1–3. The names by which the goddess is addressed in the Khecarīvidyā are common in Kaula and Vidyāpītha Śaiva texts. Thus viravandita (KhV 2.18, 2.110) is found at MVUT 3.28, 3.58, 7.4, Tantrasadbhāva (NAK 5.44f) 9.199, Picumata (NAK 5.370) 56.87, 56.89, 8.54, JRY 4.2461, KMT 6.48 etc.; kulēkari (KhV 2.124) occurs many times in the Kubjikāmatatatantra. I am grateful to Professor Sanderson for providing me with these references.

²This terminus a quo is 1953, under the heading “M aḥākālayogaśāstra: Khecarīvidyā by Ādivinātha”, and it is not published so far as it is known and a critical edition is being presented for the first time. It has not been possible to find out whether this edition was in fact ever presented or published. Bouy (1994) noticed the borrowings from the Khecarīvidyā in the Hāṭhapradīpikā and Yogakuṇḍalyupanisad; it was his pioneering work that first drew my attention to the text. White (1996:169–170) gives a synopsis of the text and Rošu (1997:429 n.40) mentions it in passing.³

³Four other works are mentioned at 1.14c–15b. Because of variants among the witnesses and a lack of manuscripts of the works mentioned, establishing their identities is difficult, and establishing their dates even more so. See the notes to the translation for further details.

The date and place of composition of the text

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A h o m e t a k a
The Khecarīvidyā has been called.⁶ No internal references allow us to establish a terminus a quo for

⁶Bouy (1994:18) lists the names by which this text has been called: Goraksapadhati, Gorakṣasamhitā, Gorakṣatāta, Gorakṣatātakar, Gorakṣayogasatra, Ṣaṭhāyoga, Ṣaṭhāyogagorakṣatātakar, Jñānaprakṣātātakar, Jñānaṣatakar, Muktisopana, Vivekamārtanda, and Yogaṁārtanda. (I have not included the following titles from his list: Ṣaṭhāyogaṁtāmaṇi, Yogaṁtāmaṇi and Yogasagara. These are reported by Briggs (1989:256) as names by which the Gorakṣatātakar is referred to in its commentary in his manuscript P, but are probably no more than honorific ways of referring to the mūla.)

A text called Vivekamārtanda and attributed to Viṣvarūpadēva has been edited and published in the Trivandrum Sanskrit Series (No. 119). It is a work in six prabhodha, the last of which, entitled Yogaśādha, closely matches the text of the Gorakṣatātakar as edited by Nowotny. This sixth chapter has also been edited, as the Vivekamārtanda, in the Gorakṣagranthamālā series (GGM 75) from a copy of a manuscript in Jodhpur (M M SL No. 2027) which consists of the sixth chapter alone. Only in this chapter is the practice of Khecarīmudra described, so the reference in the Khecarīvidyā cannot be to any of the other five prabhodhas. In the present state of research, it cannot be definitively stated whether the first five prabhodhas were composed and prefixed to the already extant sixth, or whether they were all composed together, with the sixth becoming more popular and attaining a life of its own. Bouy (1994:21) and Kuvalayananda and Shukla (1987:14–15) prefer the former hypothesis.

Nowotny has edited the Gorakṣatātakar from four manuscripts, the oldest of which is dated samvat 1791 (1733–134 CE). There is a manuscript in the Oriental Institute Library, Baroda (accession number 410) whose colophon reads iti śrīgorakṣadaviracito vivekamārttandh samāptah. The text of this manuscript corresponds closely to Nowotny’s edition of the Gorakṣatātakar, although it omits 24 verses found in the edition, including verse four, in which the work calls itself Gorakṣatātakar. Another manuscript of the Vivekamārtanda in the Oriental Institute Library, Baroda (accession number 381), which is undated but appears to be old, also transmits a work that closely matches Nowotny’s edition of the Gorakṣatātakar. In Garote and Bedekar’s Descriptive Catalogue of Yoga M manuscripts (1989:356–357) the “Additional Particulars” section for M S No. 8047 in the Jodhpur Oriental Research Institute, entitled Vivekamārtanda and dated samvat 1879, reads “It is Gorakṣatātakam.” In the Gorakṣadīdhāntasamgraha, which can be dated to the seventeenth century (Bouy 1994:19), there are four quotations from a text called Vivekamārtanda all of which can be found in Nowotny’s edition of the Gorakṣatātakar.

In Garote and Bedekar’s catalogue (1989:44–59), of 62 manuscripts called Gorakṣatātakar and 7 called Gorakṣasamhitā, the oldest dated manuscript was written in 1696 CE (Varanasi Sanskrit College M S no. 3759).

This evidence indicates that the work now generally called the Gorakṣatātakar was known as the Vivekamārtandha before the seventeenth century. This seems a more fitting name for a text which in its shortest available complete form consists of 157 verses (Kuvalayananda and Shukla 1987:7). Recensions of the text consisting of a hundred or so verses do exist, but are clearly incomplete. Briggs (1989:284–304) presents a version of the text having consulted two manuscripts, one from Poona (presumably M S Pk of Nowotny’s edition) and the other from Benares, as well as a printed edition entitled Gorakṣapadhati which consists of 200 verses (ibid.:246–257). It would appear that the manuscripts transmit only 101 verses since that is the length of the text Briggs produces. The edition he presents names the six ancillaries of yoga at verse 7, but stops half-way through the description of the second ancillary, prāṇāyāmā, at verse 101. Kuvalayananda and Shukla’s 1981 edition of the Gorakṣatātakar also consists of 101 verses. There is a different text called Gorakṣatātakar which is complete in 100 verses. This unedited work was used to compile the first chapter of the Yogaśūdha upanisad; see Bouy 1994:40. It is perhaps through confusion with this work that the Vivekamārtanda came to be known as the Gorakṣatātakar. Bouy (1994:20–24) notes in detail other concordances between the Vivekamārtanda and the different recensions of the Gorakṣatātakar but does not remark on the diachronic nature of the shift of name from Vivekamārtanda to Gorakṣatātakar.
the Vivekamārtaṇḍa, so its mention in the text is not especially helpful in dating the Khecarīvidyā. As noted by Bouy (ibid.:15 n.30), two verses of the Vivekamārtaṇḍa are cited without attribution in the Śāṅgadharapaddhati, a lengthy anthology of verses on a wide range of subjects. This establishes a terminus ad quem for the Vivekamārtaṇḍa of 1363CE (Sternbach 1974:17).

The terminus ad quem of the Khecarīvidyā is the date of composition of the Ṭhāthapradīpikā which, as mentioned above, borrows four śokas from the Khecarīvidyā. The Ṭhāthapradīpikā is an anthology of passages from various texts.8 The four borrowed verses are not found in any work other than the Khecarīvidyā, so one can be confident that the Ṭhāthapradīpikā has borrowed from the Khecarīvidyā and was therefore composed after it. Bouy (1994:81–85) summarises earlier attempts at dating the Ṭhāthapradīpikā and, adding further evidence, draws his own conclusion. He identifies at least eleven of the works from which the Ṭhāthapradīpikā borrows does not help him since none of these works have themselves been satisfactorily dated. He sees the lack of a reference to the Ṭhāthapradīpikā in Mādhavaś Sarvadāraṇanagragha as strong enough evidence to claim that the date of composition of that work (the second half of the 14th century) is the terminus a quo of the Ṭhāthapradīpikā.9 The terminus ad quem of the Ṭhāthapradīpikā is established by a manuscript of Mummadideva Vidvadācāryas Śamsārataraṇi in the collection of the Maṭha of the Śaṅkarācārya of Puri.10 The

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A new edition of the Vivekamārtaṇḍa, drawing on the large number of variously named manuscripts of the text that exist, would make an important contribution to the study of the historical development of hathayoga.

8 SP 4374 = VM 7. SP 4418 = VM 59. SP 4372–4419 contains verses from various works on yoga (the edition has ete yogāstrebhyah after verse 4419) and describes the first of two types of ṭhāthayoga, which is said to have been practised by Gorakṣa, as opposed to the second type, which was practised by the sons of Mākanda (SP 4372). Over half of the other verses of this passage are from the Dattātreyayogasāstra.

9 Bouy (1994:82) has shown that the H P borrows from the following texts: the Vivekamārtaṇḍa, the original Gorakṣasātaka, the Vajrāhamsātimtā (Yogakāṇḍa), the Dattātreyayogasāstra, the Amaṇaughaprabodha, the Khecarīvidyā, the Yogabija, the Amanaskayoga, the Candrāvālakṣaṇa, the Utarāra, the Laghu-yogavāshta and possibly also the Śivasamhitā. To these can be added the Kaulajñanaranirṇaya (KJN 3.2C–3B = H P 4.33) and possibly the Kulacūḍāmāṇitātraṇa (a half-verse from which is cited in Kṣemarājaś Śivasārāvimarṣini ad 11.5 and found at H P 3.33ab).

10 The absence of a source text or textual parallels for H P 3.22–36 suggests that this passage on the hathayogic śuṭkarmas may have been composed by the compiler of the text. I have been unable to find references to similar practices in tantric works. These cleansing techniques, which may have been developed from medical practices, are thus probably a unique feature of hathayoga.

11 This evidence is not conclusive. The Sarvadāraṇanagragha often relies on only a limited number of texts of a given discipline. (I am grateful to Dr. Dominic Goodall and Dr. H Arunaga Issacson for pointing this out to me.)

12 Gharete and Bedekar (1989:438–9) list a manuscript of the H P in the collection of the Sanskrit University Library, Varanasi (No. 30109) which is dated 1553. Bouy (1994:84 n.357) understands this to mean Śamvat 1553 which seems odd since elsewhere Gharete and Bedekar indicate when a date is Śamvat. Perhaps Bouy has seen the university catalogue, which I have not. He concludes that if the date is correct "on pourrait fixer le terminus ad quem de la H P en 1496".
The Khecarīvidyā manuscript is described by Mitra (1886:301) and the work, which is a commentary on the Laghuuyogavāṣṭha, has been edited by V.S. Panasikara. In it the Ṣaṭhāpradīpikā is cited seven times and mentioned by name at five of the citations. The Puri manuscript is dated samvat 1581 (1524 CE). This manuscript is described as “incorrect” and “corrupt” by Mitra which leads Bouy to infer that the Ṣaṭhāpradīpikā “nes aurait être postérieure au xvème siècle”. He concludes “Dans l’état actuel des connaissances, il y a tout lieu de penser que la Ṣaṭhāpradīpikā est une anthologie qui a été composée dans le courant du xvème siècle”.

In the light of this evidence we can say that the Khecarīvidyā was probably composed before 1400 CE.

About the place of composition of the text, nothing definite can be said. Its witnesses are found all across the subcontinent, from Jodhpur in the west to Calcutta in the east, and from Kathmandu in the north to Pondicherry in the south. The possibility of an eastern origin is hinted at by the superiority and greater age of the readings found in the manuscripts of the Matsyendrasamhitā which was itself probably composed in the Bengal region.²

The Witnesses of the Text

The witnesses of the Khecarīvidyā fall into four groups:²²

- The Khecarīvidyā manuscripts.
  Twenty-two manuscripts form a discrete group on account of their similarity. Their sigla are: S, NW, MK, K (− subgroup α), JK, VK, PJ, FK, K, C (− subgroup β) and JJ, W, RB (− subgroup γ). In the following pages these witnesses are referred to collectively as “the KhV manuscripts”. The edited text as presented corresponds most closely to the text as found in these witnesses.

- The Matsyendrasamhitā manuscripts.²³
  Three manuscripts of a text entitled Matsyendrasamhitā have been consulted. Their sigla are AJ, and they are referred to collectively as “the M aSaṃ manu-

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²About the origins of the M aSaṃsamhitā, see p.8. We can also perhaps discount the possibility of the Khecarīvidyā having been composed in the modern Ṣarī- ṣaḥi-speaking region, on account of the absence of any of the esoteric physiological terminology used in the texts composed in that region at about the same time as the composition of the Khecarīvidyā, i.e. Jñānadeva’s Abhangaṃāla and Lākhotā, and the Siddhasādhāntapaddhatī. See footnote 241 for more details.

²²Detailed descriptions of the individual sources consulted to establish the critical edition of the Khecarīvidyā (including its citations in other works) can be found on pp.54–76.

²³I am grateful to Dr. Harunaga Isaacson for first drawing my attention to the Matsyendrasamhitā. He lent me Dr. Debabrata Sensharma’s transcription of the first 20 ṣaṭalas as found in witness A.
scripts", or as the group $\mu$.\textsuperscript{14} Verses 14.1-17.1 of the Matsyendrasamhitā correspond to the first three pātalas of the Khecarīvidyā, while Matsyendrasamhitā pātala 28 corresponds to Khecarīvidyā pātala 4.

- **G**
  Witness G is a palm-leaf manuscript written in Grantha script in the collection of the Institut français de Pondichéry. Entitled Khecarīvidyā, it is missing its first two folios and starts at the edition's 1.20a. It has no pātala divisions and does not include pātala 4.

- **UT**
  Witness U is the Yogakundalyupaniṣad. The 49 śokas of its second adhyāya are all found in the first 64 śokas of the first pātala of the Khecarīvidyā.\textsuperscript{15} Witness T, like U, stops at what is 1.64b in my edition of the Khecarīvidyā, but it has the 14\frac{1}{2} śokas that the upaniṣad omits.

On the next page is a stemmatic diagram of the relationships between the witnesses. In this diagram, only the positions of the witnesses themselves represent definite historical facts; the remaining nodes and the lines are conjectural, and no attempt has been made to indicate contamination between the witnesses and witness groups.

\textsuperscript{14}The abbreviation MaSam has been used to avoid confusion with MS meaning "manuscript".

\textsuperscript{15}Bouy (1994) has shown how an anonymous South Indian Vedāntin used various hathayogic works to expand already existing texts, and create some anew, in order to establish a corpus of 108 upaniṣads. Thus the first pātala of the Khecarīvidyā acquired the status of an upaniṣad.
The four manuscript groups are now examined in detail.

**The KhV manuscripts**

The twenty-two KhV manuscripts present similar versions of the text but can be divided into three distinct subgroups which I have called α, β and γ. See for example the list of siddhis given at 1.75cd (this verse is omitted in G):16

\[ \text{padukākhadgavetālaśddhirdrayamanaḥśilāḥ ||75||} \]

Of these three subgroups, α is perhaps the best, sharing the most readings with µ and G (which often preserve the best readings—see below). β is the largest and least homogeneous subgroup while γ is the most idiosyncratic. The subgroups themselves can be further divided. Thus K and K, are called α. The rest of α, i.e. N, W, and M, make up α, which is in turn further divided because of the close similarity of N and W, (−α.). J, J, V and K, make up β, on account of their similarity while in γ, B is distinct on account of its corrected readings, leaving γ, (−J, J, W, and R) which contains γ, (−J, and J.). Because of extensive contamination between and within the subgroups it has not been possible to use stemmatic analysis to decide which readings to adopt.17 The KhV manuscripts are divided into sub-groups in order to make the apparatus less cluttered.

The text as presented in the Brhatkhecarīprakāśa (witness S) is derived from witnesses in the tradition of groups α and β. Several times in his commentary Ballāla gives alternative readings and these can all be found among the witnesses of the two groups.

**The Matsyendrasamhitā manuscripts**

The Matsyendrasamhitā is a long treatise in 55 pañcalas on Kaula ritual and yoga. It is ascribed to Matsyendranātha, the second in the traditional list of gurus of the Nātha order,18 with which the Khecarīvidyā is usually affiliated.19 As far as I am aware, the Matsyendrasamhitā is neither mentioned nor cited in any other works.20 Evidence

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16 It is of course only through conjunctive errors that one can confidently establish that witnesses share a hyparchetype (Vasudeva 1999:xxiv). The many such errors that support the division of the witnesses of the KhV are not listed here. The interested reader is invited to consult the full collation.

17 On the evidence of this contamination see page 19.

18 See e.g. HP 1.5.

19 On this affiliation see footnote 3.

20 A Śivamatsyendrasamhitā is mentioned in the margin of f.5r of the Brhatkhecarīprakāśa (witness S).
helpful in dating the text is scant. The mention of cannabis (śiddhimūlikā) in pāṭalas 29 and 39 suggests that the text as we have it was compiled in eastern India after the advent of Islam in that region. However, as I shall show below, parts of the text (probably including pāṭalas 29 and 39) were added to an earlier original core. The layers of narrative in the text are rather complex—it is a dialogue between Śiva and Pārvatī which was overheard by Mātsyendranātha while in the belly of a fish and which he then told to an unnamed Cola king who had it written down. As a result there is some confusion in the vocatives found in the text, and one cannot always be sure who is talking to whom. The Khecarīvidyā as a dialogue between Śiva and the goddess fits neatly into the didactic section of the text but appears not to be part of the original layer. At the beginning of the Mātsyendrasamhitā when Pārvatī asks Śiva for instruction in sāṃbhaṇavyāga she lists the subjects about which she wants to know. These subjects correspond closely to the subject matter of pāṭalas 2–7 and 22–38, and she does not mention Khecarīvidyā. The inclusion of the Khecarīvidyā causes some internal contradictions in the text: for example, a hand-gesture khecarīmudrā neatly into the didactic section of the text but appears not to be part of the original layer. At the beginning of the Mātsyendrasamhitā when Pārvatī asks Śiva for instruction in sāṃbhaṇavyāga she lists the subjects about which she wants to know. These subjects correspond closely to the subject matter of pāṭalas 2–7 and 22–38, and she does not mention Khecarīvidyā. The inclusion of the Khecarīvidyā causes some internal contradictions in the text: for example, a hand-gesture khecarīmudrā unlike

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21 I am grateful to Professor Sanderson for reproducing for me part of a letter on this subject that he wrote to Professor Wezler in 1994. He concludes "The literature of the bhang-drinking Kaulas appears to be from eastern India. As to its date, I know no evidence that it predates the establishment of Islam in that region". See also M. E. J. Richardson 1989.

22 Even's request is found at 2.5–11b. The following is an edited version of witness A f. 7r1–8:

dehaśuddhi katham deva katham śād āsanakramāḥ |
prāṇāyāmaḥ (h) katham prakṛtaḥ pratyāhāraḥ (h) katham bhavet ||5||
katham śa dhāraṇā yoge dhānāyogāca kidṛśaḥ |
katham śrīkundaliniyogam trilīṅgārcāpi kidṛśa ||6||
kāṇi kṣetrāṇi dehe śmin kāṇi tīrthāṇi śaṁkara |
sarvasanānādhiṣṭanāḥ kah parah paramēśvara ||7||
kāhy aṣamādhiṣṭanāḥ kih ca deva rājaṇām |
katham śat pādukāṢiddhiḥ (r) dehaśuddhiḥ katham bhavet ||8||
vētālasaṣṭiḥ ca katham kāpalaṣya ca sādhanām |
katham aṁjanaśaḍḍhiḥ (h) śad yakaṁśiṣṭiḥ dhīra eva ca ||9||
aṁmādi katham deva yoṅginiṁdaṇaṁ katham |
etāṁy eva tathāyāṇi bhavatā sūcitaṁ ca ||10||
tāṇi sarvāni mehruḥ viṣṭāreṇa mahāśvara |

7: śānaḥ em.; śēna ca. śāna ca. paramēśvara em.; paramēśvara. cod.
8a kāhy em.; kāy. cod. • prayogāṇi ] em.; prayogāṇi. cod. 8b ca deva ] em.; cid eva. cod.
10c etāṁy em.; etāṁy ca. 10d bhavatā ] em.; bhavatā. cod.

Dehaśuddhi, āsanakrama, prāṇāyāma, pratyāhāra, dhāraṇā and dhānāyoga are described in pāṭalas 2–7 respectively. Kundalinīyoga and the lingātraya are described in pāṭalas 22 and 23. Pāṭalas 26 and 27 describe tirthas and kṣetras in the body. Aṣamādhiṣṭanāḥ and rājaṇā are described in pāṭalas 28 (KhV pāṭala 4) and 29. PādukāṢiddhi is described in pāṭala 30. Pāṭala 31 covers vajraśaḍḍhi—i.e. the dehaśuddhi in 2.8d is probably a corruption of vajraśaḍḍhi. Vētālaṣṭiḥ, kāpalaṣṭhāna, aṁjanaśaḍḍhi, yakaṁśiṣṭi, aṁmādi and yoṅginiṁdaṇa are described in pāṭalas 32, 33, 34, 36 and 37 respectively. Thus it seems likely that Māṣāṃ pāṭalas 8–21, 24–25 and 39–54 are additions to the earliest layer of the text.
those described at Khecarīvidyā 2.81–82 or 3.54 is mentioned in the eleventh pāṭala,\(^\text{23}\) and the praise of cannabis as the ultimate drug at 29.1–2 contrasts sharply with its not being mentioned in pāṭala 28 (¬ Khecarīvidyā pāṭala 4).\(^\text{24}\) This evidence suggests that the Khecarīvidyā is a later addition to the earliest layer of the M atṣyendraśaṃhitā. However the Khecarīvidyā does tie in well with the subject matter of the M atṣyendraśaṃhitā, which is a blend of Kaula ritual and hāthayoga. In style and language too the texts are very similar. M atṣyendraśaṃhitā 17.2–18.63 (particularly 17.20c–37b) echoes parts of the Khecarīvidyā and appears to be derived from it: for example 17.24c–31 about the use, protection and worship of the book in which the text is written is very similar to 14.18–28 (= Khecarīvidyā 1.18–28). The M atṣyendraśaṃhitā is not entirely derivative when it covers subjects found in the Khecarīvidyā: parts of its earliest layer are helpful for understanding the Khecarīvidyā. Thus M atṣyendraśaṃhitā pāṭala 27 covers in greater detail the practices described at Khecarīvidyā 2.72–79.\(^\text{25}\)

Many of the readings found in \(\mu\) are different from, and often superior to, those of the other Khecarīvidyā witnesses. Their superiority can be seen at 3.2.4a where we find prapibet pavanam. yogin “the yogin should breathe in air”. Only \(\mu\) has the reading pavanam; all the other witnesses read pañcamama. Similarly at 2.64ab, in the description of the location of the vessel of nectar in the head, only J, and J. read parāmrtaḥgaṭhāhrākapati, “the doorway at the base of the vessel of the supreme amṛta”. For ‘ghaṭā, A reads ‘caṭā, G has ‘ghaṭā’ and the KhV manuscripts have ‘śaṭa’. At 1.22cd, in the instructions for the worship of the text, only \(\mu\) has granthim (em.; granthi codd.) nodgranthayed asya vinā kaulikatarpan, “one should not open the book without [carrying out] its Kaula libation”; for the first pāda G and \(\alpha\) have variants on the unlikely grantham samarpayed asya, S and \(\beta\) retain the negative with granthāmn.

\(^{23}\) 11.1-3 (A f. 30r3–5):

\begin{quote}
atha naivedyam utsṛjjya mukhavāsādi dāpayet |
mudrāś ca daśayet paśu pūjante sarvasiddhaye ||
dākṣeyāṃṣau bhujau devi pariṣṭhante tathābhū띴 ||
ṭarjiṅgihṣāṃ samāṅkante ṣravāṃśāhyame ||||
angusthavu mahāśāī kārayet saralāv api |
esā hi khecarīmuḍrā sarvasiddhipradāyini ||||
\end{quote}

\(10\) utsṛjjya (em.; utsṛjjyaḥ cod. 30 angusthau) (em.; angusthau cod

\(^{24}\) In footnote 22 it was noted how M aSaṃ pāṭalas 28 and 29 correspond to D evi’s request to hear about ausadhaprayaṇī. All the other subjects she lists correspond to single pāṭalas, so it is likely that either 28 or 29 is a later addition to the earliest layer of the text. Pāṭala 28 lists various herbal preparations while 29 begins śrīdevy uvāca | sarvaśādhayā (em.; sarvaśādhamayam A) śambho yā parā śiddhimūlikā… This appears to be capping the previous pāṭala and suggests that 28 (¬ KhV pāṭala 4) might be part of the original layer and thus the M aSaṃ may be the source of KhV pāṭala 4. However, the fact that the various different metres in pāṭala 28 are not used elsewhere in the earliest layer of the M aSaṃ argues in favour of pāṭala 29 being part of that earliest layer.

\(^{25}\) Critical editions of M aSaṃ pāṭalas 17,18 and 27 are included in the appendices, on pages 298–307.
tu nārcayed asya while γ has grantham tu cārcayed devi.26 Again, at 3.13a–14b, in a description of Kūṇḍalini, the edition reads:

\[\text{sīncantī yogino deham āpādataalamastakam} | \]
\[\text{sudhayā śārasnigdaśṭayā paramēśvari} ||13|| \]
\[\text{punas tenaiva mārgena prāyāti svapadāṃ priye} | \]

“... sprinkling the body of the yogin from the soles of his feet to his head with dewy, unctuous, cool nectar, o supreme goddess, she then returns by that same pathway to her own abode, my dear.”

For 13cd all the witnesses other than µ have variants on atha sā śārasmīsthā śītalā paramēśvari, “then she, cool [and] sitting on a moonbeam, o supreme goddess”. The particle atha and the omission of sudhayā śārasnigdaśṭayā leave the participle sīncantī with neither a main verb nor anything with which to sprinkle the yogin’s body.

As hinted at in the example of ˚ghat. ā˚ above, µ and G often share readings not found elsewhere and generally these readings are superior to those of the other witnesses. A very clear example of this is found at 1.68. This verse is found only in µ and G and is necessary to make sense of the passage in which it occurs. At 2.37a, µ and G read tatrastham amr.tam. while the KhV manuscripts have the inferior tatra sthāne ‘mr.tam. and tatra sam.sthānam.

So far, the superior variants found in µ (and G) that have been pointed out are simple and obvious improvements to the syntax or meaning of the readings found elsewhere. If we turn to 3.55a–69b, however, the differences become more interesting.27

The passage as found in µ is a Kaula eulogy of mādirā, alcohol. In G and the KhV manuscripts, it has been reducted to make it more palatable to orthodox practitioners of ḫathayoga. Thus µ’s mādirā becomes khecā (see 3.56a, 57a and 65c) and the necessity of alcohol for success becomes the necessity of śivabhakti: mādirāрадhanam at 3.59b becomes mādiyāradhanam; where µ has tatprāśadavihitānām tannindāparacetasām at 3.59cd the KhV manuscripts substitute maś and maś for taś and taś; pūjam sāmytaja mādirīm at 3.60d becomes pūjam sāmytaja māmakīm; vārūṇyā tarpayet at 3.62a becomes bhaktyā sāmtarpayet and so on.28 Other passages in µ were so alcoholic that they had to be omitted altogether (see the entries in the last register of the critical edition apparatus at 3.62b, 3.64b and 3.67c).

G and the KhV manuscripts probably derive from a single archetype, in which the text as it is found in µ was first reducted to remove the Kaula references. There are

26The readings without na may be attempts by redactors to reject Kaula ritual.
27Critical editions of this passage as it is found in µ and G are included in the appendices (pp. 296–7). The number of variants, additions and omissions, and the reordering of the verses make it difficult to compare the different passages by referring only to the apparatus of the critical edition.
28An attempt at expunging a reference to Kaula alcohol practices can be seen at SSP 5.14: Mallik’s edition has jñānabhairavamūrte tu tātpūja ca surādibhiḥ; witness H a has yathāvidhiḥ for surādibhiḥ.
several differences between them, however, and it is likely that their traditions diverged early on in the transmission of the text. In G attempts have been made to alter some of the verses found in μ that are omitted in the KhV manuscripts. Thus at 17.110cd μ has

\[ \text{asāmpūya nibed devi madirām yaḥ sa pāpabhāk} \]

which is found in G as

\[ \text{mām asāmpūya yogena pāpam bhavati nānyathā} \]

and where μ at 113c-114b has

\[ \text{saṃtarpya śvam iśānāṁ devīṁ devāṁś ca sarvasāḥ} \]
\[ \text{tatprasādena labhate śamyagñānam akhanditam} \]

in G we find

\[ \text{saṃtarpya śvam iśānāṁ sarvadevotsavapradām} \]
\[ \text{matprasādena mahatā sarvavijñānavān bhavet.} \]

μ's 17.107ab, asaktah sumahāpūjām yadi kartum ca sādhakaḥ, is found verbatim at G 273ab but is absent from the KhV manuscripts. μ follows this half-verse with kuryād bindvekādānām vā guruvāyāvalambakaḥ, the bindvekādānām vā of which is replaced with ekaikayā devi in G; the KhV manuscripts have this half-verse at 3.67ab but in a different context and replace the offending phrase with ekaikam abhyāsaṃ.

It might well be asked how one can be so certain of the direction of borrowing, especially since, as shown above, the Matsyendrasam. hitāya has borrowed the entire Khecarīvidyā. Several points indicate that μ's version of the passage is the oldest:

- As mentioned above, μ's primacy can be inferred elsewhere in the text from its preservation of good readings not found in the other witnesses, and from its containing a large number of aśa forms that are found corrected in the other witnesses.\(^{29}\)

- Contextually, μ's version seems to fit better. The first three lines of the passage suggest that the section on Khecarī is over.\(^{30}\)

\(^{29}\)Some of μ's aśa forms are listed on page 20.

\(^{30}\)However, KhV 3.69ab (= M aśaṃ 17.115ab) suggests that the topic of Khecarī is not finished until then. Perhaps the madirā passage was an early interpolation in the text. G seems to have attempted to resolve the problem of context by shifting M aśaṃ 17.114cd to before M aśaṃ 17.99c but this only results in further confusion over who is talking to whom.
At 3.61ab, the combination of śrṇa and māḍirīṁ fits better than the KhV manuscripts' incongruous pairing of śrṇa with the unusual form māmakīṁ (G has māṇavaḥ for māmakīṁ).

At 3.62a, μ's vārunyā tarpayed is more natural than the unlikely bhaktyā sāṁ tarpayed of G and the KhV manuscripts.

If one were altering a text, it is more likely that one would omit troublesome passages than insert extra ones. The passage in μ at 17.106c–107d, which is omitted in the KhV manuscripts (apart from 17.107cd which is found slightly altered at KhV 3.67ab), fits well contextually as well as syntactically with the following half-verse while its omission in the KhV manuscripts gives the passage a disjointed feel.31

Analysis of the witnesses of μ indicates that the readings of A derive from those of J, which derive from those of J.32

Manuscript G

As stated above, G and the KhV manuscripts probably derive from an earlier attempt to expunge the explicitly Kaula references found in μ. G often shares good readings with μ that are not found in the KhV manuscripts, and has unique readings that appear to be deliberate alterations. See for example G's ca gurutarpanaṭ at 1.22d, where μ and the KhV manuscripts have kaulikatarpanaṭ.33 G also regularly has good readings not found in any other witnesses and several of these have been adopted in the edition. See e.g. 1.70a, 2.3d, 2.22c, 2.40a, 2.88c, 2.92a. G shows no evidence of contamination with any of the other manuscript traditions.

Witnesses U and T

Bouy (1994) has shown how, in the eighteenth century, a corpus of 108 upaniṣads was compiled in south India. In order to do this, some new upaniṣads had to be put
together and the vogue at that time for the teachings of hathayoga led to hathayogic works being used for the task. The compilers were orthodox vedāntins and tried to keep their compositions within the limits of upaniṣadic and advaita convention. Thus U omits most of the Khecarīvidyā’s first pātala’s explicit references to tantra and tantric practices. Fourteen of the Khecarīvidyā’s first sixty-three verses are omitted altogether in the upaniṣad. In these verses (13c–20b, 21a–25b, 26a–28b, 30ab, 61ab) Śiva calls the Khecarīvidyā a tantra and mentions other tantras in which the abhyāsa is taught. The verses omitted by the upaniṣad include (at 22–25) the directions for worship of the grantha in which the text is written down, a practice described in other tantric works but not possible in the case of a divinely-revealed upaniṣad. Verses in which the text is referred to abstractly as śāstra rather than the more tangible grantha are generally retained and in 11a only U and J have śāstram as opposed to granthah. The first chapter of the upaniṣad is not presented as a dialogue. Without introducing his interlocutors, the redactor presses on with the second chapter, keeping it as a dialogue but eschewing the tantric form of the text as a conversation between Śiva and Pārvatī, substituting the vocative forms brahman and mune where the Khecarīvidyā has devi and priye respectively. For longer vocatives, he substitutes colourless verse-fillers. Thus at Khecarīvidyā 8b paramēvari becomes guruvaktratah and at 1.50d tiṣṭhatty amaravandite becomes tiṣṭheda eva na sāṃśyah.

Witness T is curious in that like U it stops at the edition’s 1.64b but it keeps the verses that U omits and the vocatives addressed to the goddess. This must be either the result of conflation between manuscripts of the upaniṣad and of the Khecarīvidyā or evidence that Khecarīvidyā 1.1–64b existed as a text in its own right before being redacted to make the upaniṣad’s first adhyāya.

The Khecarīvidyā: part, whole or wholes?

The colophons of the KhV manuscripts and G describe the Khecarīvidyā as being part of the Mahākālayogasāstra of Ādinātha. I have found no catalogue references to a manuscript by that name and the single textual reference to it that I have come across postdates the Khecarīvidyā’s composition by some centuries and is probably derived

\[34\] U does, however, keep grās granthatah.

\[35\] Bouy (1994:102) has demonstrated how the compiler of the upaniṣad borrowed from an unedited work called Gorakṣātaka (entirely different from the well-known Gorakṣātaka edited by Nowotny—see footnote 6) to compile the first chapter.

\[36\] The colophon to the end of pātala 2 of the BKhP (witness S) reads: iti śrīdināthaniśūpitemahākaśā- tamāntartatayogasāstrē māmahṛtvaśvasamvāde dvitiyāḥ pātalaḥ pūṇah, suggesting that the Khecarīvidyā is part of a Mahaśātantra. However, this is hard to reconcile with 1.14c where a Mahaśātantra is distinguished from the Khecarīvidyā.
from the Khecarīvidyā's own attribution to the text. This suggests that the M āhākālayogaśāstra never existed and that the Khecarīvidyā was connected with this fictitious text in order to anchor it within an appropriately weighty-sounding tradition. Alternatively, the name M āhākālayogaśāstra may be being used to suggest the teachings on yoga found in the M āhākālasamhitā whose authorship is also ascribed to Ādīnātha. As noted by Goudriaan (Goudriaan and Gupta 1981:78), the M āhākālasamhitā "functions as the locus of ascription for a number of stotras and other texts". Its manuscript colophons say that the text originally consisted of 500,000 verses, but the manuscripts themselves provide only fragments of it (30 of at least 255 pāṭalas).

Whether or not the M āhākālayogaśāstra ever existed, an examination of the text and style of the Khecarīvidyā indicates that it was part of a larger work. The name of the text is very unusual—I know of no other tantric or ṛaṭhayogic work called vidyā. In

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17 Hatapradīpi kājayotnā 1.1: Ādīnāthakaṭo hathavidyopadeśo mahākālayogaśāstrādau prasiddhah. Whet (1996:669) says that Nārāyaṇa, the commentator on Atharvan upaniṣads, refers to a M āhākālayogaśāstra as a treatise on ṛaṭhayoga. I have been unable to locate this reference.

18 I am grateful to Dr. Dominic Goodall for suggesting this possibility.

19 Goudriaan (loc. cit.) also identifies the M āhākālasamhitā with the M āhākālayogaśāstra. His reasons for this are not clear. It may be due to a mistake in the NCC (Raghavan 1969b:188) where a manuscript of the M āhākālasamhitā in the collection of the Asiatic Society of Bengal is wrongly said to be of the Khecarīvidyā/M āhākālayogaśāstra (from the description by Śaṅkarī (1905:11) it appears to be of the first eight pāṭalas of the M āhākālasamhitā Guhyākālikhaṇḍa).

20 It is likely that at least some of the M K S postdates the KhV. M K S 11.698–1065 teaches two types of yoga, gradual (krāmika) and subtist (hatha). (Hatha yoga is said to be very dangerous: many Brahmās have died from it, so it should not be practised—v.702–1.) The krāmika yoga has eight ancillaries and instructions for it are taken directly from the Vaśīgṣaṃhitā (dated by Bous to pre-1250CE (1994:118)) with a few minor doctrinal alterations, including at M K S 11.939a–954b a visualisation of Ghyeṣākāli substituted for that of Hari found at VS 4.33b–6.4d. Thus M K S 11.707b–964b and 1026c–1057 match closely VS 1.19–4.73 and 6.8–53. Somewhat surprisingly in the light of v.702–1 mentioned above, instructions for hatha yoga are included at M K S 11.966a–1020b. The only practice described is the ṛaṭhayogic khecarīmūḍrā and the instructions seem to be a précis of the KhV. Although no verses are lifted directly from the KhV, the instructions to cut and lengthen the tongue, and the description of the tongue's attainment of successively higher places in the head in three year stages correspond to those taught in the KhV. The many rewards described almost all have direct parallels in the KhV and the ascription of the ability to prevent dōpas found at 11.985 is suggestive of KhV 2.82a–101b. Such parallels cannot be found in other texts that describe the technique. The main aim of the technique as described in the M K S and Khecarīvidyā is amṛtaπāvanā, flooding the body with amṛta, not bindudhāraṇa, retention of the bindu, the aim of the practice in most other works (on these two aims, see page 44). The one glaring difference between the M K S passage and the KhV is that the M K S nowhere mentions Khecarī, calling the practice rasanāyoga, "tongue yoga". Why this should be so is unclear. The Vaśīgṣaṃhitā, while retaining tantric features such as visualisations of Kundra and amṛtaπāvanā, does not call any of its yogic techniques mūdrās and it may be that the writer of the passage on rasanāyoga was remaining faithful to this tradition.

21 Hat (1976:7–9) does not ascribe any great age to the M K S, suggesting the twelfth century c.e. as the earliest possible date of its composition. He believes it was composed (or compiled) to establish a tantric sampadāja that was not anti-vedic. Thus at M K S 4.106 the Veda is praised above all tantric works. The earliest external evidence for the M K S are citations in the seventeenth-century Tārābhaktisudhārṇava.
such texts, vidyā may mean a mantra or a particular type of mantra, and in all instances of the word in the text of the Khecarīvidyā this is what it means. Some tantras contain coded descriptions and instructions for the use of many different vidyās. It seems possible that the framework of the Khecarīvidyā was taken from a chapter in such a text in which the vidyā of Khecarī was described, and then filled out with instructions about the physical practice.

The third paṭala ends with Śiva saying to the Goddess:

“... you have taught the secret method of mastering the vidyā of Khecarī.”

As we have seen above, m often preserves older readings than those found in the KHV manuscripts and this reading suggests that we have come to the end of a section describing the form and practice of the Khecarī mantra rather than the end of the text itself.

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41 See e.g. Yoginī tantra paṭala 7.1-27 which contains descriptions of the svapnavāti, mṛtasanjīvani, madhumati and padmāvatī vidyās. Cf. Tantrarājatantra paṭala 34.

42 The practice was already called khecarimudrā—the Vivekamārtanda mentioned at KhV 1.14d calls it thus (G S, 64). Cf. Kularatnoddityota 3.105-108, cited in footnote 91.

43 KhV 3.68:

ayaḥ yo yo mayākhyātaḥ sarvayogaprāśadhakah |
tava pṛitiḥ mahēśāni kīś bhūyaḥ śrotum ichas || 68 ||

44 KhV 3.69:

śambho sadbhaktisamālbhya jaya candārdhāśekhara |
tvayo śrīkhecarīvidyā guhyā śādhu nīrūptā || 69 ||

45 MaSaṃ 17.1cd (= KhV 3.69cd):

tvayo śrīkhecarīvidyāśādhanāṃ guhyam īritam || 1 ||
The KhV manuscripts also have a fourth pātala in just fourteen verses which makes no mention of Khecarī or the practice, but describes drugs (ausadhāni) for siddhi, magical power. Besides its lack of continuity in subject matter, this pātala is different in style from the preceding three, most noticeably in the variety and complexity of the metres that it uses. The first three pātalas are entirely in anuṣṭubh metre with a few vipulās. The fourth pātala uses vasantatalakā, upajāti, and sragdhārā metres as well as anuṣṭubh. Witnesses µ and G, which regularly have better readings than the KhV manuscripts, do not include this fourth pātala with the other three. A manuscript of the Khecarīvidyā in the collection of the Royal Asiatic Society of Bengal consists of only three chapters (see page 78). Furthermore, the colophon to the Mysore Khecarīvidyā manuscript’s fourth pātala reads itī siddhausadhāni without ascribing it to the Khecarīvidyā, while at the ends of the first three pātalas it reads itī śrī adināthavratacetamahākālasya khecaryāṃ prathamah/dvitīyah/trīyah pātalah. It seems likely that this fourth pātala has been appended to the Khecarīvidyā, perhaps on the model of the Yogasūtra’s fourth pāda, which mentions ausadhi in its first sūtra. Similarly, Dīgambarī and Jīhā’s edition of the Hāṭhapradīpika contains a short fifth upadēśa, found in only a small proportion of the witnesses, which details ways of curing physical imbalances through breath-control and diet.

Analysis of the witnesses thus indicates that the text probably existed in the follow-

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46 In verse 9 the reading found in µ and K, has been adopted, in which it is said that the yogin will become a Khecara from eating a particular herbal preparation.

47 The Māṭṣendrasamhitā does include the fourth pātala but it is found ten pātalas after those that correspond to the first three of the Khecarīvidyā.

48 On the likelihood of Māṣaṃ pātala being the source of KhV pātala, see footnote 24.

It is on the strength of the KhV’s fourth pātala, in which 8c–9b describes a preparation containing mercury, sulphur, orpiment and realgar and verse 14, describes a preparation containing mercury, that White (1996:169) has called the entire KhV “a paradigmatic text of the Siddha alchemical tradition”. In the first three pātalas there are two verses where it is said that alchemical siddhis arise as a result of perfection of the practice (1.68 and 1.75), but other than that, there is nothing that could be described as specifically alchemical. The bizarre practices described at 2.72–79 suggest an attempt to render external alchemical practice redundant by effecting similar techniques within the realm of the body (see the notes to the translation). The thesis of White’s work is that Rasa Siddhas (alchemists) and Nāṭh Siddhas (hathayogins) “if they were not one and the same people, were at least closely linked in their practice” (ibid.10). It seems more likely that they were not “one and the same people” but that many of the similarities in the terminology of their practices are due to the texts of both schools being couched in the language and theory of earlier tantric texts. White himself suggests (ibid.197–204) that Gorakñāth brought together several disparate schools when he established the Nāṭha sampradāya “as a great medieval changing house of Saiva and Siddha sectarianism” (ibid.200). None of the textual descriptions of the trainee hathayogin’s sabodes suggests that it might be used as a laboratory (e.g. DYS 107–111, H P 12–13) while the peripatetic lifestyle of the perfected hatha adept is incompatible with the encumbrances of alchemical experimentation. During my fieldwork, the hathayogins with whom I travelled would buy beads of fixed mercury to wear in their jaṭa from Brahmin rasavādins who lived at the tirthas through which the ascetics passed on their annual pilgrimage cycle.
ing forms in the course of its development:

1. It first existed as part of a longer text, in the form of a chapter describing the mantra (vidyā) of Khecarī. As such the text would probably have consisted of the edition's 1.1-44 and 3.55-69.49

2. This chapter was extracted from the larger text and the remaining verses found in the edition's first three pātālas were added.50 These verses contain instructions for the physical practice of khecarīmudrā and were probably gathered from a number of different sources.51

3. These three pātālas were then redacted to remove the references to unorthodox Kaula practices found in the Matsyendrasamhitā manuscripts.

4. The fourth pātāla, on magical potions, was added to the text.

Editorial Policy

The text has been presented in the form in which it is found in the KhV manuscripts. It is in this form that the text enjoyed its greatest popularity and for which there is the greatest amount of evidence. The composite nature of the text and the redaction it has undergone have resulted in internal contradictions that must have been present since at least the second stage outlined above. Rather than attempt the impossible task of

49 The section from 3.55 to the end of pātāla 3 would have been as it is found in the MaSaṃ manuscripts.

The original chapter describing the vidyā of Khecarī was probably the first chapter in the text from which it was taken. Khecarīvidyā 1.1-44 contains several verses that emphasise the importance of the text and the worship of the book in which it was written, giving the passage an introductory flavour. These verses could themselves be later additions but they contain references to melaka, a goal of the practice of the vidyā that is mentioned only in the earliest layer of the text. One problem with this theory is the inclusion of the Vivekamārtanda among the tantras listed at 1.14C-15b. This work does not contain a description of a Khecarī mantra but does describe the tongue practice. Perhaps the list originally included the name of a different work and this was changed to Vivekamārtanda when the instructions for the practice were added to the text.

50 It is likely that at this stage the text was not divided into three pātālas in the same way that it is in the edition. Witness G has no chapter divisions, while the MaSaṃ manuscripts divide the pātālas at different places from the KhV manuscripts.

51 The verses describing the practice have some internal contradictions and are unlikely to have been composed together. See, for example: pātāla 3, in which W. 1-14, 15-22, 23-25b, 25C-32b and 32C-53b are different descriptions of similar practices; 2.10A-102b, which mentions cânana as one of the four stages of the practice even though it is not mentioned in pātāla 1 (see also footnote 347); 2.107-115 and 3.23-25b, which use phrases common in other, more explicitly ājñayogic texts (e.g. ūrdvaretas, unmanī, śunya, sahaja yoga) but conspicuous by their absence elsewhere in the KhV; 1.55, where the tongue ready for the practice is said to be able to reach the top of the head, having passed the eyebrows several years earlier, while at 1.73 the añdhikā effected by the practice are said to arise between the eyebrows (cf. footnote 227).
creating a completely coherent text I am presenting it as an inherently flawed document whose flaws tell the story of the development of both the text and hathayoga.

It has been impossible to adopt readings in the edition by means of the kind of stemmatic analysis advocated by West (1973) and others. There is considerable contamination between and within the witness groups to the extent that stemmatic analysis is impossible.\(^\text{14}\) The following are some of the most glaring indicators of this contamination:

- \(\mu \leftarrow \) all other witnesses: 1.33c–35b is found after 1.53d in all witnesses. It is only found at 1.33c–35b in \(\mu\), which has the passage twice. It seems that it was originally at 1.33c–35b but was then mistakenly put after 1.53d and this mistake found its way into the \(\mu\) manuscripts through conflation of sources.

- \(\mu \leftarrow\) the Khecarīvidyā witnesses: these witnesses have nābhī\(^a\) at 2.40a as opposed to G’s correct liṅga\(^b\). Cf. 2.92a.

- \(\alpha \leftarrow \beta\): as mentioned above, Ballāla mentions alternative readings in his commentary. These can all be found in \(\alpha\) and \(\beta\).

- \(\mu \leftarrow \alpha\): e.g. 1.6a abhyāsāl, 1.9d saṃśēti, 1.19d vadet, 1.74b praṇīvate, 4.6d labhet.

- \(K, PJ, F \leftarrow \gamma\): these witnesses omit 2.90d–91a, 3.30 and 4.4ab.

- \(K_4 \leftarrow \mu G_\alpha\): \(K_4\), uniquely among the witnesses of \(\beta\) and \(\gamma\), has the reading abhedyaḥ found in \(\mu G_\alpha\) at 2.29a.

- \(N \leftarrow J, R\): these witnesses omit 2.107.

- \(\alpha, \leftarrow K_4\): these witnesses omit 2.5b–6a.

- \(\alpha, \leftarrow K_4, \leftarrow \gamma\): these witnesses omit 3.56cd.

As Weitzmann (1977:229) has observed, in a contaminated tradition the true reading can easily survive in just one witness, so the merit of each individual variant has been the criterion for its selection.\(^\text{15}\) As stated above, the text as found in the KhV manuscripts has been used as a blueprint, but where a variant reading from \(\mu\), G, or U improves the text without conflicting with the ideological standpoint of the KhV manuscripts, it has been adopted.\(^\text{16}\)

I shall now describe how the witnesses other than the KhV manuscripts have been used to establish the text.

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\(^{14}\)Only G shows no definite evidence of contamination.

\(^{15}\)Where there are two or more equally acceptable readings it is usually that found in the greatest number of witnesses that has been adopted.

\(^{16}\)Nowhere in the edition has a reading found only in T been adopted.
Where a plausible alternative can be found among the other witnesses, the readings of \( U \) have not been adopted. This is because \( U \) has undergone the most redaction so its variant readings are the least likely to be original. At 1.6cd, however, its reading has been adopted since it is the only one of which I can make any sense. There are two other places (1.38c, 1.51a) where the upaniṣad’s reading has been adopted over those of all the other witnesses.

Examples have been given above of how \( \mu \) and \( G \) often preserve better readings than the other witnesses. Where these are straightforward improvements to the text they have been adopted. Where their variants in the KhV manuscripts show signs of doctoring for ideological reasons they have not. Thus, in the example already given of \( \mu \)’s pavanam for the KhV manuscripts’ pañcamam at 3.24a, pavanam has been adopted. Similarly, the verse found at 1.69 in \( \mu \) and \( G \), which is missing from the KhV manuscripts, is adopted. On the other hand, the passage at 3.57–69 is presented as it is found in the KhV manuscripts despite \( \mu \)’s version being original and more coherent. Verses in which I have considered doctrine more important than originality include 2.39 (bhūtalayo bhavet for ‘bhūtajayam labheta’), 2.50 (yogīṇaḥ for yoginīḥ), 2.72 (tālu for bhāla), 3.11 (sadāṃr.tatanuḥ for parāmṛtatanuḥ) and 3.31 (nityadehamayam for tyaktvā deham imam).

On matters such as how long a technique should be practised or how long it takes to produce results the readings of \( \mu \) and \( G \) have usually been adopted if they differ from those of the KhV manuscripts. This approach could of course be flawed—the redactors of the Khecarīvidyā may have altered practical details as a result of first-hand observation.

My reliance on the quality of individual variants as the criterion for their adoption gives me considerable editorial license. Where I feel that my reasons for adopting a particular variant may not be entirely clear I have explained them in the footnotes to the translation.

### Language and Metre

#### Language

The Khecarīvidyā is written in simple Sanskrit, similar to that of other tantric and hathayogic works. Aīśa peculiarities are common, more so in \( \mu \) than in the KhV manuscripts, in which the aīśa forms found in \( \mu \) have often been corrected. In general, I have only included those peculiarities which are found in the text as constituted or in \( \mu \).

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1In compiling this list of aīśa peculiarities I have used that given by Goodall (1995:xxiv), which he in turn drew from a list compiled by Professor Sanderson.
plural declined as singular
4.7a pañcamāṣaṇa.

neuters declined as masculines in dual and plural
2.59d sthānāḥ; 2.110b phalāṇ.

masculine singular becoming neuter singular
1.4d tadabhyāṣaṃ ca durlabham (μ only); 1.5a abhyāṣam;16 1.54b, 1.55b abhyāṣam; 2.89a, 2.124c bhedam; 2.107c saṃgamam; 3.14d yogam; 3.44a kālam; 3.59c na sādhyāti mahāyogam (μ only); 3.68a etad yogam mayākhyātam (μ only).

neuter singular becoming masculine singular
2.117a divyadarśanaḥ.

neuter singular becoming feminine singular
2.77b adharā.

dual -ābhāṃ for -ayoḥ
2.95c karnābhāṃ.

-in stem declined as -i stem (metri causae)
2.6c paramēṭhinām.

substantive for adjective
2.39c, 3.22d śivasāmyaḥ; 4.3c mahāmārutaśaṃyavegāḥ.

lyap for ktvā
2.37a tatrastham amṛtaṃ grhyā (μ only); after 3.62b tāsām ekatamāṃ grhya (μ only).

ktvā for lyap
1.70a sampītvā.

active verb with causative sense
2.123d viśet; 3.2a praviṣṭa; 3.3a praviṣṭ.

incorrect verb-forms
1.46d, 1.47d samucīnaḥ; 1.52a kramati; 1.57b praviṣṭati; 2.50c saṃpāṣante; 2.96d śrūtvā (μ only); 2.110b labhati; 3.39b grasatīm.

consonant stem becomes vowel stem for purposes of sandhi
2.60b śīrodhve; 3.8 jyotirūpinī.

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16This reading is corrected to abhyāṣaḥ in MFB and I have adopted the corrected form in the edition.
incorrect sandhi
1.16c asmin tantravare;17 2.18d vikhyātā 'maravandite;18 2.110b phalān labhi.

awkward syntax
1.8cd tadā tat siddhim āpnoti yad uktaṃ śāstrasamntatau; 2.71cd dabhackauṭiya-
niratās teṣām śāstraṃ na dāpayet.19

Metre
The first three pātalas of the text were composed in anuṣṭubh metre. In pāṭala 4, verses 1, 5–9 and 11–14 are in anuṣṭubh, 2 is in vasantatilakā, 3 and 10 are in upajāti and 4 is in sragdharā. As I have presented it, the text contains the following vipulās in the
anuṣṭubh verses:

na-vipulā [17 in total]: 1.5c, 10c, 60c, 76c, 77a; 2.8a, 40c, 47c, 58a, 59a, 63a, 71c; 3.4a, 11a, 30a, 37a, 66a.

bha-vipulā [5]: 1.52a; 2.90a, 116a; 3.1c; 4.9a.

ma-vipulā [6]: 1.34c, 62c; 2.23a, 43c, 114c; 3.25a.

ra-vipulā [2]: 2.111a; 3.35c.

17 This reading is found corrected to asmiṃst tantravare in N.
18 This reading is found in SΓ and is an attempt to alter vikhyātätīravandite, the reading found in
\( \mu \alpha \), which has been adopted in the edition.
19 This anacoluthon is found repaired in G.
The Hatha-yogic Khecarimudrā

This chapter starts with a survey of textual evidence for practices related to the hatha-yogic khecarimudrā before the composition of the Khecarīvidyā. This is followed by an examination of the nexus of ideas that surrounds the practice as it is described in hathayogic texts. In the next section ethnographic data is drawn on to see how and why khecarimudrā is practised today. The chapter finishes with a brief look at those who practised the technique in the past and those who practise it today.

Forerunners of the hathayogic khecarimudrā

The Pali Canon

A practice which has elements of the Khecarīvidyā’s khecarimudrā is described in three passages in the Buddhist Pali Canon. In one passage the practice is condemned by the Buddha while in the other two it is praised. It is condemned in the Mahāsaccaka-sutta (Majjhima Nikāya I, Book 9, pp.242–246). The Buddha has been questioned by Saccaka, a jaina who is also called Aggivessana, about kāyabhāvanā, “development of the body”, and cittabhāvanā, “development of the mind”. In his reply the Buddha describes his attempts to control his mind with physical practices including the pressing of the tongue against the palate before describing further attempts involving appanaka jhāna, “non-breathing meditation”, and fasting. The passage runs as follows:

This survey of texts is of course by no means exhaustive. There is undoubtedly more material to be unearthed. The most fruitful area for research is likely to be the texts of tantric Śaivism.

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60 This survey of texts is of course by no means exhaustive. There is undoubtedly more material to be unearthed. The most fruitful area for research is likely to be the texts of tantric Śaivism.

61 tassa mayhaṃ aggvesana etad aho | yan nūnāhaṃ dantehi dantam ādhyāya jīvāya tālum āhaca cetasā cittaṃ abhiniggenheyaṃ abhinippliyeyam abhisantāpeyaṃ ti | so kho ahaṃ aggvesana dantehi dantam ādhyāya jīvāya tālum āhaca cetasā cittaṃ abhiniggenhāmi abhinipplīme abhisantāpemi | tassa mayhaṃ aggvesana dantehi dantam ādhyāya jīvāya tālum āhaca cetasā cittaṃ abhiniggenhato abhinipplīyato abhisantāpayato kacchehi sedā mucchanti | seyyathā pi aggvesana balava purīso dubbalataraṃ purīsaṃ sīse vā ghetvā khandhe vā ghetvā abhiniggenheya abhinippliyeyya abhisantāpeya evam eva kho me aggvesana dantehi dantam ādhyāya jīvāya tālum āhaca cetasā cittaṃ abhiniggenhato abhinipplīyato abhisantāpayato kacchehi sedā mucchanti | āraddham kho pana me aggvesana viriyam hoti asalīnā hoti asalīnā upeṭṭhitā sati as℠muṭṭhā saraddha ca pana me kāyo hoti appariṇaṇaḥ ter eva dukkhaḥ padhānena padhānabhītunnaṃ sato
“Then, Aggivessana, this occurred to me: ‘Suppose now that I clench my teeth, press my palate with my tongue and restrain, suppress and torment my mind with my mind.’ So, indeed, Aggivessana, I clench my teeth, pressed my palate with my tongue and restrained, suppressed and tormented my mind with my mind. Aggivessana, as I clench my teeth, pressed my palate with my tongue and restrained, suppressed and tormented my mind with my mind, sweat came from my armpits. Just as when, Aggivessana, a strong man, taking hold of a weaker man by the head or shoulders, restrains, suppresses and torments him, so when I clench my teeth, pressed my palate with my tongue and restrained, suppressed and tormented my mind with my mind, sweat came from my armpits. But although, Aggivessana, unsluggish energy arose in me and unmuddled mindfulness came about, my body was impetuous, not calmed, while I was troubled by that painful exertion. And indeed, Aggivessana, such a painful feeling, when it arose in me, remained without taking over my mind. Then, Aggivessana, this occurred to me: ‘Suppose I meditate the non-breathing meditation’...”

He goes on to hold his breath until he is afflicted by terrible headaches, strong winds in the stomach and a great heat that is like being roasted over burning coal. He then tries fasting until the skin of his belly touches his backbone, he falls over from fainting, his hair falls out and, finally, he loses his fair complexion. At this point he declares:

“Then, Aggivessana, this occurred to me: ‘The ascetics or Brahmans of the past who experienced painful, sharp [and] severe sensations due to [self-inflicted] torture [experienced] this much at most, not more than this. And those ascetics or Brahmans who in the future will experience painful, sharp [and] severe sensations due to [self-inflicted] torture [will experience] this much at most, not more than this. And those ascetics or Brahmans who in the present experience painful, sharp [and] severe sensations due to [self-inflicted] torture [experience] this much at most, not more than this. But I indeed, by means of this severe and difficult...”
practice, do not attain to greater excellence in noble knowledge and insight which transcends the human condition. Could there be another path to enlightenment?"

The Buddha is here clearly condemning the ascetic practices that he has undertaken. However, in the following passage from the Vitakkasanthanasutta (Majjhima Nikāya I, book 9, pp. 120–121), after being asked about adhicitta, “higher thought”, he recommends the practice that we have just seen dismissed:63

“Then if, monks, a monk concentrates on the thought function and the nature of those thoughts, but there still arise in him sinful and unskilled thoughts associated with desire, aversion and confusion, then, monks, he should clench his teeth, press his palate with his tongue and restrain, suppress and torment his mind with his mind. Then, when he clenches his teeth, presses his palate with his tongue and restrains, suppresses and torments his mind with his mind, those sinful and unskilled thoughts associated with desire, aversion and confusion are got rid of, they disappear. By getting rid of these the mind turns inward, becomes calm, one-pointed and focussed.”

In the Suttanipāta (p.138, vv.716–718) when asked to explain monam, “sagehood”, the Buddha says:64

“[The sage] should be [as sharp] as a razor blade. Pressing his palate with his tongue he should be restrained with respect to his stomach. He should not have an inactive mind nor should he think too much. [He should be] without taint, independent and intent on the holy life. He should learn the practices of solitude and serving ascetics. Solitude is called sagehood. Solitary you will indeed be delighted and shine forth in the ten directions.”

63 tassa cebbikhave bhikkhuno tesaṃ pi vitakkānaṃ vitakkasankhārasatthānaṃ manasā karoto uppa jantėva pāpakā akusalā vitakka chandūpasamhitā pi dosūpasamhitā pi mohūpasamhitā pi tena bhikkhavebhikkhunā dantehi dantam ādhāya jīvhaṭa tāḷum āhaṭa oṭasā oṭam abhinigghaṭitabbaṃ abhineppiṭitabbaṃ abhi- santāpetaṭabbaṃ | tesaṃ dantehi dantam ādhāya jīvhaṭa tāḷum āhaṭa oṭasā oṭam abhinigghanhoto abhini- ppiḷayato abhisantāpayato ye pāpakā akusalā vitakka chandūpasamhitā pi dosūpasamhitā pi mohūpasamhitā pi te pahiyaṃ ti te abhathā tamagacchanti | tesaṃ pahānā ajjhatam eva oṭtam santīṭhi sannisḏati ekodihoti samādhīyati |
64 ... khuradhārūpamo bhave | jīvhaṭa tāḷum āhaṭa udare saṅhato śyā | alāṇaditto ca śyā na cāpi bahu dintye | nirāmagnāto aśato brahmācāryaparaṅyan | ekānasa ṣikkhetā samaṇopāsanaṃ ca | ekattaṃ monam akkhaṭaṃ eko ve bhiraṃ Cassidy | atha bhāshī daśa diśā |
The Paramatthajotikā commentary on this passage describes the pressing of the palate with the tongue as a means of overcoming thirst and hunger. This is echoed both in medieval hathayogic texts, and by contemporary Indian yogins who say that the hathayogic khecarimudrā enables extended yogic practice by removing the need to eat or drink.

Now this is not the place to add to the already considerable debate over the inconsistencies of the Pali Canon by investigating whether or not this technique was indeed practised or approved of by the Buddha. For our purposes it is enough to conclude that these passages provide evidence that an ascetic technique involving the pressing of the tongue against the palate (but not its insertion above the palate) was current at the time of the composition of the Pali canon and that this practice had two aims: the control of the mind and the suppression of hunger and thirst.

Early Sanskrit Texts

The earliest Sanskrit reference that I have found to a practice similar to the Khecarīvidyā's khecarimudrā is in the Viṣṇuśūrī. Derrett (1973:32) describes this dharmaśāstric text as "a puzzle", standing "between the thought-world of Manu and that of the Vaiṣṇava Purāṇas". Kane (1968: vol.1.2 p.125) believes the text to consist of two layers, a prose nucleus composed between 300 and 100BCE, and a later verse layer, added between 400 and 600CE. The following passage (97.1) comes at the beginning of a prose section on dhyāna:

"With the feet placed on the thighs and facing upwards, with the right hand placed in the left, with the tongue unmoving and placed at the palate, not touching the teeth together, looking at the tip of his nose and not looking around, fearless and calm, he should think of that which is beyond the twenty-four elements....And for him who is devoted to meditation yoga manifests within a year."

Here the practice involving the tongue has no explicit purpose but is just one of various physical postures to be adopted by the meditator.

The next passage is from the Maitrāyaniya Upaniṣad. This work is a later upaniṣad but its date is uncertain. In his edition of the text, Van Buitenen makes no attempt at dating it. He does however distinguish between an early layer of the text and later...
interpolations, and includes the following passage among the interpolations (1962:85). The mention of the suṣumnā nāḍī shows that the passage has been influenced by tantric physiology; it may be no older than the Khecarīvidyā.

At 6.18 yoga has been described as śādāṅga, consisting of prāṇāyāma, pratyāhāra, dhyāna, dharanā, tarka and samādhi. The following passage (6.20–21) concerns dharanā.68

“Elsewhere it has also been said: Next is the ultimate fixing of [the object of dhyāna]. By pressing the tip of the tongue and the palate [and there]by checking speech, mind and breath [the yogin] sees Brahman through consideration (tarkaṇa). When, after the termination of mental activity [the yogin] sees the ātman by means of the ātman, more minute than an atom and shining, then having seen the ātman by means of the ātman he becomes without ātman. Because of his being without ātman he is to be conceived of as without thought, without origin; this is the definition of liberation. That is the ultimate mystery. For it is said thus:

‘For by calmness of the mind he destroys good and bad action. Happy and abiding in the ātman he attains eternal bliss.’

Elsewhere it has also been said: The upward-flowing channel called suṣumnā carries the breath and ends in the palate. By way of this [channel] which is joined with Oṃ and the mind, the breath moves upward. Turning the tip [of the tongue] back over the palate and restraining the sense-organs greatness looks upon greatness. Then he becomes without ātman. Through being without ātman he does not partake of pleasure or pain and attains isolation.”

Here the technique of turning the tongue back onto the palate seems to serve a similar purpose to that found in the first two Pali passages, namely that of controlling the activity of the mind. It is also connected with the raising of the breath by way of the suṣumnā nāḍī.

68athānyatrapy uktam | atha parāṣya dhāranā | tālurasanāgra(‘āgra’) | em. Isaacson and Goodall; ‘āgra Ed)nirūpāṇā vāmmanaḥprāṇanirodhanād brahma tarkena pañjati | yadātmanātmanām anor anīyāmām dyotamānām maṇiḥkṣayāt pañjati tadātmanātmanām drīgām nirātma bhavati | nirātmakatvād aṣaṁkhyya ‘yoniśoṣyo moksalaśanam iti | tat param rahaṣyam iti | evaṁ hy āha

ırtaṣa hi praśāde hanti karma śubhāśubham |
prasannātmanī dhitvā sukhām avyayaṁ aśnute (aśnute) corr.; aśnuta Ed) iti ||20||
athānyatrapy uktam | ārdhvaṁ naḍī suṣumnākhyā prāṇaṣamcāriṇī tālāntar vicchinnā | tayā prāna (prāṇa) | em.; prāṇa Ed) omkāramanovajyatayo dhvam utkramet | tālāntar agraṁ parivartya cedriyāṇi samyoga maṁnaḥ maṁmaṁnaṁ nirikṣeta | tato nirātmakatvam eti | nirātmakatvān na sukhadukkhabhāγ bhavati kevalatvaṁ labhate (labhate) corr.; labhatā Ed) iti |
The Pali and Sanskrit passages cited above provide evidence (albeit rather scant) that a meditational practice involving pressing the tongue to the palate was known and used by Indian ascetics as early as the time of the composition of the Pali canon. The practice as described in these texts is however very different from the khecarīmudrā of the Khecarīvidyā, being merely its bare bones. We must turn to the texts of tantric Śaivism for the flesh.

**Texts of Tantric Śaivism**

A verse from the yogapāda of the Kīrāṇatāntra describes in brief a practice similar to that described in the Maitrāyaṇīya Upaniṣad (which may well postdate the Kīrāṇatāntra):

> "Holding the breath and, while trembling (sasphuram ?), contracting the throat, by means of the conjunction of the tongue and palate there is instant rising [of the breath]."

Both this and the Maitrāyaṇīya Upaniṣad passage describe a precursor of the idea found in the Khecarīvidyā and other hāṭhayanī texts that the insertion of the tongue into the palate results in the raising of Kunḍalini. The later tantric and hāṭhayanī emphasis on the raising of Kunḍalini is not found in early works of tantric Śaivism such as the Kīrāṇatāntra, where the emphasis is on the raising of the breath through the central channel.

We now turn to five passages from texts that are products of possession-based Yōgini cults or their Kaula derivatives. These passages describe methods of conquering death by drinking amrta, “non-death”. Similar techniques are described elsewhere in tantric

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69 The absence of a fixed lower limit for the date of the Khecarīvidyā makes it impossible to prove that these Śaiva works predate it. However, it is a chronology of ideas that is important here. The khecarīmudrā of the Khecarīvidyā combines elements of the tantric Śaiva physical practices described in this section with the non-physical tantric khecarīmudrā described in the following section in a way that is not found in these tantric works. The khecarīmudrā of the Khecarīvidyā must postdate its individual elements as found in these texts. (It seems very likely that the Khecarīvidyā does postdate these works: the latest of them (see footnote 96) are the Kubjikāmatatāntra and the Kularatnoddyota, early works of the Pāścimāmāṇya in which the system of six cakras is found for the first time (see KT patañajas 11–13 and footnote 412). This system is found well developed in the Vivekamārtanda, a work mentioned at KhV 1.16.)

70 KT 59.34c–35b:

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kumbhakaṁ tu tataḥ kṛtvā kaṇṭham āpiḍya saṣphuram ||34||
   jihvātālasaṁyogat tatkaṇṭhrakramaṁ bhavet |
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The verse is as found in the Mysore codex (University of Mysore, Oriental Research Institute M S P 283/10). At 34d, the Nepalese MS of c.924CE (NAK 5-893; NG MPP Reel No. A 403) has kṛtam āviṣṇa tatputam.

71 E.g. Brahmavidyopaniṣad 73–74. See also footnote 218.
Śaiva works but in these the yogin is instructed to visualise the body being flooded with the amṛta rather than to drink it.\footnote{References to these other passages can be found later in this chapter where the “corporealisation” of subtle visualisation techniques into gross physical practices is explored in detail.}

The first of these passages is from the mudrāṣṭaka of the Jayadrathayāmala. It is a description of a yogic karaṇa called antarjala and comes in the middle of a long passage describing several other such karaṇas.\footnote{The tantric Śaiva karaṇaśs become known as mudrāṣṭakas in the texts of hat.hayoga. HP 1.56 describes the stages of hatha[=yoga] and has mudrāṣṭaka karaṇam as the third stage. Ballāla (BK hP f.37v\textsuperscript{v}), explaining HP 4.10, glosses karaṇam with mudrā. Singh (1979:33) quotes (without reference) a definition of karaṇa: karaṇam dehasaṁveṁavīśeṣātmā mudrādyāpāraṇaḥ and translates it with “disposition of the limbs of the body in a particular way, usually known as mudrā i.e. control of certain organs and senses that helps in concentration”. Similarly, AY 20 uses karaṇa as a synonym of mudrā. The headstand (or shoulderstand) is known as vipārahita karaṇa or vipārītakaraṇa in hat.hayogic texts: see e.g. GŚ 135, HP 3.6, 3.76–78.}

These are all extremely obscure and the text is corrupt in several places. However the passage contains one of the earliest references to ayogic practice in which the tongue is definitely placed in the hollow above the palate and which links the practice with the drinking of amṛta. The previous twenty verses describe a technique of breath-retention by which the yogin can flood his body with amṛta and then increase the duration of the retention to attain various magical powers and worlds. The passage runs thus:\footnote{JRY Bhairavaṇavānidaṇḍi Bhūmikāpatala 153c–162b (f.193v–f.194r): pibed dhārāṃṛtaṃ tac ca yad (d)udgham gostanair iva ||153|| tenāṃṛtaṃ ſṛptaṁ tu vaiṇapalitavajrtaḥ || viṣṇumātakaṁṣaṁprāptaḥ rasanā śūyasyaṁgame ||156|| ̵śaṁ (ṛ)śparāvivarjā tu tālurandhragatā tathā || dvijaṁcucupaṭrapākhyam vaktraṁ krtvā tathā dvijā ||157|| uddhṛtya tad anu śparāṁ yāvad bhāvaṁ sthirigatam || (194r) drdhabhāvagato yogyāvaham plavam avāpnuyāt ||158|| tatrādīṣṭrṣaṛaṁ gandhadvayavicāranāt || parāṃṛtaṁ praśravali śūnyadurasanāhatam ||159|| tadāśāṅtacidṛupāṁ ǔrdhaṁ gacchayat aśāṅkitaṁ || kauṣīciṁkopaṁnaṁ hy esa śvāsaktiśamāgaṁ(h) ||160|| ſvavāṃśśpryaktkotryānam plutośaṁvahdṛkṣryaṁ(h) || lalanālule yojya spandaśaṁktyaṁ dadeḥ ||161|| kanṭhottatāluvivaṁ yāvad dvāśabhuṁikāḥ ||}

“[The sādhaka] should drink that nectar of the stream which is milked as if from a cow’s udders. Satiated by that amṛta he [becomes] free from wrinkles and grey hair....When the tongue has reached the head of Viṣṇu...”
nu, on union with the void it enters the aperture of the palate without even slightly touching [the side]. Then, o Brahman, making the mouth like the hollow beak of a bird and then holding that sensation until [his] condition becomes steady, the yogin in the steady state floats comfortably. As a result of the relaxation of [the yogin] there and consideration of the two smells (?), the supreme nectar flows forth, struck by the tongue at the moon of the void. That which has the form of consciousness having tasted that [amṛta] assuredly moves upwards. This conjunction of Śiva and Sakti is the uprooting of the Key goddess.† [The conjunction] in which the power of sight is above the pronunciation of an extended vowel is a garden created by the all-pervasiveness of Śiva.† Joining the tongue and the palate, [the yogin] joins the aperture of the palate above the throat with the energy of vibration up to the twelve levels."

Although there are many difficulties in this passage it is clearly the closest we have come so far to the khecarīmudrā of the Khecarīvidyā.†

As in the Mātṛāṇyopanisad and Kīraṇatantra passages, the placing of the tongue at the palate is connected with the raising of the breath (at 160a, cidṛupā, “that which has the form of consciousness”, is the breath).

The next passage is from the Mālīṇīvijayottaratantra:

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†Professor Sanderson conjecturally emended krauñciko to kauñciko on semantic grounds, with the support of KMT 8.73d kuñcikodghātam bilam and parallel metaphors found in the Śrījitadvadāsikā (NAK 5.135 ff.93V-957: verse 4) and the Kālikulakramasadbhāva (NAK 1-76: 2-87ab). (Professor Sanderson has similarly emended JRY 1.45.18a,b kuñcikodghātam atatamatam to kuñcikodghātam atatamatam and Yogniṣāṭacāraprakarana (part of the JRY’s third āṣṭaka) 1.31b kuñcikodghātam to kuñcikodghātam. The JRY passage describes the Alarnāgṛasa stage in the yoga of the vāmaśrotas while the Yogniṣāṭacāraprakarana passage lists names of works with titles echoing the names of the phases of the JRY’s vāmaśrotas yogas.) At MāSaṁ 17.8c Kṛṇḍalini is called both cidṛūpa (cf. JRY Bhairavānavadvidhī Bhūmikāpātala 160a) and kuñcikā. Cf. MāSaṁ 18.30a.

†This passage has linguistic parallels in the KhV. Compare JRY 2.157cd with KhV 1.74ab: kākacān-cupuṭām vaktram kṛtvā tadāṁmaṁ pitab, “making the mouth like the open beak of a crow, [the yogin] should drink the amṛta therein” (see also footnote 248) and 2.159a with KhV 3-42ab: pariṁmamahā-mbhodha vimāramśaṃ samyag ācāret, “The tongue should duly relax in the great ocean of the supreme amṛta.”

†MVUT 21.1-8:

athāhaḥ paramaṁ guhyam śvajñānāṃ̄ṛtam atottamam ||
vyādhiṁtyuvināśya yogām upaparnyate ||
śodaśe khage cakre candrakaṅpitakarnike ||
svāraṇa parāmn tatra śravantim amṛtam śnaret ||
pūrvanyāsena saṁnaddhaḥ kaṇam ekam vicakṣanāḥ ||
tatas tu rasaṁ nītva lambake viniyojayet ||
śravantim amṛtam divyam candrabimbāṁ śanṣam śnaret ||
mukham āpuryate taṣa kīṁ cil lavaṇavāriniṁ ||
“And now the supreme secret, the acme of the amṛta of Śiva’s gnosis is described for the destruction of disease and death in yogins. [The yogin] should visualise Parā in her own form flowing as amṛta in the sixteen-spoked wheel in the void, whose centre is formed by the moon. Armed with the previously-described nyāsa, for an instant (?) the wise [yogin] should then lead his tongue to the uvula and insert it [there]. He should visualise the flowing divine amṛta, whiter than the orb of the moon. Should his mouth fill with a slightly salty liquid that smells of iron then he should not drink it but spit it out. He should practise thus until [the liquid] becomes sweet-tasting. Drinking it, within six months he effortlessly becomes free of decrepitude and disease; after a year he becomes a conqueror of death. Once it has become sweet-tasting thenceforth his mouth fills up with whatever substance he, with focussed mind, visualises in it, such as blood, alcohol or fat or milk or ghee and oil etc., or [any] flowing substance.”

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Codices: K Ed=The KSTS edition, with selective variæ lectiones from K., K., K. and K.; V=Benares Hindu University c.4106, paper, Śaradā; J=Śrī Raghunātha Temple Library, Jammu, M S N o. 1524/ka, paper, D evanāgari; P=Deccan College M S N o. 488, Collection of 1875-6, paper, D evanāgari. Somdev Vasudeva kindly provided me with the variant readings of witnesses V., J and P.


MVUT 14.11-15 describes a similar (but subtler) practice, “the introspection of taste” (rasarūpā dhāranā): “Now I will teach the taste-introspection, which is revered by Yogins, whereby the attainment of all flavours arises for the Yogi. One should contemplate, with a focussed internal faculty, the Sensory Medium of taste as resembling a water-bubble on the tip of the tongue. It is located at the end of [the] royal nerve (rājānādi-), it is cool, six-flavoured and smooth. Then, within a month, one savours flavours. Rejecting the salty [flavours] etc., when he reaches sweetness, the Yogi, swallowing that, becomes the vanquisher of death after six months. [He is] freed from aging and disease, black-haired, undiminished is [the splendour] of his complexion. He lives as long as the moon, the stars and the sun, practising now
Unlike in the other passages describing the defeat of death, in this passage the tongue is not explicitly said to enter the aperture above the uvula—lambake viniyojayet at 21.3d could mean either “[the yogin] is to place [his tongue] at the uvula” or “[the yogin] should insert [his tongue] into [the cavity above] the uvula”. However, in the light of the other passages, in which the insertion of the tongue above the palate is explicitly instructed, it seems likely that the same is intended here.

The next passage is from the Kaulajñaanirnāya:

“Now [I shall teach] the secret Upper Lord, that destroys all diseases. [The yogin] should point his tongue upwards and insert his mind in there. By regular practice he destroys death, my dear. In an instant he is freed from sickness, diseases, death, decrepitude and the like. All diseases are destroyed, like deer by a lion. In an instant disease is destroyed, [there is] the destruction of severe leprosy. With a sweet taste, o great goddess, there is the removal of wrinkles and grey hair. With a milky taste, o wise one, and again.” (Vasudeva’s translation: 1999:253).

MVUT 15.16–19 teaches the “introspection of the tongue” (jihvādhāranā): “The yogin should contemplate his own tongue as having the colour of the moon. Within ten days he will achieve the sensation of the absence of his own tongue, as it were. After six months the single-minded [practitioner] can taste what is far away. Within three years he directly savours the supreme nectar, whereby the Yogin is freed from old age and death. Even if he is addicted to forbidden drinks he commits no sin…” (ibid.:264).

KMT 9.19–20 teaches a visualisation of the mouth filling with amṛta that has arisen at the uvula, in which the amṛta seems to be equated with the Aghora mantra.

41If the tongue were held at the uvula without entering the hollow above it, the yogin would be unable to swallow and the mouth would still fill with fluid.

42See JRY 4.2.15-b talurandhragatā; KJN 14.50c ārdhvakām (cf. KhV 2.80a); KJN 6.18b brahmavilam gataḥ (cf. KhV 1.55d); KJN 6.26d savakṣṭheṇa śaṃyutām (cf. KhV 2.64d); KMT 23.159d lambakam tu vidāraṇayet.

64KJN 14.50–54b:

ata ārdhvešvarām guhyaṃ sarvavyādhivimardakam | rasānām ārdhvakām kṛtvā manastasmin niveṣayet ||50||
seṭātābhīṣyayogena maṇḍapam nāsāyat priye |
kaṇḍena muṣyate rogair vyādhiṁtyujāraardibhiḥ ||51||
naṣyate vyādhisamghātām simhasaya va yathā mṛgah |
kaṇḍena naṣyate vyādhiḥ katukakūghaṇānām ||52||
suvādāna mahādevi vālipalatanānām |
kaṇḍaśādveda medhāvi amaro jāyate narah ||53||
gṛtaśaṅkārādātaṃ devi svātaṇtrāt tu tathā bhavet |

50c rasānām ārdhvakām ] em.; rasānā ārdhākāraṃ Ed 51a bāhṣāyayogena maṇḍapam ]
con.; "ābhīṣyayet tat tu mukūrtat Ed 52a katuḥa ] conj.; katuḥa Ed 54a bāpaṇaṃ ]
em.; bapaṇaṇāṃ Ed (unm.) 54b svātaṇtrāt tu tathā ] em.; svātaṇan tu yathā Ed

(Both MVUT 21.1–8 and KJN 14.50–54b are followed by passages on mṛたkothāpāna, reanimating corpses, and paradehāpravāsana, entering another’s body.)
a man becomes immortal. When [there is] a taste like ghee, o goddess, then independence arises.”

The idea of a progression of tastes presented in the Mahāvijayottaratantra and Kaulajñananirnaya passages is nowhere mentioned in the Khecarīvidyā, but is found at Gorakṣastaka, 149 (− Hāṭhapradīpakā 3-49) and Gherandasamhitā 3.31–32.82

The next passage is another from the Kaulajñananirnaya, in a difficult section found at 6.15–28. The goddess asks Bhairava about kālavančana, “cheating Death”. In reply, Bhairava answers:83

“Stretching the uvula (dantarāyam) until he can reach the aperture of Brahmā (brahmabilam),84 the wise man extracts the best of amṛtas with the tip of his tongue. Truly indeed, o great ascetic lady, he conquers death in a month. Putting the tongue at the root of the palate, he should gently breathe in. He should practise for six months, o goddess, he will be freed from great diseases.”

Various benefits arise from the practice: the yogin is free of old age and death, he knows the past and future, has long-distance hearing and vision, is not affected by poison and is impervious to attack. Then at 23–26 we read:85

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82 Govind Dāś Yogirāja said that the liquid tasted fishy at first, then salty, then like butter, then like ghee and finally had a taste that could not be described. Bernard (1982:68) reported “At first it was thick, heavy, and slimy; eventually, it became thick, clear, and smooth.”

83 KJN 6.18–19:

prārthya dantarāyam tū yāvad brahmavilam gataḥ |
amṛtagraṃ rasāgraṃ duhyāmānāḥ sudhīr api ||18||
māsaṃ jīnayen mṛtyum satyam satyam mahātāpe |
rasanāṃ tālumūta tu kṛtvā vāyum pibec chanaih ||19||
ṣanmāsām abhyasād devi mahārogaḥ pramucyate |


84 The dantarāya is the rājadanta, on which see footnote 240; brahmabila is a synonym of brahma-randhra, on which see footnote 222.

85 KJN 6.23–26:

eya rājadantamadhyadhaṃ bindurūpam vyavashtam |
amṛtam tad vijñāyād vālipalitanāśanam ||23||
saṭalasparśasamdhāne rasanāṃ kṛtvā tu buddhimān |
valipalitanirmuktāḥ sarvavādhivivarjitaḥ ||24||
na tāsa bhavate mṛtyur yogyānāparaḥ sadā |
rasanāṃ tālumūla tu vādhiṇāvaḥ yojayet ||25||
tīghānā jāgran svapnaḥ gacchan bhūṣijāno maithuneraṭaḥ |
"[The yogin] should recognise that which is in the middle of the uvula in the form of a drop to be amṛta, which destroys wrinkles and grey hair. The wise man should put his tongue in the place of cool touch; he becomes free of wrinkles and grey hair and devoid of all disease. Always devoted to the way of yoga, death cannot happen to him. He should insert his tongue into the base of the palate to destroy disease. Standing, awake, asleep, moving, eating [or] delighting in sexual intercourse, he should curl [back] his tongue constantly, joining it with its own mouth (svavktreṇa)."

The yogin defeats death and becomes free (svacchandagaha) (vv.27–28).

The last of these passages describing the conquering of death is from the Kubjikā-matatantra:

"And now I shall teach another practice, which destroys Death. Contracting the Base cakra, [the yogin] should straight away concentrate on the place of generation. After rubbing and pressing [it], he should open up the uvula. Satiated by the amṛta from the uvula he doubtless conquers Death. By carrying out this practice, o beautiful goddess, he destroys fever, consumption, excessive heat or extreme discoloration [of the body].

Putting the tongue in the void, without support, not touching the teeth with the teeth nor joining the lips together, eschewing [any] contact of

raṣanām kuṅcayen nityāṃ svavktreṇa tu saṃyutam ||\n
\n
This “mouth” probably refers to the opening above the uvula. See footnote 302.

KMT 23.158–162:

athāṇyāṃ api vakṣyāmi prayogam mṛtyunāśānam
sāṅkṣeyo mālacakram tu jannadhām dhārayet kṣanīt ||158||
saṅghaṭṭam piṣḍāṇam kṛtvā lambakaṁ tu vidārayet
lambakāṃrasaṃprptto jayen mṛtyum na saṃsayaḥ ||159||
dāham ṣoṣaṃ tu santāpam vaivarṇaṃ vā mahādbhutaṃ
nāśyeta varārohe aneṇaḥbhāsasyāgataḥ ||160||
raṇanāṁ śunyamadhyastham kṛtvā caiva nirāśrayām
na dantair daśanāṁ śrṣṭvā oṣṭhau naiva parasparam ||161||
taijya sparśanam eṣeṁ jīne mṛtyum na saṃsayaḥ
eṣa mṛtyunjaya yo na bhūto na bhūvyati ||162||

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159a saṁghaṭṭam āṃ; saṁghaṭṭe Ed 160a dāham śoṣaṁ tu santāpam āṃ; dāhamśoṣaṁ tu santāpo Ed 161a nirāśrayām āṃ; nirāśrayam Ed

Cf. KhV 2.82c–88d.
these, [the yogin] doubtless defeats Death. This yoga that is the Conquest of Death has not been [taught] before, nor will it be [taught again]."

As I have said above, these five passages describing techniques for the conquest of death are all scriptures of possession-based Yogiñi cults or their Kaula derivatives. They contain the first references to practices in which the tongue enters the hollow above the palate. Thus it may be that the technique has roots in rites of possession. The tongue’s entry into the cavity above the palate has been reported to occur spontaneously as a result of altered mental states which themselves can be precipitated by breathing practices and drugs. In the above passages the yogin is instructed to put his tongue into the cavity; there is no suggestion of spontaneity. Thus these techniques may derive from attempts to recreate a state of possession. With the tongue inserted in the cavity, it is difficult for the yogin to swallow and saliva/amrta collects in the mouth.

The last passage from the texts of tantric Śaivism that I shall examine is found in the Kularatnoddyota, a work of the Paścimāmnaya’s Kubjikā cult. It is the earliest example, that I have located, of a practice involving the tongue being called khecarīmudrā. This khecarīmudrā is the first of eight mudrās described in the text:

This has happened to Dr. Thākur when practising prāṇāyāma for long periods and to his son when holding his breath while swimming. Satyānanda Sarasvatī (1993:220) reports “when prāna is awakened in the body, the tongue will move into [the khecarīmudrā] position spontaneously”. I have been introduced to a man who had no knowledge of yogic techniques but whose tongue assumed the khecarīmudrā position while he was under the influence ofḥāṃḍi.

Pranāvānand Sarasvatī (1984:203-4) says that before birth a baby’s tongue is in the khecarīmudrā position and has to be flicked out after parturition. This breaks the baby’s yoga-nīdā ("yogic sleep"), it starts to breathe, experiences hunger and thirst, and beholds sāṁsāra. A difficult passage attributed to “the hathayogic tradition” (hathayogasampradāya) in the Haṭhañnāvalī (f. 12v1-12r—see page 315 of the appendices) seems to say the same. However, Dr. L. C. Olfox of Bristol has told me that babies are born with their tongues in their mouths.

Cf. Vasudeva’s definition of mudrā which is cited on page 39.

The eight mudrās correspond to the eight mātṛs listed at KMT 15.6-7.

KRU 3,105-108 (I am grateful to Somdev Vasudeva for providing me with his unpublished edition of KRU 3,952-123b, to which I have added the variants from witness V):

sarvadvāraṇi śamrudhya mārutaṁ śamnīyaṁ ca |
lalanā ghantikāntaṁ antaḥgraṇitrodiḥkīとな(105) |
ākūṇḍa karaṇāva tu muṣṭibandhena suvrate |
ūrdhvannataṁ mukham kṛtvā khaṣṭhaṁ ardha-prāśītaṁ (106) |
stabdhe ca tārāke kṛtvā ākuṃśīyadhāraṇaṃdalam |
vyoḍamārgagatām dṛṣṭaṁ manas kṛtvā taddāraṇaṁ (110) |
catvarauhī varārohe karaṇai vāṃsidhamaṇam matam |
mudreyam khecarī proktā śarvauṃśnākālavrāvī (110)
“[The yogin] should block all the doors of the body and restrain the breath. The tongue should be placed at the tip of the uvula, blocking the internal channel. Tensing the hands and feet, with clenched fists, o great ascetic lady, raising the face upwards, half-stretched out into space, and fixing the pupils [of the eyes], clenching the Base region, fixing the gaze in the way of the ether and making the mind have [the ether] as its support at the crossroads (catvaras), o beautiful lady: the technique is understood thus. This is called khecarimudrā, the queen of all the mudrā-regents.”

This practice is in the tradition of the pre-āgamic tongue practices cited earlier rather than those of the tantric Saiva passages above. Here and in the passages from the Pāli canon, the Viṣṇuśrī and the Maitrāyaniyopaniṣad, the yogin is to exert himself, straining to hold his breath and tensing the body, whereas in the other āgamic passages (and in the Khecarīvidyā) the yogin is to relax, breathing freely, as his body is flooded with amṛta. The absence of amṛta in the Kularatnoddota passage and the description of the tongue as ghanatikāntastha, “at the tip of the uvula”, make it likely that the tongue was to be held at the uvula rather than inserted into the cavity above it. The absence of amṛta is made more striking in the light of the third mudrā described in the passage, the ‘saśi’, “lunar”, mudrā.95

92 The “crossroads” (catvara/catuspatha/catuskikā) is in the region of the brahmārandhra. See TĀ 15.94 and Jayaratha ad loc., Tantrālokaviveka ad 5.53a and NTU p.147,1.18. I am grateful to professor Sanderson for providing me with these references.
93 JRY Bhairavānananvidhi Bhūmikāpaṭalā 159a.
94 KJR 6.29d.
95 KRU 3.110a–112b (for details of the witnesses see footnote 91):
   svadhīghanāya vāmāṅge datvā ottam sûrelvari |
   paramāṁtāsāmpūrṇam samarc cakram anāmāyayam ||110||
   sahasrāram mahāmāyā vidyāyoginiṣamsyutam |
   plāvayann amṛtaughena sarvam deham vicintayet ///111///
   mudreyam saśiṇi prōtā sarvakārāyārasidhani |

111a sahasrāraṁ | QRSV; sahasrāraṁ T, sahasrāra U 111b yogini | short final i metri causa 111c plāvayann | QRSV; plāvayann TU 111d sarvam deham } Q; sarvam deham R; sarvadehaṁ ST, sarvadeha U, sarvadeha V 112a saśiṇi | QRSV; śakhini U
"Placing his mind at the left side of the Svādhiṣṭāna, o queen of the gods, [the yogin] should visualise the Sahasrāra cakra as spotless and full of the supreme amṛta, o great goddess of illusion. Flooding [it] with a stream of amṛta he should visualise his entire body as joined with the Vidyāyoginī. This mudrā is called śaśiṇi and accomplishes all ends."

**Khecarīmudrā in Tantric Texts.**

The passages cited above that describe the conquest of death indicate that physical practices very similar to the Khecarīvidyā’s khecarīmudrā were used by sādhakas of various tantric traditions before the composition of the Khecarīvidyā. Like the Khecarīvidyā’s khecarīmudrā these practices were connected with the raising of breath/Kundalini and enabled the yogin to drink amṛta and thereby be free of old age, disease and death. However, despite there being descriptions of many different khecarīmudrās in the texts of tantric Śaivism, it is not until the relatively late Kularatnodyota that we find the first instance of a practice involving the tongue being called by that name, and even then that practice is somewhat different from the Khecarīvidyā’s khecarīmudrā.96

Mudrā in tantric Śaivism is a large and complex subject and I shall not attempt to explore it in detail here.97 Instead I shall examine only the khecarīmudrā in tantric Śaiva texts and in particular those khecarīmudrās which are in some way related to the haṭhayogic khecarīmudrā, in order to help explain the adoption of the name for the haṭhayogic practice.

In the texts of tantric Śaivism, a Khecarī is a particular type of Yoginī,98 and lives among the Khecaras, "sky-dwellers". Becoming a Kheca, sporting with them, being worshipped by them and reaching their abode (Khecarapada) are mentioned throughout the Bhairavagama as goals of sādhana, and khecarīmudrā is often the means.99

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96 The Kularatnodyota must postdate the Kubjikāmatatantra since much of it is derived from that work. The Kubjikāmatatantra itself postdates the root tantras of Trika Śaivism (Sanderson 1986:163–164). The earliest witness of the Kularatnodyota is a Nepalese palm leaf manuscript from about the 12th century CE (see footnote 91).

97 For detailed studies of mudrā in tantric Śaivism see Vasudeva 1997 and Padoux 1990a.

98 KMT 6.81c–81b gives a nirvacana explanation of the name Khecarī: khagatīr hy ārdhvabhāvena khasāryagena ditāyaḥ | carate sarvajantunām khecarī tena sā sūryata || "Motion in the ether arises through the higher existence (?). Of all creatures, she who always goes (carate) by way of the ether (khasāryagna) is known as Khecarī."

In the Siddhayogēśvarīmata (which is devoted to the Yoginī cult—see patañala 13, 22 and 29 for detailed descriptions of Yoginīs), Khecarī seems to be used as a synonym of Yoginī at 29.20. Sanderson (1987:15) describes Yoginī as "both supernatural apparitions and human females considered to be permanently possessed by the mother goddesses [cf. SYM 22.5ab]. They were to be invoked and/or placated with offerings of blood, flesh, wine and sexual fluids by power-seeking adepts. . ."

99 See JRY mudrāṣāṭika 2.63a, 644d (f.32r), 644d (f.32v); Parātriśkā 1; Yoginiḥrdaya cakraśaniketa 3d
Kubjikāmatatāntara describes a hierarchy of five groups of feminine deities in pātalas 14–16: Devīs, Dūtīs, Mātrīs, Yoginīs and Khecarīs, of which the Khecarīs are the highest and are distinguished from Yoginīs. In the Kaulajñānaniṃtaya Khecarī is described as the overall mother of all siddhiyoginīs. The same verse of the Kaulajñānaniṃtaya lists two other types of Yoginī: Bhūcāri and Gocāri. Kṣemarāja describes four groups of deities (devatācakrāṇi) in the sequence of manifestation of sakti at Spandanīṃtaya 1.20: Khecarī, Gocāri, Dikāri and Bhūcāri, of which the most refined is Khecarī. In his Śivasūtravimarśinī (2.5) the same author describes Khecarī as “parasamvitsvarū-pā, “having the form of the highest consciousness”. Kṣemarāja’s formulations are sophisticated interpretations of the less metaphysically refined yoginī-cult. In both systems Khecarī, however she is understood, occupies an exalted position, and the same is true of her mudrā. Thus, in the 32nd aṅkika of the Tantrāloka, which is devoted to mudrā, we read:

“Among these (i.e. the mudrās taught in the Mālinīvijayottaratantra) the most important is khecarī [since it is the one] whose essence is a deity.”

The importance of khecarīmudrā is stressed again later in the same chapter:

“There is one seed-syllable, that of emission, whose power resides in all mantras; and there is one mudrā, khecarī, which animates all mudrās.”

Similarly, at Jayadrathayāmala 4.2.645c khecarīmudrā is described as “the queen amongst all mudrās” (sarvamudrāsu rājeś), and we saw above how Kularatnoddhyota 3.103d calls khecarīmudrā “the queen of all mudrā-regents” (sarvamudrāsvarēśvari).

Thus khecarīmudrā is a key component of tantric practice. But what is it? In his analysis of the mudrās of the Mālinīvijayottaratantra, Vasudevā (1997:15–20) follows the divisions found in the text in identifying three types of mudrā: liturgical, iconic and yogic. Yogic mudrās are so called “not because they are primarily employed in

ecc. (The Bhairavāgama is the entire corpus of Tantras of the Mātramārga, excepting those of the Śaiva Siddhānta. For an explanation of the different categories of texts in tantric Saivism see Sanderson 1988.)

100KJN 9.2ab: sarvaśuddhiyoginīm khecarīṃ kramaṃ sarvamoṣṭiṃ | Cf. KMT 15.10, where the eight mātrīs are said to be born from the bodies of the Khecarīs: khecarītanusambhūtas caṃkāu mātrīyā. In the Buddhist Hevajratantra, Khecarī is located at the top of the circle of Yoginīs (HT T 1.8.15, 1.9.12).

101At KJN 14.93 paramāṃrṣta at the khecarīkra. KMT T 14.65–67 and 15.82 say that the Dūtīs and Yoginīs flood the world with amrṭa when disturbed (kṣubhāḥ) but this is not said in the description of the Khecarīs in pātaḷa 16.

102cf. KMT T 25.214.

103TĀ 32.4ab: tatra pradhānabhūtā śrīkhecarī devatātmikā |

104TĀ 32.64:

ekām śṛṣṭimayaṃ bijam yadviryaṃ sarvamantragam |

ekā mudrā khecarī ca muddraughah prāṇīto yayā ||64||
yoga but rather because their practice involves yogic principles’ (ibid.:18). The khecārimuḍrās of tantric Śaivism fall into this yogic category. In the 32nd āhnika of his Tantrāloka, Abhinavagupta describes nine variants of the khecārimuḍrā. These involve esoteric yogic techniques and require the yogin to assume bizarre physical attitudes in imitation of the muḍrā- deities that he seeks to propitiate. At the beginning of the chapter (32.1) he cites the Deyāyāmala’s definition of muḍrā as bimbodaya and analyses the compound in two ways: either muḍrā is “that which arises from the original” or “that from which the original arises”. Thus, as Vasudeva says (ibid.:19):

... these extreme Khecārimuḍrās are reflections, imprints or replications (pratibimba) of the dynamism of consciousness (Khecāri). The corollary is... the direct experience of Khecāri, or to use different terminology the possession by the goddess Khecāri, manifests itself in the practitioner with these bizarre symptoms.

Thus the two levels of sophistication possible in the interpretation of Khecāri-mentioned above are also possible in her muḍrā. On the level of Khecāri as etheric Yoginī, khecārimuḍrā brings about possession by her; on the level of Khecāri as supreme consciousness, khecārimuḍrā brings about experience of that consciousness. In the Jayadrathayāmala the lālāhāmudrā, (one of the nine types of khecārimuḍrā described by Abhinavagupta) is said to be sarvādayaśakārīkā, “always effecting possession”; Kṣemarāja says that khecārimuḍrā is so called “because [it brings about] movement in the ether, i.e. the sky of awakened consciousness” (khe bodhagagane caran.ā). The Jayadrathayāmala’s mudrās at.ka describes several extremely bizarre mudrās and many of these result in yoginīmelaka and khecāratva, the aims of khecārimuḍrā as described in the earliest layer of the Khecārividyā.

105 At TĀ 32.26 the korākinī variant of the khecārimuḍrā is described. As well as adopting other physical gestures, the yogin is to touch his palate with his tongue— jihvāyā tālukāṃ śrīt. This brings to mind the meditational techniques described in the passages cited above from the Pali canon, the Vīgusṣṭī and the Maitrāyanīyopanṣad and is one of the first instances of such practices being linked with the name khecārimuḍrā. However this should not be seen as significant in the development of the hathayogic khecārimuḍrā. It adds nothing to what is found in the pre-āgamic passages cited above and appears to be simply an instruction on what should be done with the tongue during śādhana on the same lines as, say, instructions to gaze at the tip of the nose. Instructions to press the tongue to the palate in the manner of those pre-āgamic passages are found elsewhere in the texts of tantric Śaivism and hathayoga (see e.g. Mr. gendrantantra yogapāda 18c–19b, KMT T. 7.8a, HP 1.45–46 and DY’S 70) and the occurrence of such an instruction in the Tantrāloka’s description of a variant of khecārimuḍrā is probably just coincidence.

106 JRY 4.2.197.d.

107 Netratantroddyota 7.32.

108 Perhaps surprisingly, no specific mention is made of flying in the KhV. Khecārata, “being a Khecāra”,

The Khecārividyā
Why was the hat.hayogic practice called khecarimudrā?

The purpose of mudrās in hat.hayoga is to awaken Kundalini. As we have seen above, causing breath or Kundalini to rise up the central channel is mentioned as an aim of many of the practices described in the śaivism texts in which the tongue enters the cavity above the palate. Thus it is appropriate that such a practice should be called mudrā in the texts of hat.hayoga. But why should it be called khecarimudrā?

Many of the practices of hat.hayoga can be understood as tantric ritual within the realm of the yogin’s own body. The hat.hayogin can accomplish the ends of tantric

is often said to be a reward of the practice but this state of being is never specifically said to entail the ability to fly. Khecaratva and flying are distinguished in many texts: a list of siddhīs at KJN 14.16-19 has both bhūmityāga, “leaving the ground”, at 17a, and khecaratva at 19b; SSP 5.35-42 contains a list of siddhīs attained after different durations of practice: in the seventh year the yogin becomes kṣītyāgī and in the ninth he becomes a Khecar; AS p.4, ll.11-12 gives a list of siddhīs starting with bhūmityāga and culminating in khecaratvapratis.t.hā. In his translation of Vāṭulānāthasūtra 1, M.K.Śaṭri adds “Khecara denotes the man who has made a remarkable progress in the spiritual realm and has, as a result thereof, occupied that state in which one always lives and moves in the ether of consciousness” (translation p.11, n.2).

Explicit mentions of flying are common in the bhairavāgama. M any of the JRY ’s mudrās result in the sādhaka rising into the air: at 4.2.192a in the description of the daṃṭhinimudrā we read triśaptāh kham utpatet “after three weeks he rises up into the air”; at 4.2.62a the result of karakiniṇimudrā is prahārādhāt plaved vyomni; “after ninety minutes he floats in the void”. The Kashmiri exegetes did not take such passages literally: commenting on TA 32.16c, where Abhinavagupta has quoted a description of the triśulinimudrā from the Yogasamācāra by which “[the yogin] leaves the ground” (ṭajāti medinī), Jayaratha writes medinīm tyajatū déhāyahantāpahastanena parabodhākāśācāri bhaved ity arthah, “when the text says that he leaves the ground it means that he will move in the sky of absolute consciousness by throwing off identification with the body, [the mind, the vital energy] and [the void]” (Professor Sanderson’s translation). Perhaps the composer(s) of the KhV also took this position. We know that folk tales of flying yogins were current at the time of its composition (D.IGRY 1970:115) and other hat.hayogic texts do mention bhūmityāga but not in the context of khecarimudrā (see e.g. DYS 155, GHS 4.2, but cf. M.Aśam 18.32, which mentions kṣītyāga as the result of a dhāyaṇa in which, among other physical attitudes, the tongue is to be placed above the palate). The absence of any mention of khecarimudrā in Ballālāś’s explanation of trailokyabhramanam ad KHV 3.6 is telling; antarikṣamargaṃ gūṭikāvāt, “going by way of the atmosphere like [when one consumes] a pill”. Today khecarimudrā is often said by yogins to besow the power of flight (see footnote 146). It is perhaps this association which led W.HITZ (1996:169) to translate the title of the KhV with “The Aviator’s Science; or The Arcane Science of Flight”.

109See SS 4.14 (= H P.3.5).

110Not everywhere in the texts of hat.hayoga is the practice called khecarimudrā. In the descriptions at G Ś, 131-132, SS, 3.69-83 and SSP, 6.84 it is not named. In AS pp.2-3 it is said to be a sārāṇā. M.KSG 11.966a-1010b calls the technique simply raṇāyoga, “tongue yoga”. G Ś, 70 and H P, 3.36 give alternative names for khecarimudrā: nabhomudrā and vyomacakra respectively. GHS 3.9 also calls the practice nabhomudrā.

111Although I distinguish between tantric Śaivism and hat.hayoga, and between the texts of both, it should be stressed that there is no clear-cut division between the two. The Śivasamhitā, an archetypal hat.hayogic manual, calls itself a tantra (4.4). The Khecarīvidyā does the same (1.16) and itself exemplifies the futility of trying to distinguish between tantric and hat.hayogic works. The origins of many of the practices that are considered quintessentially hat.hayogic can be traced in tantric works (e.g. the hat-a-
practice without external ritual or a consort with whom to engage in sexual rites. Gorakṣaśataka 72–75 locates both bindu, sperm, and rajās, menstrual fluid, in the body of the yogin. By combining the two, the hāthayogin can produce within his own body the supreme tattva of the tantric sexual rite.\textsuperscript{112} There are two processes at work in this interiorisation of tantric ritual. Firstly, it is a way of effecting independence similar in some ways to both the vedic renouncer’s internalisation of the sacrifice\textsuperscript{113} and the Kashmiri Śaiva exegetes’ transformation of tantric ritual into a mental process. Secondly, it is the result of a deliberate strategy of the redactors of the texts of hathayoga. By adopting the terminology of tantric works the writers of these texts would have lent them the authority of the āgamas. As we have seen above, khecarimudrā was a highly esteemed part of tantric ritual, and its accommodation within the practices of hāthayoga would have brought that esteem with it. A half-verse from the Kula-cūḍāmanitāntra cited in Kṣemarāja Śivasūtramārṣāṇī (I, 5) is found at Tantraloka 32.6.4 (expanded into a full verse—see footnote 104) and in the Ṣaṭhāpradīpikā:114

“There is one seed-syllable, that of emission, and one mudrā, khecarī.”

Parallel to the interiorisation of tantric ritual is a process in which practices of tantric Śaivism are transformed into techniques that work on the human body. I call this process “corporealisation”. Although the techniques of hāthayoga are the richest source of examples of this process, it began long before any hāthayogic texts had been composed, as is evinced by the five passages describing the conquest of death by drinking amṛta cited earlier in this chapter.\textsuperscript{115}

Besides khecarimudrā, the Khecarīvidyā describes two more corporealised techniques. The first is the bizarre practice of manthana, “churning” or “kindling”, described

\textsuperscript{112} On this tattva see e.g. Yonitantra 2.10 and its introduction, p. 27.
\textsuperscript{113} On which see Hesterman 1964:22–27.
\textsuperscript{114} Ṣan. 3.53ab: ekaṁ śrīmāyām bijaṁ eka mudrā ca khecarī |
\textsuperscript{115} Although I refer to corporealisation as a “process”, the traffic was not all one way. Thus the transformation by some tantric exegetes of the sex act, or of yogic practices, into mental techniques is the opposite of corporealisation.
at 1.57C–64d, which involves inserting a probe into the nasal cavity and churning it about. At Kubjikāmatatāntra 12.57–65 a subtler mathana is described which combines yogic techniques and visualisation, using sexual intercourse as its explanatory paradigm. This in turn can be seen as a grosser form of a visualisation given in the Tantrāloka which, although not called mathana, describes the meditation on the rubbing together of Soma, Sūrya and Agni as the arāṇi, “the kindling stick”, by the agitation of which, the meditator, “burning brightly, attains success, enjoying the oblation of Māhābhairava in the great sacrificial fire which is called the heart”.116 Jayaratha gives a yogic interpretation of this passage which is similar in some ways to the technique of mathana described in the Kubjikāmatatāntra.

The second corporealised technique in the Khecarīvidyā is the practice of massaging the body with various bodily fluids described at 2.72–79. This technique appears to be a corporealisation of alchemical practices in which various substances are rubbed into mercury in order to fix it.117

An example of corporealisation from elsewhere in the Hāṭhayogic corpus is the mudrā called mahāvedha, “the great piercing”, described at Hāṭhapradīpikā 3.25–28. The yogin is to sit cross-legged with his left heel under his perineum. Putting his hands flat on the ground, he should raise his body and then gently drop it, thus making his heel tap against the perineum, forcing the breath/Kundalini into the central channel. This is a corporealisation of the tantric vedhadīksā, “piercing initiation”. TĀ 29.236–281 describes several different types of vedhadīksā. Using mantras and visualisations, the guru causes sākti to rise up the pupil’s middle path and pierce the cakras and ādhāras stationed along it.

The Hāṭhayogic khecarīmudrā can be seen as a corporealisation of tantric techniques of cheating death in which the head is visualised as containing a store of lunar amṛtā which, when accessed by means of the breath or Kundalini, pours out into the rest of the body, nourishing and immortalising it. The subtle practice is described in many tantric works.118 The Hāṭhayogic khecarīmudrā (as well as its tantric predecessors) bestows a

116 TĀ 5.22a–23b:

somasūryāgniśaṁghaṭṭam tatra dhāyey ananyadhīḥ ||
taddhyānāraṇiṁ gosākhān mahābhairavahavyabhuk ||22||
hrdayākhye mahākuṇḍe jayālana śpītatām vrajet ||

117 The parallels are described in detail in the notes to the translation.
118 See SY pāṭala 11; M VUT 16.53–54; KJN 5.5–13; NT pāṭala 7, in which the second of the two techniques taught is called khecarīmudrā; ŚCN 41–46. Cf. SY pāṭala 12 and M VUT 14.11–15, 15.16–19 (on which see footnote 78).

It might be argued that just because the physical khecarīmudrā is not mentioned in these texts, that does not mean that it was not practised: many tantric works allude to sexual rites without describing their practical details. Perhaps it was for the guru to instruct the sādhaka in the physical practice. However Kṣemarājā’s commentary on NT 7.16–22 (p.138 ll.10–17) describes the technique whereby sākti enters
concrete ontological status on the amṛta. In the descriptions of the subtle technique the yogin is to visualise it (verb forms from √snṛ are used); in the corporealised technique the tongue is inserted into the cavity above the palate and the yogin drinks the amṛta.

The hāthayogic khecarīmudrā is also a corporealisation of the tantric ritual practices of eating meat and drinking wine: the tongue is meat and amṛta is wine. This is explicitly stated in the Hāṭhapradīpikā:\(^{119}\)

“[The yogin] should constantly eat the meat of the cow and drink the liquor of the gods. I reckon him to be a Kaula; the others are destroyers of the kula. By the word ‘cow’ the tongue is meant, because the insertion of [the tongue] at the palate is the eating of the meat of the cow, which destroys great sins. The liquid that flows from the moon, brought about by the fire generated by the tongue’s insertion, is the liquor of the gods.”

The name khecarī, “[she who] moves in the ether”, is particularly appropriate for a practice in which the tongue enters a hollow space.\(^{120}\) In the Gorakṣāsataka the name khecarī is explained thus:\(^{121}\)

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\(^{119}\) The central channel: the mattagandhaśāna (i.e. the anus—see Tantrālokaviveka ad 6.185c-186b) is to be contracted and relaxed (the passage is cited in full in footnote 279). Kṣemarāja’s mentioning here of a physical practice not alluded to in the mūla argues against his having any knowledge of the physical khecarīmudrā. The subtle physiology necessary for it is in place: commenting on 7.1-5 (p.147 l.14) he cites a passage describing the sixteen ādhāras including the sudhādhāra, “the nectar ādhāra”, which is lambhikāya [sic] dhitās cordhe, “situated above the uvula”, and sudhātmakaḥ, “consisting of nectar” (cf. Svachchandatantroddyota 7.218a-226b and Tantrālokaviveka 5.55).

The idea of a subtle khecarīmudrā persists in the texts of hāṭhayoga. Thus HP 4.43-53, in a section on rājāyoga, describes khecarīmudrā and the flooding of the body with amṛta but makes no mention of tongues. Cf. VS 4.41-46, 6.23-41 and Jñānēśvarī 6.247-260 (Kiehnle 1997:138-9), which describe similar processes but do not call them khecarīmudrā.

\(^{120}\) Cf. the JRY passage cited in footnote 74 where the tongue, when “at the aperture of the palate” (tālurandhragatā), is described as “in contact with the void” (śūnyasamagame), and “free from the slightest touch” (iṣṭatsparśavivarjā).

\(^{121}\) G Sū 69:

cittam carati khe yasmāj jīhvā carati khe gatā |
teneṣāṃ khecarīmudrā sarvaśādhīr namakṛtā ||69||
“The mind moves in the ether (khe) because the tongue moves in the void (khe); thus there is this khecarımudrā worshipped by all the siddhas.”

This explanation neatly connects the insertion of the tongue above the palate with a sophisticated interpretation of khecarımudrā similar to that given by the Kashmiri exegesetes.122

**Khecarımudrā in hat.hayogic texts**

If one examines the early texts of hat.hayoga different approaches to its practice become apparent.123 At one end of the spectrum is the Khecarıvıdyā, with its roots in Yoginī-cults and Kaulism. At the other end is the Dattātreyayoga´sāstra which, while still far from the realm of orthodoxy, is a product of a more renunciatory and ascetic tradition.124

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122 On the Kashmiri exegesetes’ interpretation see Kṣemarāja ad NT 7.32 cited on page 39.
123 By “early texts” here I mean those texts which probably or definitely predate the C.1450CE H P. The works which have been used to compile the H P are listed in footnote 8. Besides the Khecarıvıdyā, three of those texts include descriptions of the hat.hayogic khecarımudrā: the Goraks création: the Goraksavijaya, and the Siddhārthaśāstra which, while still far from the realm of orthodoxy, is a product of a more renunciatory and ascetic tradition.124

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124 These two approaches are later manifestations of the structural poles of Śaivism as identified by Sanderson (1993:57): “Śaivism in its great internal diversity is the result of the interplay of two fundamental orientations, a liberation-seeking asceticism embodied in the Atimārga and a power-seeking asceticism of Kāpālika character within the M antramārga.” The distinction between liberation-seekers and power-seekers is blurred in hat.hayogic texts but this division into two poles is still helpful in understanding the different approaches to the practice of hat.hayoga.

The ideological tensions within the Nātha order are explained by the Nāthas themselves with a legend that is first found in a fourteenth century Bengali and Sanskrit work, the Goraksavijaya, and which spread throughout North India. Mātyāndraśāstra, the first human guru of the Nāthas has become ensnared in the ways of wine, women and song. He is at the palace of the queen of Kadalīdeśa, “Banana country”, and passes his time intoxicated, enjoying the company of the sixteen hundred dancing girls who live in the palace. The queen of Kadalīdeśa, fearing that attempts might be made to rescue her new lover, has banned men from the palace. Goraśa, Mātyāndraśāstra disciple, learns of his downfall and sets out to rescue him. He disguises himself as a dancing girl, gains entry to the palace and brings his guru back to his senses by instructing him through song and dance. Goraśa then turns all the women into bats and the two of them leave Kadalīdeśa.

This is the basic structure of the legend, which is now found in many different versions. It is interpreted as describing a reformation by Goraśa of the Kaula practices taught by Mātyāndra. Mātyāndra is often described as the originator of kaulism or the yoginikaula tradition: he is the author of the Kaulajñāna-
The two different approaches are summarised succinctly in the Śāṅgadharapaddhati (the Dattatreyayogaśāstra practice is given first):  

“[The yogin] should insert the previously cultivated mind and breath into the śāṅkhini [nādi] in the rod[-like] pathway at the rear [of the back] by contracting the mūlādhāra. Breaking the three knots he should lead [the mind and breath] to the bee-cave. Then the bindu born of nāda goes from there to dissolution (layam) in the void. Through practice the yogin becomes one whose destiny is assured, chaste (ūrdhvaretāḥ), supremely blissful, and free of old age and death.

Or, by upward impulses of the breath (udghātaiḥ) the yogin should

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125 In the descriptions of khecarimudrā found in the SSP (1.67, 2.6, 6.84), AŚ (p.1, p.10) and BVU (73–76), we find a subtle physiology not referred to in other Sanskrit manuals of hathayoga in which amṛta is secreted at the daśamādāvā, “the tenth door”, at the end of the śāṅkhinīnādi, which is located at the rājadanta (see footnote 240). SP 4621–4612 teaches techniques for videhamukti, “bodiless [i.e. final] liberation”, and kālavañca, “cheating death”, similar to those described at Khecarīvidyā 3.43c–53b. In the SP passage, the yogin shuts the nine doors of the body but leaves the tenth open if he wants to abandon his body; if he wants to enter a trance in which Death cannot take him but from which he can return, he should shut the tenth door. The tenth door is “frequently referred to in old and medieval Bengali literature” (DASGUPTA 1976:240), such as the Gorakṣavijaya and also in the Hindi poems of Gorakhnāth: see GBŚ 135 and GBP 11.3. Cf. AM 51.1. For analyses of the workings of the śāṅkhini nādi see DASGUPTA 1976:239–243 and W HITE 1996:254–5.

awaken the sleeping goddess Kuṇḍalinī whose abode is the Base [and] whose form is like a lotus fibre. Inserting her into the sūnām [nādi] he should pierce the five cakras. Then he should insert the goddess into Śiva, who has the radiance of the moon, a shining faultless light, in the thousand-petalled lotus, and flood his entire body, inside and out, with the nectar there. Then the yogin should think of nothing."

The practices that are taught in the Khecarīvidyā can be understood in the terms of the second paradigm. The language and ideas of the first are almost entirely absent, with just a brief appearance at 2.107–115.

Of all the texts of haṭhayoga only the Dattātreyayogaśāstra describes practices which conform exactly to the first paradigm. The Dattātreyayogaśāstra mentions neither Kuṇḍalinī nor cakras. Closest to this position are the original Gorakṣāśataka and the Yogabīja, whose descriptions of sādhanā match that described in the first alternative but also include sākticālana, a technique for awakening Kuṇḍalinī that involves pulling on the tongue. Only the Khecarīvidyā and the Vaṣṭhasamhitā adhere closely to the second alternative. All other haṭhayogic texts teach both approaches and, as we shall see below, this results in some inconsistencies.

The standpoint of any particular text can be seen in how it understands the purpose of khecarīmudrā. In the Khecarīvidyā, as we have seen, khecarīmudrā is used to raise Kuṇḍalinī and access the store of amṛta in the head to flood the entire body, rejuvenating and nourishing it. In the Dattātreyayogaśāstra the purpose of khecarīmudrā is not explicitly stated, but the practice is grouped with jālandharabandha, the chin-lock, which is said to prevent the lunar amṛta from being consumed by the solar fire in the stomach, thereby rendering the body immortal. This aim of khecarīmudrā, for which the name mudrā meaning "seal" is particularly appropriate, is explained in the Gorakṣāśataka:

"The bindu of [the yogin] who has sealed the hollow above the uvula by means of khecarī does not fall [even] when he is embraced by an amorous..."

124 See footnote 6. I have not consulted manuscripts of this unedited text but have relied on the first adhyāya of the Yogakundalayupaniṣad, which Bony (1994:102) has shown to contain eighty of the Gorakṣāśataka’s one hundred verses.

125 On sākticālana see footnote 347.

126 DYS 278–280.

127 G Śn 69a–70b (a more detailed description is given at G Śn 131–148):

khecarī mudritam yenā vivaram lambikordhvatah |
na taṣa kṣarat binduḥ kāminyādeṣṭaṣa ca ||69||
yāvad binduḥ ahiḥ dehe tavaṁ śūnyahpayam kutah |

bindu is used more often than amṛta when describing the fluid that is to be stored in the head. However the two do seem to be interchangeable. At KJN 5.23 in a description of flooding the body we
Thus there are two contradictory aims of khecarimudrā in the texts of hathayoga. In one the store of āmṛta is to be accessed and used to flood the body; in the other it is to be kept where it is. Many texts describe both aims. In contrast to the verse cited above, at Gorakṣaśataka, 149–152 the body is to be filled with āmṛta; the first two lines of the Gorakṣaśataka, passage cited above are also found at Āṭhāpadapīkā 3.41, while at Āṭhāpadapīkā 4.53ab in another description of khecarimudrā we read āmṛtaṁ plāvayed deham āpādatalamāstakam, “[the yogin] should inundate his body from top to toe with the āmṛta”.131

The existence of both ideas in these texts shows how the early manuals of hathayoga were attempting to syncretise the practices of different schools. None of the texts that attempts to describe a complete system of yoga (e.g. the Dattātreyayogaśāstra, Gorakṣaśataka, or Āṭhāpadapīkā) is entirely coherent. Only the more specialist treatises such as the Amanaskayoga and the original Gorakṣaśataka present an uncontradictory whole. As mentioned above, the Khecarīvidyā has not entirely escaped this syncretism: 2.107–115 is more in keeping with the idea of bindudhāraṇa than āmṛtaṁplāvaya.134

131References to the drying up of the juices of the body as an aim of hat. hayogic practice also conflict with the idea of āmṛtaṁplāvaya: at GŚ 77 mahāmudrā is said to result in raśānām śojanam, “drying up of fluids”; in a description of kumbhaka, breath-retention, YB 135cd reads recake kṣīnatāṁ yātī (em.; yātē Ed) pūrakam śoṣayēt sadā, “on exhalation [the yogin] becomes weak; inhalation always dries out [the body]”; Kehnbre (1997:156) reports that according to the Jñānesvari (no reference is given), “the liquids of the body are dried up” by the heat of rising Kundalinī. The Rāmānandi ascetics with whom I lived during my fieldwork are intent on the drying out and mortification of the body, to which end they perform dhūnītapa, the austerity of sitting surrounded by smouldering fires in the midday sun.

134It is perhaps possible to reconcile bindudhāraṇa with āmṛtaṁplāvaya by understanding khecarimudrā as sealing one aperture but opening another, thereby diverting the āmṛta away from the fire in the stomach and into the nāḍīs of the body. W. Hett (1996:253–255) hints at this while at GŚ 141 āmṛta is said to go unmārṣṇga, “by the wrong path”, having cheated the mouth of the sun. However the two aims are never described together in the texts.

While the theory of bindudhāraṇa is simple enough, there are problems with it in practice. When the tongue is placed in the hollow above the palate the throat is sealed off and saliva gradually accumulates in the mouth (see M V U T 21.4, cited on page 30). Eventually the mouth fills up with this fluid and something has to be done with it. B e n n a r d (1982:68) would at first return his tongue to its normal position so that he could swallow it. After some time he was able keep his tongue above the palate while swallowing small amounts. S v o r o d a (1986:279) was taught to practise khecarimudrā while performing the headstand. He says “Your guru will warn you that whenever you feel something dripping onto your tongue you should not swallow but instead come down out of the posture and let the secretion flow from your mouth into your hand. This is Amṛta, which should be taken to your guru, who will put it into a special paan and only then make you eat it.” The passage describing khecarimudrā at GŚ 138–152 comes after instructions for vipāritakarana, the headstand, and 144c could be understood as instructing the yogin to come out of the posture to drink the āmṛta that has accumulated.
Thus the Khecarīvidyā seems to be an attempt at reclaiming the hāṭhayogic khecarīmudrā by a school of yogins whose roots lay in Kaula tantrism. The practice as described in the Gorakṣaśataka, is for the most part a technique of bindudhāraṇa and may derive from the khecarīmudrā described in the Kularatnoddhya (see footnote 91). The Dattātreyayogasāstra, which almost certainly predates the Khecarīvidyā, also teaches a bindudhāraṇa-oriented khecarīmudrā. The compiler(s) of the Khecarīvidyā knew the Gorakṣaśataka, and pay it respect at Khecarīvidyā 1.16, but give a very different interpretation of the hāṭhayogic khecarīmudrā.

Of all hāṭhayogic works, the most eclectic is the Hāṭhapradīpikā, which borrows verses from almost every hāṭhayogic text that we know existed before its compilation. The Hāṭhapradīpikā is the second work (after the Yogabija) that claims to belong to the Nātha school and it is the founding of this most eclectic of orders that resulted in its composition.116

After the composition of the Hāṭhapradīpikā, we find a proliferation in the number of hāṭhayogic texts and commentaries.117 The main reason for this increase is the interest in hāṭhayoga taken by Advaita Vedāntins. Bouthilier (1994) examines the textual evidence for this interest in detail. He summarises the situation thus (ibid.:5):

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The headstand, the chin-lock and khecarīmudrā are the three techniques useful in bindudhāraṇa. No root text of hāṭhayoga groups them together but Ballāla does in the BKhp (f. 100v2): khecarī vipari-takaranā yālamdhārabandhana candrasa bandhanena sūrye hutavahe (hutāḥ) em. Sanderson; hatāḥ S) vāṃrtāmādvapatanād dehaṇa jīvanam siddhyātīt tattvam.

116 The earliest layer of the KHV mentions melaka and khecarātva as rewards of the practice, and includes a passage on the worship of mādirā, alcohol, thus suggesting roots in Kaulism. However, the passages on the physical practice that were inserted into this earliest layer show fewer Kaula features. The absence of sexual symbolism or allusions to tantric rites involving the consumption of bodily power-substances (see footnote 313) is striking. The insertion of the tongue into the hollow above the palate and the drinking of the resultant fluid has obvious parallels with such Kaula practices (see e.g. TA 4,131, MaSāmān 18,11; cf. HT 2,4,38–39). This suggests that the compilers of the Khecarīvidyā came from a more ascetic or yogic tradition than the Kaula text which they used as a framework for their compilation.

117 W. H. T. Evans (1996:99) lists the following groups as coming under the aegis of the Nātha order in the twelfth to thirteenth centuries: Pāṣupatas, Kāpālikas, Śāktas, Māheśvaras, Śrī Śiddhas, Rasā Śiddhas, and Buddhist Śiddhācāryas. In later centuries, he continues, members of the following groups were also included: Dattātreyas Vaiṣṇava (?), Avadhūtas, Dasmāni Nagās, Jains, Śuis and snake charmers.

While containing some internal contradictions as a result of its inclusivism, the HP also seems to deliberately avoid mentioning issues that could cause division among rival groups. Thus, while Kunḍalinī and the nāḍis are described, cakras are mentioned just once, at 3,12 (35,4,13), where it is said that they are pierced by Kunḍalini when she is awakened. Descriptions or lists of individual cakras do not appear. Different schools of yogins had different systems of cakras and by avoiding a specific description of such a system the HP avoids alienating any schools. At HP 1,3 Svātmārāma says that he has composed the text for those who do not know rājyoga because of their being confused in the darkness of many doctrines (bhṛntyā bahumāthadhvāntē).118 A glance through Garote and Bedekar’s Descriptive Catalogue of Yoga Manuscripts (1989) quickly reveals the extent of this growth.
The Hat.hapradīpikā, which is nothing more than an anthology, was compiled by Svāttrāma during the XVth century. This Hātha-yogic work aroused great interest, especially among followers of Śaṅkara’s Advaita philosophy. As early as the XVIth–XVIIth centuries, works written by Advaita Vedāntins, such as Nārāyaṇa’s Dīpikā on a collection of Ātharvaṇa Upaniṣads, Śivananda Sarasvatī’s Yogacintāmani, and Nārāyaṇa Tīrthā’s commentary on the Yogasūtra, entitled the Yogasiddhāntacandrikā, referred to Gorakṣa, i.e. the author of the Gorakṣaśataka, and quoted from the Hātha-pradīpikā and Nātha treatises on hāthayoga. In other words, from that time a number of Sanskrit texts belonging to Nātha literature were considered by Advaita adepts to be authoritative on yoga.

The texts of hāthayoga provided material for part of a corpus of one hundred and eight Upaniṣads that was compiled in the first half of the eighteenth century. Works on hāthayoga were used to create new recensions of old Upaniṣads and to compose entirely new ones (including the Yogakundalayupanisad whose second adhyāya contains 49 of the Khecarīvidyā’s first 65 verses). This is well documented by Bouy (for a summary see ibid.: 6).

What effect did the Advaita interest have on the understanding and practice of khecarīmudrā? We may assume that the Nāthas continued to practice it as before: few new Sanskrit Nātha texts appear after the Hātha-pradīpikā yet we know that the Nāthas attracted considerable patronage until at least the beginning of the nineteenth century and for a long period were probably the largest ascetic order in North India.138 It seems that, textually speaking, they could rest on their laurels with an established corpus of works, while the Vedāntins sought to accommodate the newly fashionable practices of hāthayoga within their soteriology.139 Other than the Yogakundalayupanisad’s second adhyāya the upaniṣadic passages that mention khecarīmudrā are all taken from Gorakṣaśataka 64–71 and thus describe it as a method of bindudhāraṇa.140 The verses in the

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138 On their patronage, see for example the account of the relationship of Maharāja Man Singh (fl. 1781–1841 CE) with Ayas Dev Nātha in Gold 1995. Callewaert and Bieck’s word-index of devotional Hindi literature (1991:q.q.v) gives many more instances of the vernacular appellation of the Nāthas, joga, than of those of other orders, e.g. vairāgi and sannyāsī, suggesting their dominance of the ascetic milieu in the medieval period.

139 In the vernacular texts of the Nāthas composed during this period, the dominant yogic paradigm is that of ultā sādhanā, “the regressive process”, which “involves yogic processes which give a regressive or upward motion to the whole biological as well as psychological systems which in their ordinary nature possess a downward tendency” (Das Gupta 1976:239). Bindudhāraṇa is a key part of this process.

140 See YSU 5.39c–41d, of which the first of the two lines not found in the G Sū is described by the yogin as saṁāhitā while the second has been redacted to avoid G Sū 69d’s kāmīnīyāśeṣa ca, “and of [the yogin] embraced by an amorous woman”. DhBU 798.786b and YCU 52–53 are almost identical to G Sū 64–71. Upāniṣadbrahmayogin’s commentary to DU 6.37–38 (which does not describe khecarīmudrā) mentions āmṛtaplāvana but only of a līṅga in the forehead.
The Haṭhayogic Khecarīmudrā

Yogakṣaṇḍalīyupaniṣad taken from the Khecarīvidyā describe the khecarīmantra and the mechanics of the practice without mentioning amṛtaśānana. In the Yogacintāmaṇi of Śīvānanda Sarasvatī (c.1600 CE; see Bouy 1994:119), khecarīmudrā is said to be useful in holding prāṇa in the head; bindu is not mentioned (f. 6r4–7). The Advaita Saṃnyāsins, intent on liberation, concentrated on the renunciatory and controlling aspect of khecarīmudrā, playing down its siddhi-oriented tantric heritage. They added little but a shift of emphasis to the nexus of ideas surrounding the practice.

A late Vaiṣṇava manual of haṭhayoga, the Gherandasaṃhitā, makes no mention of amṛta when describing the practice, but describes the variously flavoured rāsas that the tongue will taste (3.30c–32d).14 The benefits of khecarīmudrā listed at 3.28a–30b and 7.9 are purely physical except for sāmādhī. As the orthodox ideologies of vedānta and bhakti increased their grip on yoga, tantric ideas were slowly squeezed out. The khecarīmudrā of later haṭhayogic works has little connection with tantra; indeed it has more in common with the practice that was current at the time of the composition of the Pali canon.142

Khecarīmudrā in modern India

Haṭhayogic texts talk of four types of yoga: mantra, laya, haṭha and rāja. These were different schools that the authors of the early texts sought to unite. Rājayoga was identified with the aṣṭānga yoga taught in Patañjali’s Yogasūtras and was held by some to be no more important than the other three. With time, the orthodox roots of rājayoga ensured its being held superior to haṭha and this hierarchy is accepted without question

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14 The oldest of the ten dated manuscripts of this text listed by Gharote and Bedekar (1989:60–65) is dated Saka 1724 (1802–3CE). As far as I am aware, the text is not cited by any earlier authors.

142 As haṭhayoga entered the Vedāntic mainstream it was slowly stripped of its tantric heritage. The GhS (c.18th century) turns vajroli-mudrā, the practice of urethral suction, into a simple physical posture. (See GhS 3.45. The original vajroli-mudrā, which was perhaps first used to draw up combined sexual fluids, is described at DYS 299–314.) This process of suppression of tantric elements was given a boost by the Hindu Renaissance of the British period when Hindu apologists felt a need for a monolithic homogeneous Hinduism with which to enter into a dialogue with Christianity. A generous helping of Victorian prudery was thrown into the mix and since then all but the most broad-minded commentators on haṭhayoga have dismissed or ignored practices that have left-hand tantric origins. Vasu’s 1914 edition of the Śivaśāmhitā omits entirely the description of the original vajroli-mudrā “as it is an obscene practice indulged in by low class Tantrists” (p.51). Rieker’s commentary on the H.P. written in 1972 under the guidance of B.K.S.Iyengar, a well-known haṭhayoga teacher from Pune, describes the vajroli-, sahajoli- and amaro-li-mudrās as “a few obscure and repugnant practices...a yoga that has nothing but its name in common with the yoga of a Patañjali or a Ramakrishna” (1992:127).

14 YB 143–4 teaches that all four are but levels (bhūmikās) of mahāyoga while H.P. 2.76 reads haṭham vinā rājayogānaḥ vinā rājayogām vinā haṭham | na śāntiḥ tato yugmam ā nipatteḥ samabhyaśat || “Without haṭha rājayogānaḥ vinā rājayogām vinā haṭham cannot succeed; without rājayogānaḥ, haṭha [cannot succeed]. So [the yogin] should practise both until he reaches the ultimate stage”. (Many other verses in the H.P. anthology do however subordinate haṭha to rāja.)
The Khecarīvidyā

by yogins in India today. Ḫaṭha is seen as a preliminary for rāja. Some practices are deemed to have two varieties, one Ḫaṭha and one rāja. Thus the bindudhāraṇa-oriented khecarīmudrā described at Ḫaṭhapradīpikā 3.31–53 is the physical Ḫaṭhayoga practice, while the khecarīmudrā of 4.42–55 in which the tongue is not explicitly mentioned is the purely mental, and therefore superior, rājayoga practice. This is how khecarīmudrā was explained to me by Raghuvāra Dās Yogiṛāj and he assured me that the rājayoga variety was much more important than that of Ḫaṭhayoga, about which he was somewhat dismissive. Satyānanda Sarasvatī distinguishes between two types of khecarīmudrā in his commentary on the Ḫaṭhapradīpikā (1993:279): a Ḫaṭhayoga khecarīmudrā, in which the tongue is inserted into the cavity above the palate, and an implicitly superior, samādhi-oriented rājayoga khecarīmudrā, in which the tongue is pressed against the palate in the manner of the practices described in the Pāli canon and early Sanskrit works. The majority of the khecarīmudrā-practising yogins that I met during my fieldwork emphasised the practice’s importance for entering a state of samādhi. Parasuṛām Dās Yogiṛāj called it samādhi kā āṅg, “a limb of samādhi”. By samādhi, my less well educated informants meant simply a trance-like meditation carried out for long periods of time rather than the state of absorption described in, for example, the Yogasūtra and its commentaries.

Only two of my informants (Dr. Trīpāthī and Svāmī Pranāvanand) mentioned bindudhāraṇa as an aim of khecarīmudrā and I suspect that this is at least partly due to their having read Ḫaṭhayogic texts. Both associated bindudhāraṇa with the raising of Kundalinī. They did not mention the drinking or tasting of amṛta. In contrast, all my other informants said that the main aim of the practice is the drinking of amṛta and associated it with the ability to fly. Lālī Bhāṁ practises khecarīmudrā for at least two

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144 In the colophons of the Kaivalyadhām edition the HP’s third upadeśa is called the mudrāvidhāna upadeśa and the fourth the samādhīlakṣana upadeśa. At HP 4.3 rājayoga and samādhi are said to be synonyms while DYS 57–62 explains Ḫaṭhayoga to be the ten mudrās. Lālī Bhāṁ added an interesting slant to the orthodox idea of Ḫaṭhayoga being a preliminary practice for rājayoga. He told me that rājayoga is itself merely a preliminary for khecarīmudrā, which in turn leads to the awakening of Kundalinī.

145 On this long-term samādhi see footnote 404. Ascetics who have practised such samādhi (often interning themselves for days or weeks) earn the honorific Hindī title samādhīgh, “in samādhi”.

Since khecarīmudrā is a part of yogic practice, it is not surprising that it should be seen as a means to samādhi, the summum bonum of all yogas. However the trend for subordinating all yogic practice to the goal of samādhi is sometimes taken to extremes. See for example Shukla (1966:6–7) where he analyses the six cleaning practices of Ḫaṭhayoga, following the interpretation of the Gīḍhāṇam. Neti, the cleansing of the nasal and oral passages, facilitates khecarīmudrā, which leads to rājayoga. Karṇāpāṭhṛ, ear-cleaning, facilitates the hearing of the internal nāḍā, which again leads to samādhi. Trāṭaka, staring without blinking, cleans the eyes, facilitating āmṛthavimūḍrā, the knower of which “becomes one with Brahmān”. Thus, for Shukla, the authors of the Ḫaṭhayogic texts “have all along kept the goal of Advaita in view”.

146 On the absence of textual evidence linking khecarīmudrā with flying see footnote 108. Pranāvanand Sarasvatī (1984:204), while acknowledging that khecarīmudrā can make the body so light that it rises into the air, explains flying by means of khecarīmudrā as the upward movement of breath. For him, the aim
to three hours every day in order to drink āmrta, which, he said, brings about nasā, “intoxication”, like whisky. If he doesn't drink it every day he feels out of sorts and cannot apply himself to anything. Govind D āś Yogirāj said that āmrta has a taste jiskā vanṇā kiyā nahiṃ jāyega, “whose taste cannot be described”. Similarly, Nainā D āś Yogirāj said that the goal of the practice is the drinking of āmrta and that its rewards could not be described but had to be experienced. 147

Thus, while all are agreed that khecarimudrā is an important means to sāmādhi, the more educated practitioners of hathayoga frame their understanding of its aims in the terms of the prevalent ideology of orthodox asceticism (i.e. sāmādhi by means of bindudhāraṇa and the raising of Kunḍalini), but those whose understanding derives from non-textual sources see it to be also a means to attaining such siddhi as the drinking of āmrta, magical flight and the ability to remain in meditation without food or water for extended periods. Despite the orthodox elite's attempts to remove or ignore the power-seeking, siddhi-oriented heritage of the practice (and of hathayoga in general), it lives on in the oral tradition of the hathayogins of today.

Practitioners of khecarimudrā

What can be said about ascetics who use or have used techniques involving the tongue? Apart from the passage from the Viṣṇusmrī, the evidence from works prior to the hathayogic corpus seems to indicate that it was the preserve of unorthodox yogins. In the Mahāsaccakasutta the Buddha includes the technique of pressing the tongue against the palate amongst extreme ascetic disciplines, such as extended breath-retention and fasting, that were practised by Jainas and Ājīvikas. Sanderson (1986:211) has pointed out that the Jayadrathayāmala preserves elements of Kāpālikap practice. The descriptions of ascetics in the Kaulajñānānirnaya and Mātyendrasaṃhitā indicate their Pāṣupata and Kāpālikap heritage. 148 The practice gained fame as part of the sādhana of the Nāṭhas who continued this tradition of antinomian asceticism. The popularity of the Nāṭhas

of yoga is the cleansing of the antahkaraṇa. Lāl Ji Bāhā told me two reasons why he believed flying was possible through khecarimudrā. Firstly, he once sneaked into a Nāṭha yogin's meditation room, seeking initiation, and found him floating above the ground. Secondly, he had had to remove the fan and lamp from his own meditation room because on more than one occasion he had come out of his meditation to find himself on the other side of the room, having fallen onto the lamp or with his hair caught in the fan. He took this to be evidence that he had flown across the room.

As well as emphasising the ineffectiveness of the fruits of the practice, my informants were adamant that, contrary to instructions found in hathayogic texts, guarantees along the lines of “if you do x for y months, z will happen” cannot be made. Each individual's experience is unique.

147 KUN 12.3-9 includes descriptions of the vratin as unmatṭākṛti, “resembling a madman”, kaśmara, “dirty”, and nagna, “naked”. MaŚam 44.2 describes the sādhaka: avadhūto jaḻāhasmanarāśhikṛtabhūṣaṇah (em.; Šāh cod) mauni karāśaṣ bhūtvā paryāyan prthivim imām || “Having cast off worldly concerns, wearing matted hair, ashes and human bones, silent, eating from his hand, wandering the earth”.

148 KJN 12.3-9 includes descriptions of the vratin as unmatṭākṛti, “resembling a madman”, kaśmara, “dirty”, and nagna, “naked”. MaŚam 44.2 describes the sādhaka: avadhūto jaḻāhasmanarāśhikṛtabhūṣaṇah (em.; Šāh cod) mauni karāśaṣ bhūtvā paryāyan prthivim imām || “Having cast off worldly concerns, wearing matted hair, ashes and human bones, silent, eating from his hand, wandering the earth”.
led to other orders adopting their appearance and practices (and, in the case of the Vedāntins, their texts). With their monopoly on the magical asceticism that so appeals to the Indian public broken, the Nāthas found it hard to compete for patronage. In 1954 Eliade (1973:302) described them as showing “all the signs of a sect in decomposition”. Meanwhile, the most numerous ascetic orders in India today all have sub-orders that closely resemble the Nāthas, and many of their members practise haṭhayoga.149 In my fieldwork in India I found that among haṭhayogins of all sects, those who practise khecarīmudrā are rare and are held in respect by their peers. Although the practice has a long pedigree, I doubt that it has ever been very popular.

As indicated by the inclusion of two householders among my ethnographic informants, the practice is not restricted to ascetics. Whether this is because of the advent of printing having increased awareness of haṭhayogic practices or whether ascetic gurus have always initiated lay disciples into such techniques is impossible for me to say. Both the lay practitioners of khecarīmudrā that I met during my fieldwork were acquainted with the texts of haṭhayoga, but both had been initiated into the practice by ascetic gurus.

The two most numerous ascetic orders in India today are the Vaiśpava Rāmānandīs and the Śaiva Dāsnāmī Samnyāsīs. At the Hardwar Kumbh Mela in 1998 a Rāmānandi Tyāgī mahant estimated that the Rāmānandīs numbered 2,000,000 and the Samnyāsīs 1,500,000. The next most numerous order is that of the Udāsīs who trace their origin to Śrīcand, the eldest son of Guru Nānak. The Rāmānandi Tyāgīs and the Nāgās of both the Samnyāsīs and Udāsīs closely resemble the Nāthas in both appearance and lifestyle. The number of Nāthas at the Mela was less than five hundred, as a result of which they were not allowed to have their own procession (julūṣ) on the main bathing days.
Sources

In this description of the sources of the text of the Khecarīvidyā, paṭala and verse numbers refer to those of the edition unless stated otherwise.

- A (Amritsar)
  Matsyendrasamhitā. Paper. Devanāgarī. Good condition. c.1850 C.E. 120 folios, numbered at top right and bottom left of verso. 30 × 14 cm. with 11 lines to a side. The text consists of 55 paṭalas with 14.1 to 17.1 (inclusive) corresponding to the first three paṭalas of the Khecarīvidyā. These are found at ff.39r-49v. Paṭala 14 (f. 39r-41v) corresponds to the Khecarīvidyā's first paṭala. Paṭala 15 (f. 41v-45r) ends at verse 83 (= KhV 2.81). Paṭala 16 (f. 45r-49v) consists of 114 verses (= KhV 2.82-3.68b). The Matsyendrasamhitā's paṭala 28 (f. 69v-70v) corresponds to the Khecarīvidyā's paṭala 4. There is a title page consisting of a label from “Bhajan Lal M ss Dealer and Bookseller, Gali Tokrian, Katra Safaid, Amritsar”. The label has the number 64657 in arabic numerals written at the top. In addition to the information given above it states that the author of the manuscript is “M atsy Nātha”, the “Recension” is “Kasmir” and it was written “Near 1900 V.S.”. The “Where from obtained” section has been left blank.
  The readings of A are very close to those of J, and J, but include more careless errors. A appears to derive from J, which in turn derives from J.

  Beginning (f. 1r):
  oṁ śrīgaṇeśāya namah śrīnāthāya namah

  End (f. 120r):
  iti śrīmatsyendrasamhitāyām pāṃcapanam-cāshtapatālaḥ samāptasam-pūnam | oṁ yādṛśam pustakaṃ drṣṭvā tādṛśam likhitam mayā yadi śuddhaṃ aṣūdham vā | mama doṣa na diyaṭe || ॐ ||ॐ ||ॐ || × || × || ॐ ||ॐ ||ॐ || ×

  Uncatalogued.

  The Wellcome Institute for the History of Medicine, London. M S Sansk. β 1115.

- J (Jodhpur)
  Matsyendrasamhitā. Paper. Devanāgarī. Complete and good condition. c. 19th century. 83 folios, numbered at top left and bottom right of verso. 26 × 10.5
cm with 11 lines to a side. The patala and verse numbers correspond to those of the KhV in the same way as those of witness A described above. 14.1 (–KhV 1.1) is at f. 26v¹, 17.1 (–KhV 3.68) is at f. 34r¹ and patala 28 (–KhV patala 4) is at f. 48v²–f. 49r³.

I am grateful to David Wite for providing me with xerox copies of f.1v, ff.26v–49r (covering patalas 14–28) and f.83v.

The readings of J, are very close to those of A and J. J, appears to be the source of the readings of J., and J, the source of those of A.

Beginning (f. 1v¹):

śrīgāneśāśardāgurubhyo namaḥ

End (f. 83v¹):

iti śrīmatsyendrasaṃhitāyāṃ paṇḍapaṃcāsāḥ paṭalāḥ saṃāptaḥ


M MS L, Mehrangarh Fort, Jodhpur. MS N o. 1784.

• J, (Jodhpur)

Matsyendrasaṃhitā. Paper. Devanāgarī. Complete. c.19th century. 179 folios, numbered at top left and bottom right of verso. 27.5 × 12.5 cm with 10 lines to a side. 14.1 (–KhV 1.1) is at f. 55r⁸, 17.1 (–KhV 3.68) is at f. 71r⁴ and patala 28 (–KhV patala 4) is at f. 102r²–f. 103r⁷.

I am grateful to David Wite for providing me with xerox copies of f.1v, ff.55r–f.71v (patalas 14–18), ff.102r–103r (patalas 27 and 28) and f.179v.

The readings of J, are very close to those of A and J,. They appear to derive from those of J, and to be the source of those of A.

Beginning (f. 1v¹):

śrīnāthāya namaḥ

End (f. 179v⁸):

iti śrīmatsyendrasaṃhitāyāṃ paṃcapaṃcāsāḥ paṭalāḥ saṃāptaḥ


M MS L, Mehrangarh Fort, Jodhpur. MS N o. 1782.
• G (Grantha)
Khecarīvidyā. Palm Leaf. Grantha. Incomplete, starting with my verse 1.20a at the beginning of f.18r. At the right hand edge of f.18r is written “Fol.16–17 missing”. 9 folios, numbered at bottom left of recto. 22.5 × 4.0 cm. with 12 lines to a side. Condition good, but occasionally worm-eaten, and worn at tops of ff.18V, 19V, 20V and 21V. The text is not divided into pañalas but is numbered intermittently (usually at every fifth verse) from 30 (at the edition’s 1.29) to 48 (i.e. 248, at the edition’s 3.45C). The fourth pañala of the edition is not found in this manuscript. Following the text of the KhV is a work whose colophon (end of f.29r) reads iti goraṣaboda nama yogasāstram. Dr. Goodall, who had the manuscript photocopied, reported that the rest of the codex is made up of small works on Advaita.

Colophon (f. 26r):
śrīmadādināṭhaviracite mahākālayogaśāstre umāmaheśvarasaṃvāde
khecarīvidyāyāṃ prathamaḥ pañalāḥ —— śivamayaḥ —— nitya-
kalayanisāhayāḥ —— gurave namah.

Described by RAGHAVAN (1969b:188).
Institut Français de Pondichéry. M S RE 12663.

• U (Upaniṣad)
Yogakuṇḍalyupaniṣad. Edited by Mahādev Śāstri, in The Yoga Upaniṣads (Adyar Library 1920). Adhyāya 2 (pp. 321–328) consists of 49 of the first 64 ślokas of the first pañala of the Khecarīvidyā. According to the preface, seven sources were used for the edition of the twenty “Yoga Upaniṣads”:

1. “Adyar Library TR 34. Devanāgarī; containing Minor Upaniṣad-s with Appayācārya’s commentary.”
2. “Adyar Library 75883-5. Grantha; containing 108 Upaniṣad-s.”
4. “A Grantha M.S. of 108 Upaniṣad-s lent by Mr. V. Kachchapesvara Iyer, B.A., B.L., of Vellore.”
5. Adyar Library PM 211. 108 Upaniṣads with Upaniṣadbrahmayogin’s commentary. Devanāgarī.
Upanisadbrahmayogin's commentary is found at four places in the text:

1. after 17b (KhV 1.32b):

jñānasahitaḥaṭhayogasarvasvaṃ pratiṣādyā sapraptancaṃ lambikāyogaṃ acaśe - atheti | yathā yathāvat || 1-12 || mahyaṃ mattaḥ || 13-15 || hṛṃ ityādkhecarībījapūrayā "antarlakṣyavilinacittapavano yogi sadā vartate dhṛtyā niścalatārayā bahir adhar pāṣyam apaṣyann api | mudreyam khalu khecarī bhavati sā laksyakataṇā śivā śūnyāśūnyavivarjitaṃ sphurati sā tattvam padam vaisṇavi ||" iti śrūtisiddhakhecarīmudrayā khecarīyogam yuṇjan yah kālaṃ nayati || 16 || sa yogi dehānte khecarādhiptiḥ śūryo bhūtvā khecarēṣaḥ khecarīyalokeṣu sadā vaset ||

2. after 20d (KhV 1.35d):

melenamantrarājam uddharati— khecareti | khavacakatayācarati- ti khecarāh hakarāḥ āvasatham iti dhāraṇāsakti lokārah reti vahnih ambuṃḍalam iti binduḥ | etat sarvaṃ miliṭvā hūṣṭam hṛṃ iti || 17 || khecarībījam ākhyātam | tenaiva lambikāyogah prasidhyati | śṭabijasaktam apy ambuṃḍalabhūṣtam iti jneyam || somāṃśāh sakārāḥ candrabījaṃ tatpratilomena tannakam varṇam uddharet bham iti || 18 || tasmāt bhakārad anulomaṇaṃ tryaṃśakaṃ candrabījaṃ ākhyātam sam iti | tasmāt sakārāṃ vilomena aparam aṣṭamaṃ varṇam uddharet mam (sam v) iti || 19 || tathā makārāt vilomena aparam paṃcamavarṇam pam (tham v) iti viddhi | punar īndoṣ ca bijaṃ sam ity uddharet | bahubhiḥ kākārāsakārabindubhiḥ yukto yam kūṭaṃ kṣam iti | āhāya bijāni sapta— hṛṃ, bhaṃ, saṃ, maṃ, paṃ, saṃ, kṣaṃ, iti || 20-21 ||

3. after 27d (KhV 1.42d):

nityam dvādaśavāraṃ yo japati sa māyātīto bhavati ṣtryaḥ || 22-27 ||

4. after the last verse, 49d (KhV 1.63b):

abhyaṣakramam āha - tāv iti || 28-29 || kāryāntaraṃ hitveti | haritaki pathyāsabdarthāḥ || 30-31 || vāgīśvaridhāmasaṅgha jihvāgram || 32-34 || tiryak cchākāvadhīḥ śikhāmūlam ity arthaḥ || 35-36 || durlabhāṃ durlabhātāṃ || 37 || śatvarabhinnayā hraṃ hṛṃ ityādīneti arthaḥ || 38-40 || brahmārgalambantarijvā- susūrām || 41-47 || evaṃ gurumukhāṃ lambikāvidyām abhyasya dvādaśaśaṁṣaḥṣaḥḥāṁ lambikāyogasiddhiḥ bhavati || 48 || śaṅre
sakalam viśvaṃ pasyatīty anena vireṣṭiḥ śutrabijaryāraṇaṃ kra-
meṇa pratipadyate | yatra sahasrāre rājadantordvakunḍali jihvā |
prasaratā so 'yam mārgah brahmāṇḍanibho bhavati, supathyā-
vtāt | itiśabdaḥ lambikāyogasamāptyarthāḥ, dvitiyadhyāyasamā-
pyarthāḥ ca bhavati || 49 ||

Section headings are found at four places in the text:

1. at the beginning:
   khecarīvidyā

2. before 17c (KhV 1.32c):
   khecarīmantrarājoddharaḥ

3. before 21a (KhV 1.36a):
   mantrajapat khecarīsiddhiḥ

4. before 28a (KhV 1.43a):
   khecarīyabhyāsakramaḥ

• T (Madras, Tamil Nadu)

Khecarīvidyā. Paper transcription in Devanāgarī from a Kannada manuscript in
bad condition. It was transcribed on 4th May 1947 from manuscript R 2831(e)
folios 80r-84r into a bound book, and covers seven pages of the book with twenty
lines per page. It consists of the first 64 ślokas of paṭala 1 of the edited KhV and
contains several careless errors.

Beginning:

khecarīvidyā

End (p.7):

iti khecarīvidyā samprūṇam ||
iti śrīmaś šāmkaraścāryapadāravīṇaṃdābhyaṃ namaḥ
hariḥ om
krṣṇārpanam astu
Copied By S.R. Raghuthanachar [sic]
Darsanakōvida 41/5/47
Restored in 1947-48 from a library ms. R 2831

Uncatalogued.

The Khecarīvidyā

- S (Scindia Oriental Research Institute, Ujjain)

Brhatkhecarīprakāśa. Paper. Devanāgarī. Complete. 117 folios, numbered at top left of verso up to only 112 because there are two folios numbered 13, three numbered 42 and three numbered 86. I refer to these folios as 13(1), 13(2), 42(1), 42(2), 86(1), 86(2) and 86(3) and thus adhere to the numbering found in the manuscript. 31.5 × 13.0 cm. with 9 or 10 lines to a side. Good condition. C.1750–1800 CE.

The manuscript consists of the text of the Khecarīvidyā, the verses of which are written in the middle of each folio, with a tīkā by Ballāla. Sometimes the text of the tīkā, having filled up the page, runs from the bottom right of the page up the right hand margin, occasionally even running around the top of the folio upside down relative to the main body of text. At many places in the manuscript comments, corrections, and additions have been made in the margins by later hands. There are very few errors in the text of the commentary. From variant readings given in the commentary it is clear that Ballāla had access to manuscripts in the traditions of groups α and β.

Beginning (f. 1v, after a māṅgala invoking H anumāṇ written in the top margin of f. 1v by a later hand):

śrīgaṇeśāya namaḥ || oṁ namaḥ śivāya || namaḥ sarasvatayai || gaṇa-dhyakṣaṁ namaskṛtya śivam ambaṁ sarasvatīṁ || prakāśaṁ khecarināṁnīyā bruve ballājanānāmakaḥ || jayati sadā śivārthāṁ kāṣyāṁ yasmad avāptavān eṣaḥ || vidyāṁ khecarasamjñāṁ sābhāyaṁ suhitapustakāṁ sāṁgāṁ || atāḥ sāraṁ samālocaya graṃtheḥ bhyaḥ statvato mayā [sāktye] || vyākhyaśye khecarīvidyāpataλam iti śabdātāṁ || ādinaṁtathaṁ ca matsyemdraṁ gorakṣaṁ cānayoginaṁ || namakurmo haṭhāsāya rājayogasya cāptaye || guror ājñāṁ samālāṁbya dur-bodhaṁ api khecarīṁ || apūrvaṭikāṁ savyākhyāṁ kurve yogi-jana-priyāṁ ||[

Then follows the commentary on the first verse of the Khecarīvidyā.

End of commentary on the first pataλa (f. 18v):

iti śrīmāṇāṁadagnyagotraḥ bābūḥhaṭṭatmajaśriḥ rudrabhaṭṭ[... sarva-vidyāniḥ añayogataṁtrapraviṇaśriḥballālaviracitekhecarīpataλalapraκā-

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1. f.42(1) is an expansion (introduced with “prasamaḥ”), in a later hand, of the commentary found on f.42(1)v.
2. There is writing on only one side of f.42(3).
3. While Samvat and Śaka dates corresponding to 1840 CE are found in the final colophon, these probably refer to a date when the manuscript changed hands. The inserted lines are written in a different hand from the rest of the codex.
At f. 112r there is a benediction to “Sadāśivatīrtha” from whom the commentator obtained the text of the Khecarīvidyā. In the margin, the note śaṅyāśī arthaḥ has been added by a later hand confirming that the name refers to a Daśanāmis ascetic (śaṅyāśī). The Tīrtha suborder of the Daśanāmis consists of Daṇḍi śaṅyāśīs of Brahmin birth. We thus have some indication of the milieu in which the commentary was composed. Ballāla, however, appears to have no particular axe to grind, be it that of advaitavedānta or brahmanic orthodoxy. He has no hesitation in giving descriptions of extreme ascetic practices that go far beyond what is found in other ṛhaṭhayogic texts and commentaries that I have
Ballāla mentions and quotes from several works in his commentary (a list of all the works cited and the location(s) in the manuscript of their citations is found in the appendices, pp. 294-9). I have quoted from the commentary extensively in the notes to the translation. Unless indicated otherwise, the quotations are exactly as found in the manuscript.


- N (N asik)

Khecarīvidyā. Paper. Devanāgarī. Complete and in good condition. C. 20th century. 42 folios, numbered at bottom right of verso. Approximately 18 × 9 cm. 5 lines to a side.

Beginning (f. 1r):

śrīgan. eśaya namah || śrīgurubhyo namah ||

After the edition’s final verse N has (f. 42v):

| cha || yāvam naiva praviṣati caranmārito madhyamāgam yāvad
vidur na bhavati dṛṣṭastha prāṇavātaprabha(f. 43v)ddhah || yāvat vyom
mnā sahajasadṛṣam jāyate naiva cittaṃ yāvat jñānaṃ vadati manujo
dambhamithyapralāpaḥ |||| śrībhavāniśamkarāpanam astu || cha

N and W, are very similar. At 2.11oc both contain an extra section consisting of Gorakṣastāta, 184–90, 192 and 197–8. N concludes the second pañcāla after this section; W, has the final 14 ślokas of the KhV’s second pañcāla. The passage in N runs as follows (f. 28v–f. 29v):

dhāraṇā paṃcaṃādiṣu dhyāna dvisaptanāḍikṣaṃ
dinadvādaśekenaiva samādhi prāṇasamāyamāt
anasaṃdhāna yo yogai soḍhamlasatīnāṃgīnāṃ
tathātmanasayor aikyaṃ samādhīḥ so bhidhiyate
tathā samkṣiyate prāṇo mānasam ca prāliyate
tathā (f. 28v) samarasatvam ca samādhiḥ so bhidhiyate
yat samataṃ dvayor atra jīvātmāparamātmanoḥ

See for example his description of the coprophagic ajarī kriyā at f. 47v2–4, quoted in my notes to the translation of 2.76c–77b, or his detailed description of the preparation for and technique of vajroli mudrā at f. 103v–f. 104v, which goes far beyond what is found in any other hathayogic text and suggests at least close acquaintance with a practitioner of the technique, if not mastery by the commentator himself.
The P.D.C. Chandratre mentioned as the owner of a manuscript of the Khecarīvidyā in the NCC (RAGHAVAN 1969b:188) gave all his manuscripts to the Sarvajanik Library, Nasik. The Khecarīvidyā MS is No. 1973; acc. No. s/3 in the library hand-list.

• W, (Wai Prajñāpāthaśālā)

Yogaśāstrakhecarīmuḍrāpaṭalā. Devanāgarī. Paper. Complete and in good condition. Dated Śaka 1777 (1855CE). 25 folios numbered at bottom right of verso. 21.5 × 15.0 cm. 10 lines to a side. On the front cover is written:

∥ atha yogaśāstrakhecarīmuḍrāpaṭalaprabhā ∥

On the back (f.25v) is written:

∥ iti yogaśāstrakhecarīmuḍrāpaṭalasamāptaḥ ∥

Beginning (f. 1v):

śrīgānḍeśāya namāḥ || śrīsarvasatyai namāḥ || śrīgurubhyo namāḥ

End (f. 24v):
As mentioned above, both N and W contain an extra section of 12 ślokas, consisting of Gorakṣeśatāka, 184–90, 192 and 197–8 at 2.111c. N concludes the second pātal after this section; W, has the usual last 14 verses. In W, this section is as follows (f. 15r1-f. 16r2):

satatadhyānataḥ param ||
dhāraṇā paṃcanādiśu dhyānāṃ dvīhsaptānādikāṃ ||
dinadvādaśakenaiva sadhīḥ pṛāṇaṃśatramāt ||
anusamādhaṇa yo yogai sohaṃ lasatināṃgināṃ ||
tathātmanāsasayar aikyaṃ saṃādhiḥ so bhidhiyate ||
yathā saṃkṣiyate prāṇo mānasam ca prālyate ||
tathā samarasatvam ca saṃādhiḥ so bhidhiyate ||
yat samatvam dvayor atra jīvātmāparamātmanoḥ ||
nātaḥ samastasaṃkalpāḥ saṃādhiḥ so bhidhiyate ||
imdriyāṇi manorūṭti sarvaśivārāyaṃ bhavet ||
athya yat tad ga(f.15v)te jīve na mano neṃdriyāṇi ca ||
na gāmdho na raso rūpaṃ na sparśah sābdatanmayam ||
nātmaṇaṃ na param vetti yogyu yuktah samādhinā ||
khādyate na sa kālana bādhyaṇe na sa karmāṇa ||
bādhyaṇe na sa kānpī yogyu yuktah samādhinā ||
na ca jñānāti śtoṣṇaṃ na duḥkham na sukham tathā ||
nātmaṇaṃ nāpamānaṃ ca yogyu yuktah samādhitah ||
abadyāḥ sarvaśāstrāṇāṃ abadyāḥ sarvadehīnāṃ ||
āgraṇyo maṃtraṭatmānaṃ yogyu yuktah samādhitah ||
nirādayaṃ ca nirālambam niṣprapaṃca niśārayam ||
nirāmayam nirākāraṃ tatvam tātvavido viduḥ ||
dugdhe kṣīraṃ ghṛte sarpir aṅgār aṅgir ivārpayet ||
tanmayatvam vrajet yogyu sa līnaḥ parame pade ||
sakāra sarva-varṇeṣu yuktaceṣtas tu sarvataḥ ||
yukta(f.16r)nirāravāhānas tu yas tatvam sa ca vimūḍatii ||
bhavabhaya vaṃbhe vahni muktisopānapamākṣiḥ ||
praśātīpaparamārthe yāni guhyam

W, also has an additional passage at the end of the text which is not found in N (f. 23v1-f. 24v4):
Throughout the manuscript several incorrect “corrections” have been made in the margin.

Described by RAGHAVAN (1969b:188).

Prajñāpāthaśalā, Wai, Maharashtra. List No. 6-4/398.

• M (Mysore)

Khecarīpatāla. Paper. Devarāga. 13 folios, numbered on bottom right of verso. Approximately 22 x 8 cm, with 11 lines to a side. Complete and in good condition. c.19th century. Untidy hand.

Beginning (f. 1v):

śrīgaṇeśaya namah || īśvara uvāca ||

End (f. 13r):

iti siddhauṣadhani ||

The first three paṭalas end:
The Khecarīvidyā

Described by RAGHAVAN (1969b:188).
Oriental Research Institute, Mysore. MS 34979 C.170.

- K, (Kathmandu)
Catalogued as M ahākālayogāsāstra, but first two folios have khe paṭ at top left of verso while subsequent folios have khe vi. Devanāgarī. Paper. Complete and in good condition. 15 folios numbered at top left of verso. 28 × 12.5 cm. with 9 lines to a side. c.19th century. Similar to K, and equally full of careless errors. However both K and K, often have good readings which they share only with μ. Unusually, final -m and infix nasals are not written as anusvāra.
Beginning (f. iv):

om namah śrī ganeśāya namaḥ om namah śivāya

End (f. 13v):

iti śrīmahā(f.13v)ādināthena nirūpīte mahākālayogāsāstre khecaryām vidyāyāmm ausadhayogam nāma caturtha paṭalabh 4 || īśvara uvāca || śrīkhecarīsamarpāna satu khecari mantragrahnāktaṃ somānāvatasyāṣaṃ varṇāḥ samājata || gamanasaphalam śadākṣarakhecarībjaṃ || hrīṃkāra khecari paṭalepa

N AK 5-6568. NGM PP Reel A 207/9.

- K, (Kathmandu)
M ahākālayogāsāstra Khecarividyā. Devanāgarī. Paper. 17 folios, numbered at bottom right of verso. 23.1 × 10.5 cm with 9 lines to a side. Complete and in good condition. c.20th century. Similar to K, and equally full of careless errors. However, as stated above, both K, and K, often have good readings which they share only with μ.
Beginning (f. iv):

śrīganeśāya namaḥ || || om namaḥ śivāya||

End (f. 17v):

iti śrīmahā ādināthena nirūpīte mahākālayogāsāstre khecaryām vidyāyām ausadhyogam nāma caturtha paṭalabh 4 || samāptā || āsubhm (sic) || 0 ||
Kesar Library, Kathmandu M S No. 316. NGMPP Reel C 32/12. (Retake of C86/6).

- J. (Jodhpur)

Khecaripatalaḥ. Devanāgarī. Paper. 19 folios, numbered at bottom right of verso. Approximately 23 × 10 cm with 8 lines to a side. Complete and in good condition. Untidy hand. Dated Samvat 1783 and copied in Kāsi. From f. 15V to the end of pāṭala 4, the verse order is different from that of all other witnesses apart from J., 3:27C-55b are found at the end of the manuscript (f. 17V onwards) with just the last 2 pādas of pāṭala 4 after them. 3:27C-30b can also be found as a marginal insertion on f. 15V, indicating that an attempt at sorting out the order has been made.

Beginning (f. 1V):

śrīganesāya namaḥ

End (f. 19V):

iti śrīmahādināthanirupite mahākālayogah caturthah pāṭalaḥ sam-āptah saṃvat 1783 likhitam kāsyāṁ madhye manihaṁ kāsyāṁ kāshyāṁ || subham astu || śrīrāma || śrī || śrīrāma || śrīrāma || śrīrāma || śrīrāma || śrīrāma || śrī-

visvesvara ||


- J. (Jodhpur)

Khecarividya. Devanāgarī. Paper. 15 folios, numbered at top left of verso. Approximately 23 × 10.5 cm. with 9 lines to a side. Complete and in good condition. Dated Samvat 1740 and copied in Kāsi. As in J., from 3.27b (f. 12V) the verse order is different from that of other witnesses. 3.27c to 3.55c is found at the end of the manuscript (f. 14r to f. 15V). 3.27C-29d is also given in its usual position at f. 12V3. 3.55c to the end of pāṭala 4 is found after this, at f. 12V3- f. 14r.

On f. 1r is written twice, in different hands, a nyāsa of a six-syllable mantra. The first is in the same hand as the rest of the manuscript and is easy to read:

anyanyāsa hamḥ hrdayāya namaḥ sam sirase svāhā sam śikhāya va-

uṣṭ pham kavacāya hūṃ raṃ netratrayāya baṣṭ iṃ strāya phat || hspṛhiṃ ||
The second is upside-down relative to the first, in a different hand and very unclear, with some parts so faded as to be illegible:

haṃ qavyā namaḥ sam śīrāse svāhā || khaṃ śi*āya vausat || phaṃ kavacāya hūm || raṃ netratrayāya ***im || astrāya phat || 7 || [Above in a different hand] hşkhpṛim

Beginning (f. 1v):

śrīgaṇēśāya namaḥ || atha khecarīpaṭala likhyate ||

End (f. 1v):

iti śrīmadādintanirūpitemahākālayogaśāstre (sic) caturthah paṭalaḥ || 4 || samvat || 1740 || agahanakṛṣṇa ekama ravīvasa sarLikhitam gangā- nathena kāsyāṃ madhye svargai dvāriśiddhipihe maṅkaṁkātāra- kesvarasamīpe pustakam sampūrṇam samāptaṃ lekhakapāṭhakānāṃ subham bhuyāt || || śrīādintāthāya namaḥ || devyai namaḥ ||


MMSL, Jodhpur. M S N o. 1377.

V (Vaḍodara)

Khecarīvidyā. Devāgarī. Paper. 20 folios, numbered on bottom right of verso. Approximately 2.4 × 12 cm. with 9 or 10 lines to a side. Complete and in good condition. c.19th century. From the beginning of paṭala 3 (f. 14v) to the end of the manuscript another hand has deliberately altered the text to produce nonsense. For example, at 3.2c (f. 14v10) bhitvā rasanaṇā yogi has been altered to bhitvā reṣāṃmaṇyo yogi. Corrected forms of these alterations have been used in the critical edition; the uncorrected forms are included in the full collation in the appendix. Uncorrected readings are marked V ae, corrected readings V pe (ante/post emendationem).

Beginning (f. 1v):

|| śrī ganēśāya namaḥ || śrī gurubhyo namaḥ ||

End (f. 20v):

iti śrīmadādintanirūpitemahākālayogaśāstre umāmaheśvarasam- vāde khecarīvidyāyāṃ caturthah paṭalaḥ || 4 ||

After the colophon is written in a different hand from the rest of the manuscript (f. 20v):

The Khecarīvidyā
Described by RAGHAVAN (1969b: 188).

Oriental Institute, Baroda. M S N o. 4109.

- K, (Kathmandu)

Khecarīvidyā. Paper. Devanāgarī. 11 folios, numbered at top left and bottom right of verso. 27.1 × 12.4 cm. with 10 lines to a side. Complete and in good condition. C. 18th century. K, is very similar to J, but shows contamination with the manuscript tradition of J, at 1.18c and with those of JGSα at 2.28b. There are some idiosyncracies in writing style: tu looks like nu, dhā is written as dhyā, ca and ja in conjunct consonants are written vertically; -o is often wrongly written for -ı and there are many incorrect anusvāras.

Beginning (f. 1v):

śrīgaṇeśāya namaḥ

End (f. 11v):

iti śrīmahādānāthānirūpemahākālayogaśāstre khecarīvidyāyām umā- maheśvarasamvāde caturthah pātalah samāptah


- K, (Kathmandu)

Khecarīvidyā. Paper. Devanāgarī. 15 folios, numbered at top left and bottom right of verso. 28.6 × 12 cm. with 11 lines to a side. Complete and in fair condition. C. 19th century. Full of simple errors and very close to the readings of P but occasionally unique (e.g. 3.31b, 3.59b).

Beginning (f. 1v):

śrīmataṃ rāmānujāya namaḥ om

End (f. 14v):

iti śrīmahākālayogaśāstre umāmaheśvarasamvāde ādināthaviračiteca- turthapātalah 4 ⊙

After the Khecarīvidyā the codex has two short works: from f. 14v- f. 15v is a work describing a mantra and its effects whose colophon reads:
itty ātharvaṇavede upaniṣadaḥ prātṛṣṭtyulāṃgūlaṃ (f.15v) saṃā-
ptam

The second work (f. 15v1−10) has the following colophon:

iti śri aṭharvaṇavedokta allopaniṣat saṃāptā ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕

Found in Janakpur. From the private collection of Rāmakṛpālaśarana. N G M PP
Reel М 23/10.

• P (Pune)
Khecarīvidyā. Paper. D evanāgarī. 15 folios, numbered at top left and bottom
right of verso. Approximately 22 × 11 cm. with 9 lines to a side. Complete and
in good condition. Dated Samvat 1805 and copied in Kāśi.
Beginning (f. 1v1):

śrīgaṇeśāya namaḥ

End (f. 15v1):

iti śrīmadīnāthanirupite mahākālayogaśāstre khecarīvidyāyām umā-
maheśvarasamvādecaturthamḥ pataḥ saṃpūrṇam saṃvat:1805 śaṁai
nāma agahanamāśe śūkṣa paṅkṣe ca paṃcamiyāṁ raviṣāre || liḥ kā-
śyā madhye kedāraghaṭāyare hanumānaghaṭa ||

Described by R AGHAVAN (1969b:188).
Bhandarkar Oriental Research Institute, Pune. M S 129 of A:1882-3.54

• J (Jodhpur)
Khecarīvidyā. D evanāgarī. Paper. 23 folios, numbered at bottom right of verso.
The sixth and seventh folios are numbered 6; all subsequent folios are thus
numbered one less than they should be. Approximately 25 × 11 cm. with 7 lines
to a side. Complete and in good condition. c.18th century.
Beginning (f. 1v1):

śrīgaṇeśāya namaḥ || atha khecarīpaṭa likhyate || śrīśiva uvāca ||

End (f. 23v1):

54Peterson (1883:117) lists a manuscript entitled Mahākālayogaśāstre Khecarīvidyā. It is ascribed to
Adiśāra, is dated Samvat 1805 and consists of 300 verses in 15 folios. I have assumed this to be M S P
and have not listed it among the unconsulted manuscripts.
Sources


• F (Institut Français de Pondichéry)
Khecarīvīḍāyā. Telugu. Paper. 37 pages, numbered in arabic numerals at the top of each page. 17.5 × 22 cm. with 19 lines to a side. C.1850 CE. Paṭala 1 is written in a neat hand. Paṭala 2 onwards (from page 1.8) is written in a less tidy hand which becomes progressively untidier. This second hand has also made some corrections to paṭala 1. Aspirated and unaspirated consonants are often confused. In sandhi final -ḥ assumes the form of a following sibilant. Initial e- is written ye.
Beginning (p.1 l.2):

śrīmātre namaḥ śrīsaṣciddānandasadguruparabrahmane namaḥ śrī-

mahāgaṇaḥdhipataye namaḥ
śuklāmbardharāṁ viṣṇum saśaṅgānum caturbhujaṁ
prasannavadanaṁ dhyāyet sarvavighnopāṇāntaye

End (p.37 l.4):

iti śrīmadādināthanirūpīte mahākālayogaasṭre khecarīvīḍāyāṁ ca-
turthā paṭalāḥ hariḥ oṁ tat sat sarvaṁ śrī kṛṣṇārpaṇam astu

Institut Français de Pondichéry. M S RE 19027.

• K, (Kathmandu)
Khecarīvīḍāyā. Devanāgarī. Good condition. 14 folios numbered 1 to 15 with folio 11 missing. N umbered at top left and bottom right of verso. 27 × 11.7 cm. with 9 lines to a side. Dated 1813 CE. Readings generally match β but are occasionally unique (e.g. śamkarapūjanat at 1.22d) and in paṭala 4 show conflation with witnesses of α especially M (see e.g. 4.3c).
Beginning (f.1v):

śrīkṛṣṇāya namaḥ

End (f.15r²):
The Khecarīvidyā

iti śrīmadādināthanirūpetemahākālayogāśātreumānahēsvarasamvā-
dekhecāribhāyatāṃ caturthāḥ patālaḥ || 285 || śubhām astu || grāmthasamkhyā-|| 285 || oṃ maṅgalaṃ maṅgalanātho maṅgalaṃ maṅgalaṃ sutaḥ || ma-ṅgalaṃ maṅgalaṃ nityaṃ karotu mama maṃdire || 2 || oṃ maṅgalaṃ bhagavān viṣṇur maṅgalaṃ garudadhvajahaṃ maṅgalaṃ puṇḍarikā-kṣo maṅgalāyatana hariḥ || 2 || yādṛṣṭaṃ pustakaṃ dṛṣṭvā tāḍṛṣṭaṃ likhitaṃ mayāyadi śuddhaṃ aśuddhahmaṇḍhicēṣṭaṃ yadudhahmaṇḍhicēṣṭaṃ maṇḍhahmahājaṇāḥ || 3 || idam pustakaṃ Śrī ********** (these syllables have been deliberately obscured) sya || śrīḥ || Śrīvikramāḍityasamvāt 1870 || Śrīsalivāhāniyaśāke 1735 || Śrīnāichālade 933 || vaiśākhahāṃ sitetaradale vyālatitauh vudha-vāsaṃ likhitam idam pustakaṃ pāsuḥ pataḥ kṣatre śubham bhūyāt || || ||

M S No. 6-1636 from the Rāṣṭrīyabhīlekhālaya. N G M P P Reel A 999/7.

• K (Kathmandu)
  Khecarīvidyā. Paper. D evāgarī and Ne vārī. 20 folios numbered 2–21 with 1 and 22 missing due to damage. Numbered at bottom right of verso. C. 19th century. Starts in reasonably tidy D evāgarī but at f. 5r² becomes Ne vārī with occasional reversions to D evāgarī, giving the impression that the scribe was copying from a D evāgarī witness but slipped into his native hand. Readings generally tally with those of β but some contamination is evident, e.g. with α, at 3.6s. Infix nasals are usually assimilated with following consonants and not written as anusvāra; ṣh is written for sth. Neither of these idiosyncracies is reported in the collations.
  N G M P P Reel No. E 1145/12.

• C (Chandra Sham Shere)
  Beginning (f. 1v¹):

    śrīganesāya namah

Uncatalogued.
  Bodleian Library, Oxford. M S e.155(5) in the Chandra Sham Shere collection.

• J (Jodhpur)
  Khecarīvidyā. D evāgarī. Paper. 16 folios, numbered at bottom right of verso. 27 × 13 cm. with 9 lines to a side. Complete and in good condition. C. 18th century.
Beginning (f. 1r):

śrīnāthāya namaḥ

End (f. 16r):

iti śrīmadādināthanipitemahākālayogaśāstre khecarīvidyāyām umā-
mahēśvarasamāvāde caturthaḥ paṭalaṁ samāptam iti || || śrīkalyāṇam
astu


• J, (Jodhpur)

Khecarīvidyā. D evanāgarī. Paper. 9 folios, numbered at top left and bottom
right of verso. 29.5 × 15.5 cm with 14 lines to a side. Complete and in good
condition. c.18th century. For sī the scribe writes sch—this is not reported in
the collations.

Beginning (f. 1v):

śrīyogeśvarāya namaḥ

End (f. 9v):

iti śrīmadādināthanipitemahākālayogaśāstre khecarīvidyāyām umā-
mahēśvarasamāvāde caturthaḥ paṭalaṁ || cha || cha || cha ||


• W, (Wai Prajñāpāṭhasāla)

Khecarīmudrāpaṭalā. Paper. D evanāgarī. 18 folios, numbered at bottom right
and top left of each folio. 21.5 × 11.5 cm. with 10 lines to a side. Complete and
in good condition. c.19th century. The covering folio has haṭṭaḍipīkā written
in its centre and the rest of the codex (ff.18v–39r) consists of the Haṭṭapradīpīkā
of Svātmārāma.

Beginning (f. 1v):

|| śrīgaṇeśāya namaḥ ||

End (f. 18r):

Prajñāpāthaśāla, Wai, Maharashtra. List No. 6-4/399.

• R (RASB)

Khecarīvidyā. Devanāgarī. Paper. 48 folios, numbered at bottom right of verso. 28.0 × 12.7 cm. 4 or 5 lines to a side. Complete and in good condition.

c.19th century. M. Ram of Marseille kindly provided me with photostat copies of xeroxes from a microfilm of the manuscript. F.17v (2.14d "sācora"–2.16c trikālajña) is missing from the copy. Due to a copyist missing a folio and then noticing his mistake, f.35 is found after f.39 and 3.16b–17d and 3.19 are found twice, on f.36r and at f.37r–f.37v (where 3.18 is also found). The manuscript contains many minor mistakes.

Beginning (f.1r):

om śrīgaṇēsāya namaḥ

End (f.48r):

iti śrīmadādināthaniropitemahākālayogaśāstre khecarīvidyāyāṃ umā-maheśvarasamvāde caturthāḥ paṭalāṃ samāptam iti || śrīgurunārāṇa "syāna"


Library of the Asiatic Society, Calcutta. MS 5854.

• B (Bombay)


c.19th century. The codex continues with the Hathapradīpikā of Svātmārāma. The text often shows signs of scribal emendation: in many places where the other members of γ have corrupt readings a meaningful reading can be found in B which is not found in any other witness.

Beginning (f.1v):

\[\text{\textit{The readings of R are very similar to those of J, more so in fact than those of J, which is paired with J, to make the sub-group \(\gamma\). The large number of minor errors in R has, however, meant that J, and J, match one another more often than do J, and R. To keep the apparatus as concise as possible J, and J, have been considered as a sub-group.}}\]
śrīmangalamūrtaye namah || śrīmadadhūtadigāṇḍavāya namah ||

End (f. 17r4):

iti śrīmadādīnāthaviracite mahākālayogaśāstre umāmahēśvarasāṃvā- de khecarīvidyāyāṁ caturthām paṭalām samāptam || 4 ||


There is another manuscript of the Khecarīvidyā in the Bombay University Library, No. 2015. It is a xerox copy of a poor reconstruction of a badly damaged paper manuscript and is full of lacunae. The crumbling original is also in the library but is little more than a collection of fragments. Where the reconstruction is legible, it is virtually identical to 2016 and its readings have not been collated. However, it seems that neither is a direct copy of the other since the introductory maṅgala are different. 2015 has:

śrīganeśayai namah || śrīsarasvatyai namah || śrīgurubhyo namah ||

Testimonia

- D (Ḍīpikā)

Nārāyaṇa’s Dīpikā on one hundred and eight upaniṣads cites the KhV in three places. Readings from the text have been included in the apparatus of the critical edition and the full collation, for which two editions of the text have been consulted:


Bouy (1994:30), following Gode (1938:128-32), dates Nārāyaṇa to between 1500CE and 1700CE. The KhV passage cited ad Brahmavidyopaniṣad 8 is without the corrupt interpolation of 2.75ab found after 2.72b in Śa/β-7. The later limit of Nārāyaṇa’s dates can thus be put back to before 1683CE, the date that J. was copied.

The passages from the KhV which are cited are as follows:

1.45-49, 55C-56d, 64 ad Kṣurikopaniṣad 11. ("khecaryāṁ"). This citation is not found in D.,
2.72a–73b ad Brahmavidyopanisad 8. (Ascribed with the preceding quotation to Yājñavalkya in D.; “khecaryām” in D.,)

3.32c–47d ad Kṣurikopanisad 12. (“khecaripaṭaḷe”).

3.41c–42d ad Yogaśkhopanisad 2.3. (“khecaryām”).

• H (Hāṭhapradīpikā)
   The Hāṭhapradīpikā includes four verses which it has borrowed from the Khecarīvidyā.¹⁵⁶ I have used the Lonāvalā edition of Svāmī Dīgambarjī and Dr. Pītambar Jhā to note variants from the critical edition of the Khecarīvidyā. The passages are as follows:

   HP 3.33–35 = KhV 1.44–46

   HP 4.42 = KhV 3.19

• O (Rajasthan Oriental Research Institute, Jodhpur.)
   Khecarīvidyā. Devanāgarī. Paper. 11 folios. Good condition. c. 19th century. Approximately 22 cm × 10 cm. 7 lines to a side. This manuscript consists of a short treatise on physical yoga, composed mainly of citations (from the Khecarīvidyā, the Śivasamhitā, the Hāṭhapradīpikā, the Hāṭhasamketaacandrikā and the Yogasamgraha), with sections on the khecarīmantra, turīyāvastha, kuṭipravesa, ausadhikalpa and śvāmbupāna. The following three passages from the edited KhV are cited:

1. 1.30c–33b, 35c–44d at f. 3v¹–f. 3v⁶. (Introduced with “yathā coktaṃ khecarī-paṭaḷe” and finished with “iti khecarīpaṭalat khecarīvidyā”.) Between 1.41b and 41c is an explanatory section:

   prastārāḥ || īḥ śphreṣṭi khecaryai namaḥ || asya śri khecarī-maṃ trasaya bhagavān ādinātha ṛṣi gāyatri chandaḥ ṛṣikhecarī-siddhpradā khecarī devataḥ “om h śphreṣṭi vijā namaḥ || saktiḥ mama yogasiddhyarthanā jape viniyogāḥ || omḥ hrāṃ amguṣṭhā-bhyāṁ hrdayāya namaḥ || omḥ hrīṃ tarjanibhyāṁ śārse śvāhā || omḥ hraḥ karaṭalakaraṇaṃ prāṣṭābhvāṁ astrāya phat ||

   atha dhyānāṃ

   (f.3r) mūlādibrahmamāṃdhṛāṃtavisataṃtunipasāṃ || udyatsūryaprabhājālāvidyutkotisamamprabhāṃ ||¹⁴||

¹⁵⁶Bour (1994:82) has shown how the Hāṭhapradīpikā is for the most part an anthology of passages from other works.
caṃdrakotiprabhād āvātra lokyaikaprabhāmayā ||
asēṣajagadutpatiṣṭhitisaṃhārākāriniṃ ||[15]||
dhyāayed yathā mano devi niścalam jāyate tataḥ ||
sahajānamḍasamdoḥamāṃdhiram bhavati kṣaṇāt ||[16]||
mano niścalatāṁ prāptaṁ śivaṣaktiprabhāvataḥ ||
samādhī jāyate tatra saṃjñādvayavijrmbhitāḥ ||[17]||
śaṁbhavana ca vedhena sukhī bhūyān nirantarāṁ ||

atra suṣumṇādhyanamahinnā manasthairya svayam eva yā-
tini || śaktiḥ suṣumṇāsarvasṛṣṭimayī mūlaprakṛtih ||(f.3v) śivas
tadantargataśrīmāntaḥ ‘rūpa paṃcavedavātmakāṁ vale || iti dhyā-
tvā japet

2. 3.1Cd at f. 4r, introduced with “tad uktam khecarīdhavale”. There follows
a description of Kuṇḍalini (up to f. 5r) of which only the first two lines
are found in the Khecarīvidyā.

3. 4.4 at f. 8v–f. 9r. T his verse is not introduced as a quotation. It follows
a verse about “muṇḍikālpa” and is followed by “iti vārohiṇaṃdaḥkalpaḥ”.

M S No. 34946 in the collection of the Rajasthan Oriental Research Institute,
Jodhpur. Reported as ““Khecarīvidyā” (O)” in the testimonia apparatus.157

• Gorakṣasiddhāntasaṃgraha

The Gorakṣasiddhāntasaṃgraha (pp.10–11) quotes three verses from a Khecarī-
saṃhitā of which only the first is found in the KhV (3.15). T he text of the
quotation runs as follows:

utsṛṣṭya sarvaśastraṇi japahomādi karma ca |
dharmadharmavinirmukto yogī yogam samabhyaṉet ||
varṇāśramābhimāṇena vartate śrutikīṁkaraḥ |
abhimāṇaṁvīnaṁ tu vartate śrutimūrdhāni ||
na vedo veda ity āhūr vedāvedo nīgadyate |
parātmā vidyate vena sa vedo veda ucyate ||

T his text’s readings have not been collated.

157Three other manuscripts entitled Khecarīvidyā were described in the Institute’s catalogue but could
not be found by the library staff (No. 187 on p.164 of Part 2C of the catalogue, dated Samvat 1867, 7 folios;
No. 1521 in part 21, 20th century, 2 folios, incomplete; No. 18376 on p.236 of part 4, 20th century, 14
folios). By their descriptions it would appear that they contain the work found in M S O rather than that
found in the other KhV manuscripts.
Manuscripts of the KhV not consulted


2. Matsyendrasamhitā M S No. 1785 in the collection of the M M SL, Jodhpur. Paper. Dvanāgari. Complete. Good condition. 52 folios. 10 lines per page. 30 letters per line. (It thus appears that this manuscript is considerably shorter than others of the Matsyendrasamhitā.) 12.0 × 27.8 cm. (Vyas and Kshirsagar 1986:184–5.)


4. Khecārīvidyā by Śiva. 20 folios. 10 lines per page. No date. “In possession of Yajñēśvara Sāstrī, Surat”. (Bühler 1873:A 2–3.)

5. Khecāripaṭāla. M S No. 1279 in the collection of the library of the Maharaja of Bikaner. Paper. Dvanāgari. 19 folios. 12 lines per page. “On secret worship of Piśāchis or female imps to bring them under subjugation. An extract from a Tantra.” (Mitra 1880:1589.) I was unable to locate this manuscript on a visit to Bikaner in February 2001. It is not mentioned in the Anup Sanskrit Library Catalogue at the Lalgarh Palace nor in the library catalogue at the Bikaner Oriental Research Institute. Dr. Usha Goswami suggested that it may have been moved to Jodhpur since no works on Tantra or Yoga are held in Bikaner.


7. Khecārīvidyā of Ādinātha. Reported by Westergaard (1846:9). Codex XII(2). Palm leaf. Telugu. 66 folios. The first 40 folios are of the Pāṭha[sic]pradīpikā. The KhV is on f.40r–f.59v. It is part of the Kālayogasāstra. It opens with om namah kapileśayā mahādevāya śambhave viśvattvapa[sic]dātre [ca] viśvasddhipradāyine. The manuscript is summarised thus: “Śiva expounds to the goddess Uma the magical science of flying through the air.”

8. Khecārītāntra. No. 1663A in the collection of D acca U niversity, D acca, Bangladesh (Raghavan 1969b:188.)

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218This is very likely to be MS V.
219“... facere Čīvam dese Umae exponentem magicam per aereum incedendi scientiam” (loc.cit.).
9. Khecarīvidyā. Tantra MS 19 listed by Kielhorn (1874:38) and said to be in the possession of Chāndā Gaḍipanta Paṭalavāra. Attributed to “Mādādi” (presumably Śrīmādādīnātha). 19 folios, 9 lines to a side. 342 ślokas. C 1825CE.162


“But for the first leaf the MS is complete in 4 chapters.

“Post Colophon:—

ṣubham astu | sambat 1756 śāke 1721 mārgaśīrṣa dutiyāyāṁ guruvāsare 
līṣṭa durgāprasāda tīvāṁ śubhaḥ |

“After the Post Colophon there occur several lines dealing with khecarī mantra, mālakāgulīkalpa, etc. A colophon found in this portion runs:—

iti khecarīmudrābījayaṁtra nāma pañcamaḥ paṭalalḥ |”

Ethnographic Sources

In the introductory chapters and the footnotes to the translation I have occasionally used ethnographic data. I have primarily drawn on the experiences of hathayogins that I met during my fieldwork, but have also used reports of others who have met hathayogins that practise khecarīmudrā, and published accounts.

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162This could be Jl. The date and number of folios correspond but Jl has 8 rather than 9 lines to a side.
I met the following haṭhayogins during my fieldwork:

**Śrī Bālyogi Rām Bālak Dās Ji** Though not a practitioner of khecarīmudrā, Rām Bālak Dās has been a haṭhayogin since early childhood. His insights into haṭhayogic practice have helped me considerably with my research and he introduced me to several of my other informants. He is an itinerant Rāmānandi Tyāgī sādhu.

**Śrī Paraśurām Dās Ji Yogirāj** Another Rāmānandi Tyāgī, Paraśurām Dās has been practising khecarīmudrā for many years. I first met him at the Dāśaharā festival in Kullu, Himachal Pradesh in October 1996, where he demonstrated the technique and discussed it with me.

**Śrī Govind Dās Ji Mahātyāgī** Again a Rāmānandi, but of the Mahātyāgī suborder, Govind Dās showed me the technique at an āśram near Surat, Gujarat, in November 1996. He had not practised it for some years and had difficulty in doing so when I asked him to demonstrate it.

**Dr. K. M. Tripathi** I met Dr. Tripathi in December 1996 when he was working at the Yoga Centre at Benares Hindu University. He showed me a khecarīmudrā different from that described in haṭhayogic texts and demonstrated to me by other yogins. It involved placing the tip of the tongue behind the upper front teeth and holding it there while opening the mouth as wide as possible. This action was to be repeated at least a thousand times a day. By doing thus, pressure is exerted on the merudanda and Kuṇḍalini is awakened.

**Dr. Ashok Tāhkur** Dr. Tāhkur is an āyurvedic doctor from Mumbai. I met him in January 1997. He first experienced khecarīmudrā when his tongue spontaneously adopted the position while he was practising prāṇāyāma. He demonstrated the technique to me and introduced me to his son who rarely practises yoga but is a keen swimmer and has found that his tongue also spontaneously adopts the position when he holds his breath for long periods.

**Śrī Nainā Dās Ji Yogirāj** Nainā Dās is a Rāmānandi Nāgā sādhu who lives in Delhi. I met him in February 1997. A well-respected ascetic, he had mastered various haṭhayogic techniques, including both khecarī- and vajroli-mudrās but did not practise them any more.

**Śvāmī Prāṇavānand Sarasvatī** I met Śvāmī Prāṇavānand at his āśram in Rishikesh in February 1997. A well-educated Śaiva Daśnāmī Saṃnyāsī, he has been practising haṭhayoga for many years and has written a book called Jñān Bherī which includes a chapter on yoga.

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161 The majority of my informants are Vaiṣṇava Rāmānandi Tyāgis. This is because I have spent more time in their company than that of other orders, but also reflects their being the most numerous ascetic order in India today (on which see footnote 149).
Śrī Bālyogī Lāl Jī Bhāī A neighbour of Svāmī Prāṇavānand, I met Lāl Jī Bhāī at his āśram in Rishikesh in February 1997. Initiated a Rāmāṇandī Tyāgī, he had also studied under Nāthapanthī sādhus. Well-read in Sanskrit and Hindi, he has been practising khecarīmudrā for many years and is a fount of information on the subject.

Śrī Raghuvār Dāṣī Yogiṇā A guruṇā of Rām Bālak Dāṣ, Raghuvār Dāṣ lives in Jaipur. I had met him several times before he surprised me by demonstrating khecarīmudrā to me at the 1998 Haridwar Kumbh Mela.

I heard accounts of the following practitioners of khecarīmudrā:

Śrī Prahlād Dāṣ Jī Yogiṇā The guru of Rām Bālak Dāṣ and Raghuvār Dāṣ, Prahlād Dāṣ was an itinerant Rāmāṇandī Tyāgī who had mastered the practices of hāṭhayoga. A cēlā of the famous Devrāhā Bābā, he died in 1991.

Śrī Rām Dāṣ Jī Yogiṇā Another cēlā of Prahlād Dāṣ, Rām Dāṣ lives in Jaipur.

Sampat Nāth A Nāthapanthī ascetic living near Ajmer, Rajasthan, Sampat Nāth is said to be an expert practitioner of khecarīmudrā whose tongue can reach his forehead.

Śvāmī Rāmānand An ascetic of the Caitanya tradition, Śvāmī Rāmānand lived at the Kaivalya Dham Yoga Research Institute in Lonavala, Maharashtra.

The following published accounts of the practice of khecarīmudrā have been consulted:

Brunton 1995 p.117.
Gervis 1970 pp.201–2
Satyānanda Sarasvatī 1993 pp.278–298, 474–490
Conventions in the Apparatus

There are four registers in the apparatus of the critical edition. Of the four, the second and third are found on every page. The second is the key to the manuscript groups and the third reports variants from the edited text. On the first page of each páṭala the second register also reports all the witnesses for that páṭala. The first register reports testimonia and parallel passages from other texts. The fourth register reports omissions and additions found in the witnesses.

With 30 witnesses of the text, a critical edition with a full collation would have an unwieldy and uninviting apparatus. I have therefore presented the text as a critical edition with only significant variants reported in the apparatus. In this case, the criteria for significance are, of course, subjective, so I have included a full collation as an appendix for those who want to be sure of having all available evidence.

In the critical edition, I have reported all variants whenever there is considerable disagreement between witnesses or if I am at all unsure of which reading to choose for the edited text. If only one or two witnesses differ from the edited text, I have considered the importance of both variant and witness. Thus, if a variant appears insignificant but is from a witness that is often the only one to preserve a good reading (i.e. A, J, J, or G), then I am much more likely to report it than if it is from a witness that is rarely or never the only one to preserve a good reading or if it is from a witness that is part of a manuscript group and the variant can easily be explained as a corruption of the form found in the other members of that group. However, if one of these less individual witnesses has a variant that is interesting in its own right, then even if I think it unlikely that it might be useful in establishing an older stage of the text, I do report it. Thus I report all the variants found in U, the Yogakundalyupanīṣad.

The following half-verse has been composed, with a hypothetical apparatus, to illustrate most of the conventions and abbreviations used in the third register of the apparatus of the critical edition:

\[
\text{śivoktā khecarīvidyā} \uparrow \text{kathāṃ} \downarrow \text{saṃpāditā mayā} ||\text{47}||
\]

\[
\text{śivoktā} \] \ conj. \ Devadatta; devyuktā \ codd. \ • \ khecan” \] \ em.; \ [śambha]vī A, śambhāvī J,J., khecarā’cett. (unm.) \ •

\[\text{When additions are reported in the bottom register of the apparatus of the critical edition, they always follow the pāda under whose verse number and letter they are reported.}\]
\[\text{The details of major omissions and transpositions are not reported in the full collation, and are only found in the fourth register of the apparatus of the critical edition.}\]
\[\text{E.g. 1.17d where µ has deix for the prīṭyā found in all the other witnesses and I report it.}\]
\[\text{E.g. 2.43c where K, has jyād for the readings sjād, khyā and ṣṭhād found in the other witnesses and I do not report it.}\]
\[\text{E.g. 2.68b where K, has yogam na for the other witnesses’ yogena and I do not report it (-aṃ and -e are easily confused in Devanāgarī).}\]
The verse number and pāda letter precede the apparatus entries for each pāda. Entries for different elements within a pāda are separated by a spot (●). The lemma word or phrase is followed by the lemma sign (]). If the lemma word or phrase is found in the majority of witnesses then the apparatus is negative; if not, or if the distribution of witnesses whose readings match the lemma word is not clearly split within manuscript groups, then the apparatus is positive. When the apparatus is positive, all witnesses whose readings match the lemma word are given after the lemma sign, followed by a semi-colon, after which the readings of the other witnesses are reported, separated by commas. When the apparatus is negative, all the variant readings are separated by commas. The witnesses’ readings are always reported in the order in which the witnesses are listed in the description of sources (µGUTαβγDH).

In the above example, in pāda 47c, śvoktā has been conjectured by Devadatta. All the witnesses (“codd.”) have the reading devyuktā.

In the next entry, that of khecarī, the sign “em.” is used to indicate that khecarī is part of a longer word or compound. The abbreviation em. indicates that I have emended the readings of the witnesses. Where I have emended the text to khecarī, witness A has [śambha]vī. The “[” and “]” signs show that śambha is found in the witness as a kākapada or addition in the margin. Witnesses J, and J have śambhavī. The rest of the witnesses (“cett.”) have khecarī which is unmetrical (“(unm.”).

At the next entry, for vidyā, the apparatus is negative. Thus all witnesses except AGγ have vidyā. Witness A has an illegible syllable (“∗”) followed by dyām. Witness G has “vidyā, indicating that the letter “v” is written unclearly (the “i” part of the syllable is clear). The manuscript group γ has yathā which is unmetrical.

In pāda 47d, the reading katham is marked with crux marks (“†”) because it is spurious and I have been unable to conjecture anything better. It is found in witnesses µGUTβ; Sα have parā; K, and P have sādhu; J, FK, K, and C have na su, with the “su” sign indicating that I think that su should be construed with the following word; γ, has tathā; B originally (B", i.e. B before correction, “ante correctionem”) had pari (with the “su” sign again indicating that pari is to be read with the following word); B has been corrected (B"pc, “post correctionem”) to read yathā.

All the witnesses except µGN have the reading sampāditā mayā. µ has mayā sampāditā which is unmetrical. G has sampāditā tvā followed by a syllable missing due to damage to the manuscript (“[.]”–the number of full stops indicates the number of

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166I have used small asterisks to indicate when an akṣara is legible (to me) only with external help (usually the readings of the other witnesses).
syllables omitted). In N the scribe has deliberately left a gap before the syllable yā ("yāyā").

A word or phrase that is not reported in the apparatus of the critical edition has no significant variants.

The same conventions are followed in the full collation with the exception that the sign "˚" is used much more sparingly. It is only used when a variant reading has word-breaks at different places from those of the lemma, as in the case of witness M in the following example:

2.12b  

trayād bhavati vai śive

trayād | Sαβγ; trayeμG • bhavati | μG Sαβγ, β̄γ; urydhvam bhaM •

vai śive | μG Sαβγ, W, B; pārvati G, veśive M, veśive R

There is some falsification of the witnesses' readings in the apparatus of the critical edition and the full collation. I have reported neither the punctuation nor the verse numbering of any of the witnesses. Neither has been helpful in establishing the text (in paṭala 4 the punctuation of some witnesses only added to the confusion caused by the different metres). Where the apparatus is positive and I have reported that readings match the lemmata, they often do not match them exactly. This is because the lemmata are reproduced as they are found in the edited text and the Sanskrit of the edited text has been standardised: -m at the end of a half-verse is written as such but is found as -ṃ in almost all the witnesses; infix nasals have been written in their appropriate form in the edited text while again almost all the witnesses use only anusvāra.

In order to keep the apparatus of the critical edition to a manageable size, I have occasionally sacrificed veracity for economy of space. When grouping readings together, I have ignored gemination and degemination of consonants in ligature with semivowels, variant spellings, and confusion of v with b and s with ś. I do not report variants that are the result of different effects of sandhi caused by variants that I do report. When the reading of one or two members of a manuscript group differs from the rest of the group in a way that I consider insignificant, I ignore the variant and report that the group agrees on that reading. Occasionally I report a variant in a corrected form. I have only corrected readings in this way when I am confident that I am not obscuring any important detail. If I am unsure of the reading adopted in the edited text then I include all available information.

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167 E.g. kārya for kārya and tatva for tatva.
168 E.g. urydha written as ērdha, ērdha and ērdva at 3.26b.
169 E.g. cintayed vratī at 3.37b where I report ca tām and priye as variants of vratī but do not report the corresponding forms cintayec and cintayet.
170 E.g. 2.5b where J, has the unmetrical gunātāha but I report that β has gunāyutāha.
171 E.g. 1.12c where I have reported that J, β agree with VPC in reading nārayed when in fact they read nārayed and nārayed respectively.
In both apparatuses, every individual variant is reported exactly as it is found in the witness.

**Symbols and Abbreviations in the Apparatus**

- \( A^{ac} \)  
  witness A before correction (ante correctionem).
- \( A^{pc} \)  
  witness A after correction (post correctionem).
- \( A^{mg} \)  
  marginal addition in witness A.
- \( A^{vl} \)  
  variant reading in A (varia lectio).
- \( \text{add. A} \)  
  denotes readings added by witness A (addidit).
- \( \text{om. A} \)  
  denotes readings omitted by witness A (omisit).
- \( \text{transp. A} \)  
  denotes words transposed by witness A (transposuit).
- \( \text{codd.} \)  
  all the available witnesses (codices).
- \( \text{cod.} \)  
  the single available witness (codex).
- \( \approx \text{codd.} \)  
  all the available witnesses with insignificant variants in some individual witnesses.
- \( \text{cett.} \)  
  all the other available witnesses (ceteri).
- \( \text{em.} \)  
  I have emended (emendavi).
- \( \text{conj.} \)  
  I have conjectured (conieci).
- \( \text{em. Devadatta} \)  
  Devadatta has emended (emendavit).
- \( \text{conj. Devadatta} \)  
  Devadatta has conjectured (coniecit).
- \( \text{unm.} \)  
  denotes an unmetrical reading.
- \( \text{cit.} \)  
  denotes an attributed citation (citavit).
- \( \)  
  lemma sign preceding variant readings.
- \( \bullet \)  
  divides lemmata within the same pada.
- \( \ast \)  
  denotes an illegible akṣara.
- \( \ast \ast \)  
  enclose unclear letter(s).
- \( \ast \)  
  marks where a lemma or variant breaks off from a longer word or compound.
- \( [\quad ] \)  
  enclose text added in a marginalium.
- \( \dagger \dagger \)  
  enclose corrupt passages for which a diagnostic conjecture has not been made.
- \( \square \)  
  denotes a gap deliberately inserted by a scribe.
- \( \langle \quad \rangle \)  
  enclose material added by the editor.
- \( [...] \)  
  indicates a part of the text lost due to physical damage. (The number of dots denotes the number of missing akṣaras.)
- \( X=Y \)  
  passages X and Y are identical.
- \( X\approx Y \)  
  passages X and Y are similar.
- \( f.12v^{3-4} \)  
  folio 12 verso, lines 3 to 4.
f. 12r³ folio 12 recto, line 3.
× ⊗ ornamental marks, found at the beginning of
  witnesses and in colophonic statements.
[ ] enclose material added in translations.
( ) enclose additional clarificatory comments.
Devadatta refers to a listing in the bibliography under Devadatta.
Khecarīvidyā
Prathamah Paṭalāḥ

İśvara uvaça
atha devi pravakṣyāmi vidyāṁ khecarisamjspitam
yah vijnātaḥ ca syal lekṣ 'smīn ajarāmarah [1]
mṛtyuṣvādyiḥrāgraśtaṃ dṛṣṭvā viśvam idaṃ priye
budhhiṃ dṛḍhatarāṃ kṛtvā khecarīṃ tu samāśrayat [2]
jarāṇyugadagnīṃ yah khecarīṃ vetti bhūtale
granṭhataś cārthataś caiva tadabhyāsapravogatāḥ [3]
taṃ devi sarvabhāvēna guruṃ nātva samāśrayat
durlabhā khecarīṃḍa viśvāsāsa ca durlabhā[4]
abhyāśo melakṣaṇa caiva yogana naiva sidhyati
abhyāsāmātanirātataḥ na vindetēha melakṣaṇa [5]
abhyāśaḥ labhate devi janmajanmāntare kva cit
melakṣaṃ janmanāṃ tat tu śatānte 'pi na labhyate [6]
abhyāśaḥ bhājanmāntāṃ kṛtvā sadbhāvasādhitam

Witnesses for the first pātāla: AJg,JrSNW, MK1,K3,J1,VK4,K4,PJ4,FK4,CJ1,J3,W2,RF; G from 20b;
U (1a–13b, 20c, 26ab, 29a–30b, 31a–61d, 62c–65b); T (1a–10c, 13b–65b); K from 8a; O (3c–
33b, 35c–44d); D (45–49, 55c–56d, 64); H (46–48).

µ=AJg,Jr
α=NW1, MK1,K3; α1=NW1; α2=K1,K3
β=J1,J3, VK4,PJ4,FK4,C1; β1=J1,J3,VK4
γ=J1,J3,W2; γ1=J1,J3,W2; γ2=J1,J3;
melakaṃ labhate devi yogyi janmāntare kva cit
yadā tu melakaṃ kāmī labhate paramesvari ||7||
tadā tat siddhim ānoṭi yad uktam śāstrasamtaṭau
granthataś cārthataś caiva melakaṃ labhate yadā ||8||
tadā śīvatvam ānoṭi vinuktah saṃsṛtera bhayāt
śāstraṃ vinā samābodhum gurovo 'pi na śāknuvah ||9||
tasmaṭ sudurlabhatarāṃ labhyaṃ śāstram idaṃ priye
yāvan na labhyate granthas tāvad gām paryayed inām
yadā sa labhyate devi tadā siddhiḥ kare sthitā ||10||
sāṣṭraṇa vinā siddhiḥ atato 'pi jagattraṣe
asmaṭ melakadātaraṃ śāstrādātaraṃ śivaṃ matvā sada yajet
\[tantraṣ ca bahuvo devi mayā proktāḥ surācitē ||12||
na teṣu kecariśiddhiḥ aṅkhyātaḥ nṛtyunāsiniḥ
mahākālaṃ ca mārtandaṃ vivekādyam ca śābaram ||13||

\[\begin{align*}
\mu &= A_1 J_2 \\
\alpha &= NW_1 MK_1 K_3; \quad \beta = J_2 J_9 VK_1 K_2 J_3 FK_1 K_6 C_4; \\
\beta &= J_2 J_9 VK_1 K_2 J_3 FK_1 K_6 C_4; \quad \beta_2 = J_2 J_9 VK_1 K_6 C_4; \\
\gamma &= J_1 J_9 W_8 R; \quad \gamma_1 = J_1 J_9 W_8 R; \quad \gamma_2 = J_1 J_9 S
\end{align*}\]

*7a* melakaṃ | melake μ, melanaṃ UTMJ1.  \* devi | kaś cid U \* 7b yogī | janma S,
yogē α₃, yogī V \* 7c yadā tu | tadā tān \* μ melakaṃ | melakaṃ J₄, melanaṃ U₇.
melakaṃ labhate \* kāmi | karma μ, yogi UTR, caiva N, devi M \* 7d paramesvari | μSNM₅;VK₁₆K₉C₇,
guruvaṃkaraṇāḥ U₉, pārveṣvarī | α₃K₅ 8b uktam | uktā U₉, uktam U₉
\* sammatanāḥ | 'sammatanā J₄, 'sammatam J₃, 'sammātāḥ J₆, 'sattamaḥ \* 8c grāntathā | abhāṣā M, grāntahādā K₂.
cārthaḥ | cārthaṣṭrāḥ M, caṛyaṭāḥ J₄K₂1γ
8d melakaṃ labhate | transp. μ, melanaṃ labhate U₁M, melakaṃ labhyate J₃γ \* yada |
tadā A₁J₂ \* 9b vinuktah \* μ nirmuktah ceṭṭi.  \* samṛṣṭer \* So₀β₁FK₂CB; samṛṣṭi \* μα₃3
\* samvatsarāṃ U, samṣṭitaḥ T (umma.), saṃṛṣṭer K₂J₃γ₂R, saṃṛṣṭer K₆, samṛṣṭer W₂.
bhavyat' So₀β₁; vṛtān A, 'vra'j'āt J₆, 'vṛtā J₇, 'sṛṭe U, prajāt To₃
\* samābodhum | So₀J₅K₁₆FK₁₆K₆C; samāvādhaṃ A, samāvādhaṃ J₆J₇, pi samābodhaṃ U₉, pi sambohuktaṃ
t, bodhayitaṃ M, samam āvoddhaṃ K₅ (umma.), maśāvoddhaṃ K₃, samāvādhaṃ J₂K₂, samābodhaṃ V₉, samobodhaṃ γ₂, samābodhaṃ W₂B, sa'māvoddham vai R (umma.)
10a su' | sa A₁J₅K₂1γ, tu α₂, dhi M, ca K₂ \* 10b labhyam | Aj₁U₁₀₃; labhyam J₇, tebyhay
cett.  \* priye | mune U₁₀a labhyate | J₃J₉ U₁₀₃J₇K₉J₉; labhyate A₀₁V₉FK₁₆K₆C₅;
labhyaṭe S | grāntahā | μ₀So₁VPFK₁₆C₇γ; grāntaḥ M₀₃K₅, grāntaḥ J₃J₇K₄,
grāntaḥ K₂, śāstraṃ U, śāstra J₃ \* 10b tāvad gām paryayed | tāvam na paryayed N, tāvam paryatate
\* imāṃ | yathā U, iṣam α₁, dīṣā γ₂W₂, dīṣām R, dīṣāh B \* 10c yada | yāvat K₉ \* sa
labhyate | μ; saṃlabhyate | US₀₁β₂J₉PG₁₆K₆C₀, saṃlabhyate α₁K₂FKₖC₀, sa labhate M, ca labhate B
\* devi | śāstraṃ U₁₀d; siddhiḥ | muktuh M \* 11b atato 'pi doṣṭa caiva
U | 'traye | μ₁UMF₁; 'traye U₁₁c melakaṃ | melanaṃ U₁₁d | śivaṃ
\* acyutaṃ U₁₂a | 'pradātaraṃ | 'pradaṃ devi M \* 12b śivaṃ | guruṃ S \* sada yajet
\* μ₀So₁FK₉C₅γ; samāśraṇaṃ T, tādāvṛaye T, sada jayet α₃J₇K₅K₉, sada jayet V, sada vraya
\* 12c | tantraṣ ca; mantraṣ ceṭṭi.  \* 12d proktah | proktā T₁J₂J₉K₂J₃FK₁₆K₆C₀γ₁
\* surācitē | sūresvāri T, sūresvāri S \* 13bāksyāta nṛtyunāsiniḥ | viñkhyātāṃrātvasiṇī
t \* 13c mārtandaṃ | μ₀So₁K₆β₁FK₁₆C₀J₁B; mārtandaṃ T, mārtandaṃ K₅, mārtandaṃ J₅, mārtandaṃ F, mārtandaṃ J₂R (umma.) \* 13d 'ādyaṃ | μ₁γ₁; 'ārthaṃ T, 'ādhyāṃ S, 'ākhyāṃ α; śābaram | conj.; śābharanam A, śāṃvaram J₆J₇, śobhanaṃ α₃, śobhavaṃ ceṭṭi.

\[\begin{align*}
\text{7cd om. } K₂J₁, \quad 13c & \quad \text{start of readings from } K₉, \quad \text{tadā śīvatvam ānoṭi vinuktah saṃsṛṭrīvāta'-''}
\text{add. } A \quad 10d-13a \text{ om. } T \quad 11b \text{ asābhāsaṃtrānātāḥ na ca viṃḍamāṭi (viṃḍati R) melakaṃ}
\end{align*}\]
viśuddheśvarasāṃjñāṇam ca tatāhā vai jālaśanvaram |
eteṣū tantravāryeṣu tadābhyāṣāḥ prakāṣātāḥ [14]|
kvā cit spaṣṭān tathāśpaṣṭān kvā cit tannelakādikām |
asmin tantravāre divyā melakādi prakāṣātām [15]|
yad yaḥ jīvayeḥ bhavet kim cil durjīvayēṃ khecārīmāte |
tat tat sarvam īhāṃṣābhīṣ tava prītyā prakāṣātām [16]|
tasmāc āṇyaṃ pralabhāyeta mayottakām idam adbhutam |
gopāṇyaṃ mahēṣānī na sarvatra prakāṣātām [17]|
manmukhāṃbhūrajā jātām yas tu śaṃstāṃ bhaṭant vaḍat |
sa eva hi gūrū satyaṃ arthato vetti yāḥ punah [18]|
sa ca cādīkhatataḥ khyāto gūrū nāsti tato ’dhikāḥ |
labdhyā śāstṛam idam guhyāṃ anyeṣāṃ na prakāṣāyēṃ [19]|
suvicārya pravaktavyam etanmārgopajīvīnām |
yā idam paramaṃ śāstṛam yatra tatra prakāṣāyēṃ [20]

\[
\begin{align*}
\mu &= A_{j_k}J_j, \\
\alpha &= NW_{i_1}MK_{i_2}; \alpha_1 &= NW_{i_1}M; \alpha_2 &= NW_{i_2}; \alpha_3 &= K_{i_3}K_3 \\
\beta &= J_{j_1}V_{k_1}K_{i_1}J_{j_2}F_{k_2}K_{i_2}C_3; \beta_1 &= J_{j_1}V_{k_1} \\
\gamma &= J_{j_1}W_{r_1}RB_1; \gamma_1 &= J_{j_1}W_{r_1}R_1; \gamma_2 &= J_{j_2}J_{j_3} \\
\end{align*}
\]
sa śīghraṃ bhaksyate devi yoginīḥ śivājñāyāṃ |
granṭhīṃ noḍgranṭhayed asya vinā kauliṅkatarpāṇāt | 21||
pūjitaṃ subhaṅvastraṇāṃ divyaḥdūpasuḍhipitam |
śrāvayed vijānaṅkhaṃ yogīne yogasāline | 22||
vasmin apūjitaṃ śāstraṃ idaṃ tiṣṭhāti vai grahe |
tatṛāṅgurgrahārātītpīḍa bhavatī niscītām | 23||
yatredaṃ pūjitaṃ graṅṭhāṃ grahe tiṣṭhāti pārvatī |
tatra sarvārthaḥdāvīnyo vasanti kuladevataḥ | 24||
tasmāt sarva-praṇayaṅtṛaṃ gaṇpāṇīyaṃ vijānataḥ |
yas tu yogī mayā proktā imaḥ śiddhiḥ samihāte | 25||
sa yogī sarva-bhāvaṅaṃ gaṇpatī matāṃ tv idaṃ |
ahaṁ tasya gurum devi yatraṅkāṃ svayam | 26||
guṇa- gaṇuṇaṃ mahēśāmiṃ pustakasya ca rakṣaṇāt |
prakāṣṭhāṇaṃ ca mayāḥ proktām idaṃm khecarim śṛṅg | 27||
yatraṅkāṃ ca gurum devi divya-yogaprasādhakāḥ |
tatra gatvā ca tenoktāṃ vidyāṃ saṃgrhaṅya khecarim | 28||

\[μ = A_{ij} J_j \]
\[α = NW,MK_{1:1}; α_1 = NW,M; α_2 = NW; α_3 = K_{1:1} \]
\[β = J_{ii:1}VK_{1:1}PK_{1:1}FK_{1:1}; β_1 = J_{ii}VK_{1:1} \]
\[γ = J_1J_2W_RB; γ_1 = J_1J_2W_R; γ_2 = J_1J_2 \]

21a bhaksyate | vadyate G 21c granṭhīṃ | em.: graṃṭhiṃ, śrajan T, graṃṭhāṃ
cett. | noḍgranṭhayed asya | µ; samarapayaṃ tasya G, sadācayekṛṣya T, tu nārpayed devi S_{1:2}VK_{1:1}PK_{1:1}FK_{1:1}, samarapayaṃ asya α_1, samārvayaṃ yasya α_2, tu nārcayed devi J_{1:1}F, tu nāye devi J_{1:1} (uṃm.), tu cārcayed devi γ 21d vinā kauliṅkatarpāṇāt | vinā ca gurutarpāṇāt G, vinā kauśakudarpāṇāṃ T, vinā kauliṅkatarpāṇām α, nāṣṭi ke kauliṅkatarpāṇām K_{2:1}, vinā saṃkāraṇaḥpāṇā K_{2:1} 21o pūjitaṃ | pūjite T | subhaṅvastraṇāṃ | subhaṅvastraṇa G, tu bhavat svsthaṃ T, suhaṅvastraṇa ca, suhaṅvastraṇaṃ γ_1 22b dhūpasaṃ | dhūpās ca TS, dhūpās tu J_{1:1}K_{2:1} 22c vijanasthāne | vijane sthāne µ, dvijānasāthāne S_{2:2}, dvijānasāthāne 22d yogīne | yoginī M | śāline | µ GTM_{0:1}J_{1:1}K_{1:1}γ_1 | śāline S_{N:1}J_{1:1}K_{1:1}P_{F:1}, śāline W_{1:1}J_{1:1}VK_{2:1}K_{6:1} 23a apūjitaṃ | pūjitaṃ nu G, vai pūjitaṃ γ 23b tiṣṭhāṭi | tiṣṭhāṭiν μT_{J:1}J_{2:1}W_{R:1} | vai grahe | vigrha A, vai grahe T_{1:1}, caiva hi α_2, sundari M, yāhe B 23c rugraḥāraṭī | SK_{1:1}, ruḍgraḥāraṭī T_{1:1}, ruḍgraḥāraṭī J_{1:1}, corajjadīd.āT, rugraḥāraṭī α_2 J_{1:1}F_{1:1}, taraṅṭhīm M_{1:1} (uṃm.), vāraṇṭhīm M_{1:1}, rugraḥāraṭī α_3, rugraḥāraṭī J_{1:1}, rugraḥāraṭī V, rugraḥāraṭī K_{2:1}, rugraḥāraṭī P, rugraḥāraṭī J_{3:1}, stagraḥāraṭī K_{6:1}, rugraḥāraṭī C, rugraḥāraṭī γ_1 W_{2:2}, raṅghāraṭı R 23d pīḍa bhavati niscītām | bhavatī eva hi niścayam T 24a yatraṃ | yatraṃ M, yatraṃm TB, yatraṃm γ_1 | pūjitaṃ | pūjite | graṃṭhaṃ | sāstraṃ W_{1:1}MC_α, graṃṭhaṃ γ 24b grahe | grahe AVK_{2:1} 25b vijānaṭh | prayaṇataḥ G, vijānaṭh α_3, vijānaṭh K_{1:1}K_{6:1} 25c yas tu | G_3_{1:1}; yo śāmin µ, yas ca T, yasmin S_{β:1}, tasmāν α_3 | yogī | yogī A, yoge S_{γ:1}, yoge J_{1:1}Y_{2:1}, yoge P, yoge J_{1:1} | mayāḥ proktāṃ | α_2, mayoktāni μGST_{2:1}δ_{1:1}J_{1:1}F_{1:1}C_{γ:1}, imaṃm proktāṁ M, mayāḥ proktāṅ K_{2:1}, [ma]yaḥ bhaktā K_{2:1} 25d imaḥ śiddhiḥ | W_{1:1}, samśiddhiḥ M, saṁsiddhiḥ G, saṁsiddhiḥ na T_{O:1}, saṁsiddhāyāṃ S_{β:1}, imaḥ śiddhi N, mayā saṁsiddiḥ M | samihate | μ GTG_{O:1}, sañvedat S_{β:1} | 26c tasya gurum | tasa tu gurum μ 26d svayam | tv idaṃ GMK_{2:1}B 27a gaṇaṃ | śuṇam A_{J:1}, ganuṇa T, guṇa K_{2:1}K_{6:1}γ 27b raṅkṣaṇṭā | raṅkṣaṇa ṭμ_{α:1} 27c prakaṣṭhāṇaṃ ca mayāḥ proktāṃ | prakāṣṭhāṇaṃ ca mayāḥ proktāṃ G, prakāṣṭhāṇaṃ iti proktāṁ S, prakāṣṭhāṇaṃ ca mayāḥ proktāṃ W_{1:1}F 28a | μ G UT_{α:1}, sa S_{α:1}δ_{1:1}J_{1:1}F_{1:1}C_{γ:1}, sad S_{α:1} δ_{1:1}J_{1:1}F_{1:1}C_{γ:1}, sarvāvaś ātmaṃ T_{N:1}, tva N, tva W_{1:1}, ca α_3, san K_{6:1} | gurum | gurum ATM_{α:1}, gurum J_{1:1}J_{2:1}, gurum K_{2:1} 28b prasādhakāḥ | prasādāya G, pradāyaṅkāḥ U, ayaḥ śaṅkāḥ S 28c tenoktaṃ | tenoktaṃ U_{O:1}S_{O:1}J_{1:1}F_{1:1}J_{R:1} 28d vidyāṃ saṃgrhaṅya khecarim | divyāṃ saṃgrhaṅya khecarim G, saṃpradāyaṁ prayaṇatathā α_1, saṃpradāyaṁ pratatathā α_3 28e}

tenoktaṃ samyag abhyāsaṃ kuryād ādāvatandritoḥ |
vidyāṃ ca khecariṃ devi pravaksye yogasiddhidām ||29||
na taye rahito yogy khecariṣiddhībhāg bhavet |
khecaryā khecariṃ yuñjan khecariṣijapūrvavayā ||30||
khecariṣipatīr bhūtvā khecaresu sādā vaset |

[kantrodhdhāraḥ]
khecāravasathaṃ vahnim abāmaṇḍalaabhūṣitaṃ ||31||
vāyākhyaṃ khecariṣijapūrvvyaṃ tene yogā prāsidhyati |
mastakākhyā mahācaṇḍaḥ śikhvahnikavajrabhṛt ||32||
pūrvvaiṣayutā vidyā vāyākhyaḥ hy atidurlabhā |
śadāṅgavidyāṃ vaṣyāmi tāyaḥ śaṭṣvarabhinnayā ||33||
kuryād devi yathānavyam sarvasiddhyāpitīhetave |

30c–33b cit. “Khecārivyāda” (O) 1.1v
someśan navamं varamं pratiloma coddharet ||34||
tasmāt trimśakāṃ ākhyātāṃ akṣaraṃ candrarūpakaṃ |
tasmād āpy aṣṭamaṃ varāṃ vilomenaṃ paṃrye ||35||
tathā taṃpaṇcamaṃ devi tādādī apī paṃcamaḥ |
indro 'pi binḍusambhinnāḥ kūṭo 'yam parikīrtitāḥ ||36||
gurupadeśalaśīyam ca sarvalokaprasiddhidam |
yatasya dehaḥ māyā virūpā karaṇāśrayā ||37||
svapne 'pi na bhavet tasya nityam dvādaśajāpataḥ |
yāṃmi paica laṅkāni japed atisuyaṇtritāḥ ||38||
tasya śrīkhecarisiddhitāṃ svayaṃ eva pravartate |
naśyanti sarvaviṃśini prāśānti ca devataḥ ||39||
valpiśalāṇāśā ca bhaviṣyati na samśayaḥ |
evāṃ labdhvā mahāvidyāṃ abhyāsāṁ kārayet tataḥ ||40||
anyātha kliśyate devi na siddhiḥ kecharipade |

34c someśan | someśā GO, someśā UT, someśa γ, someśa β, someśa α | navamaṃ | nave G, navakaṃ U, navamaḥ F, namavamaḥ O | varmaṃ | varma AK, varma G ||35a|| tasmāt |
tasyāṃ µ, tasmād TM, tasyāṃ Ja, tatas K₂, tasmaṃ P | trimśakāṃ | µGSJaVK₃FK₆CγO; |
tryamśakāṃ U, tryambakaṃ U, aṃśām T (umn.), trimśākṣa α₂α₃, viṣan̄ṭi M, trīśiṁvāk' am J₄, māṇimāṃ K₂, trīśakāṃ J₄ | ākhyātāṃ | 'ram śāstraṃ α₂, 'ramāṃ śāstraṃ M, 'raśāstraṃ α₃, ākhyātan̄ O ||35b|| āksaraṃ | makāraṃ O | 'rūpaṃkam | bhūṣṭaṃ G, sūryakam M ||35c|| apī aṣṭamaṃ | GUT; apī aṣṭamaṃ µ, athāṣṭamaṃ So₁βγ, adhāma va 'a₃ | varamā | varmā, 'rān ca α₃ ||35d|| vilomenaṃ | vilomenaṃ paraṃ MK₂, vilomena paraṃ α₃, vilomenaϕraṇyam J₃ | priye | mune U ||36a|| tathā | tādā U, tasmāt α | taṃpaṇcamaṃ |
SβJP₃FK₆CγO; tavitancamaṃ A, tavitancamaṃ JaJa, tavitancamaṃ G, tavitancamaṃ U, tapatramaṇ T, paṃcamaṃ ity α₁, paraṃ ity α₃, tāt paṃcamaṃ K₂, 'nyat paṃcamaṃ B | deivi | vidhī U, uktaṃ α ||36b|| paṃcamaṃ | paṃcamaṃ μTPK₃JaR, paṃcamaṃ U ||36c|| indro 'pi 'yam ca α₅, indro 'pi 'yam M, idāpi K₂, indrāṇi γ | 'bindusambhinnāḥ |
So₁FK₆; bindusambhinnāṃ μ₀β₁JaFK₆Cγ, bindusambhinnāṃ G, bhimahānāṃ ca U, bahunśīcāla T, bhimahānambhinnāṃ O ||36d|| kūṭo | moko G | 'kīrthaṇ' | 'kīrthiṇa AJJaT |
37a | gurupadeśā | µGUTK₅; gurupadeśal cett. ||37b| sarvaloka | GSβγ; |
sarvaγoga | µU, sa vai yoga T, sarvaloke α | 'siddhiḍāḥ G, 'siddhīḍaḥ F |
atasya | K₂γO; yat tasya µGUJaJK₃C, yuktasya T, na sprēd So₁, yā tasya α₅Ja, yatasya PF, prāta kṣya ya J₃, yatāśya K₀ | dehaḥ | UT; devajā µGo₁JaJK₃C₀, devāta SMK₂JP₃FK₆CγO, devajā α₆Ja | māyā | māyām MK₂ ||37d|| virūpā | µCO; virūpa 'GSo₁βJP₃FK₆Cγ, nīrduḥḍa 'U, nīrdhā T, tadrūpa α₃ | karaṇāśrayā | karaṇāśrayā α₃ |
K₂FK₆JaW₂RB | bhavet tasya | labhet tasya U, bhavet asya J₃γO ||38b|| 'jāpataḥ | 'jābhaṭaḥ JaJ₄, 'jāpataḥ K₆ ||38d|| aṭiṣu | µ; 'aṣamī G, apī su | UTSO₁βγO, apī sva 'a₃ | 'yantritāḥ |
'yantritaṁ JaJa, 'yantritaḥ K₀ ||39a| tasya śri | UTSβγO; tasmāt śri µ, tasyāsti α₂α₃, tasyāpi M ||39d|| prāśānti AJJa, prāśānta α₃ | ca | th AJa, [x] Ja, na K₂ | devataḥ | devata JaJaK₃Ja |
40b | naśaṃ ca | µUJaJK₂BO; naśaṃ ca GSβ₁JK₃JP₃FK₆C₇, sarvam ca T, nāyaṇām J₄ |
40d | abhyāsam kārayet tataḥ | abhyāsam kārayet budhāḥ G, abhyāsot ko 'pi sādhyat K₂ |
41a | kliśyate | kliśyato µ, kleśato G | deivi | devi GTW₁, brahma U, brahma U ||41b|| siddhiḥ | siddhīm A | kecharipade | kecharipate U, kecharim vinā α
yady abhyāsavidhau vidyām na labheta sudhāmayīn ||41||
tataḥ samālmalkādau ca labdhvā vidyām samujjapat |
anayā rahito devī na kva cīt sidhiḥbhāg bhavet ||42||
yadyedam labhyate śastraṁ tadā vidyām samāśrayet |
tatas tatroditaṁ sidhiṁ āśu samlabhate priyena ||43||

[thecaryabhāsakramaḥ]

tālumālm samudghṛṣya svaptvaśaṁ atmavat |
svaguruktapakāreṇa malaṁ sarvaṁ viśodhayet ||44||
snuhīpatriṇabhim śastraṁ suṭikṣṇam snigdhānirmalam |
samādāya tatas tena romamātraṁ samuchinet ||45||
chittvā saindhavapathābhāyaṁ cūrṇitābhāyāṁ praghaṁṣrayet |
punaḥ saptaṁ śrīpṛcīte romamātraṁ samuchinet ||46||
evaṁ krameṇa sannāsāṁ nityoduktaḥ samācāret |
ṣaṁnāśad rasaṁmaṅśāsirāibandhaṁ praṇāsyaṇī ||47||

45-49 cit. Nārāyaṇapāddikā (D) ad Kaśyapaṁśadī 11, Āś 29, p.151
45a-57b = Ṣaṁhitāvallī f.12v7-11
46 = Ṣaṁhitāvallī f.13r3-4
46-48 = Ṣaṁhitāpāddikā (H) 3.33-35

μ = A1,J3
α = NW1,MK1,K3; α1 = NW1; α2 = NW1; α3 = K1,K3
β = J2,J3,VK1,PJ1,FK1,K6,C; β1 = J2,J3,VK1,
γ = J1,J2,W,R; γ1 = J1,J2,W,R; γ2 = J1,J3

41c yady abhyāsaḥ | ṗr. yathābhāsaya GSo,J1,J1,K1,PJ1,FK1,CO | yadhbhāṣya u | yadhbhāṣya T | yas cābhāṣya VK5, yathābhāṣya K1, yathābhāṣya γ | vidyām | devi A, vi J2 (unm.) | vidyām | α1 42d | na labheta | K3; labhed yād ca μ | na labbed yaḥ GUTS/γ7, labhyemāṁ α1, nālabheye K1, nālabheye K1, na labheyaḥ O | maṅyām | maṅyām J1,K1, maṅyām V1,J1 | 42a | tatāḥ | μGUTS; nātaḥ J1,K1,FK1,γ2,W2,BO, jātaḥ VK1,K6, nāta J1-R | sam. | µGTU; sā γ2, sā R, sa cett. | melakā | melanā G, melekā | 42b labdhvā | labdhvā | labdhvā | labdhvā | labdhvā | labdhvā | labdhvā | labdhvā | labdhvā | α3 | vidyām | vidyām GW1,V, vidyām M | samujjapet | SJ1,VK1,K6,J1-W,B; samujjapet α3,α3,J1, samajjete G, sada japat UT, amun japat M, samuccayet J4, samujjuyet P, samunjuyet J3, samuddharet F, saman japat Ke, samujjuyet C, samajjuyet R, samujjuyet O

42c anayā | SoVK1, nānāyā μJ1,J1,K1,PJ1,FK1,γ2,W2,BO, nānyathā UT, na tāya Ke, nātayā R | rahito | sahito A1,J7 | devi | brahman U, devi TV, vidyā N | 42d | na kva cīt | kutra cīt G, na kīṁ cīt UTJ3 | siddhiḥbhāg bhavet | siddhiṁ eṣayati α1,J3 43a yadedam | J1,J3,S0,FK1,CO; yada idam AGUTK8γ7, yadi tam Dβ1, yadaiva α, yad etal F | labhyate | labhate α20,FKα | 43c | tattro | αVK1,C7, tattro μSJ1P, tattro G, tado J1, "vrae" | K2, tato K3 43d | samlabhate | J1; śāmālanate A, tām labhyate γ, tām labhate cett. | priye | muniḥ U | 44a | udghṛṣya | GSJ1,VJ1,K6,C7,C7; " ukṛtya A1,J1-T, "uṣya ṇa, "ukṛtya U, "udghṛṣya N, "uddhṛṣya W1, "uddṛṣya M, "uddhṛṣya α3, "uddhṛṣya J1, "udvairya K1, "uḍghṛṣya K1, "udghṛṣya P, "uddhṛṣya F, "ukṛtya D | 44c | "ukṛtyapakāreṇa" | "ūktena mārgena G | 44d | viśodhayet | viṣoṣayet D 45a | suhī | suhī GUMJ1,K1,W2, sahi T, suhi J1, sugna F, suhīa F, suhīa γ2,R | "patra" | pṛatana A1,J1,K6, yantra J3, parva K1 45b | suṭukṣṇam snīdham | suṭukṣṇam snīdham ca V | "nīrmanam | nīrmanā A 45c "adāya | "adāyā AW2, "adāyā G | "titas tena | "thā jihvādhao G, yatas tena D 45d | "roma | "roma | "roma | "roma | "saman | samuccidet SK2D, 46a chittvā hitva UTγ, tatāḥ H, ādau H1 | "saindhaṁ" | "saṣaja T | 46b | "cūrṇitābhāyāṁ" | prapātībhāyām T, "cūrṇaṁ tena D | "praghāṣrayet | prakārasyat UT, ca gharṣayaḥ α2, ca carsayat M, pradarṣayaḥ α3 46d | samuccidnet KD 47b | nityoduktaḥ | "UTSW1,VK1,PJ1,FK1,C, nityo yuktah μ20,J1,K6, ity udyuktas G, nityoduktra N, nityayuktah MDH, nityaṁ samadarśa α, nityāpyuktah γ, nityaṁ yuktah Bβ1, nityayuktam Hβ1 | samacāreṇ " anāty priye α3, 47c | "mīla" | "mīlaṁ UTK1, "mīla V 47d | "śīrā" | "śīrā Hβ1 | "bandhāḥ" | "bandhāṁ U, "bajām T, "mūlaṁ K5, "bandhit γ

45b fount after 45d in α2 47 om. K6
atha vāgīśvarīdhāmaśīro vastreṇa veśītum
śānair utkarsayed yogyā kālavelāvidaṁnuvaṁ
puṇaḥ śaṃmāśamītreṇa niyāsamkaśaṁnaṭ ātītye
bhūmādhīvādhiī śābhītye tiṣāyakānātabilāvādhiī
adhaś ca cibukāṃ mūlaṃ pravātīt kramaśātīrītā
cuṇaḥ śaṃvatsaṁśāniśam tu tīryaṭā eva līlāya
keśāntum ārdhyamāna iti śaṅkātabilāvādhiī
adhaś etat śaṅkḥākāmpaṁtaṁ pūnaṃ varṣatrayeṇa tu
bhrāmarandhrāntaṁ ṣŚīyeta tiṣṭhetya amaraṇavide
tīryaḥ cūṭalānaṁ yati adhaḥ kaṇṭhaḥbilāvādhiī
śānair eva prakartavyaṁ abhyāsaṁ yugapān na hi
yugapad yaśaḥ careṇa taṣṭaṁ saṁrāṅaṁ vilayaṇa vṛata
vānputvatīnāṁ ca bunavānṇereṇa

dasmāc chanaḥ śaṅaḥ kāryaṁ abhyāsaṁ varavarniṁ

\[\mu = \text{J}_1 \text{J}_2,\]
\[\alpha = \text{NW}_1 \text{MK}_1 \text{K}_1; \alpha_1 = \text{NW}_1 \text{N}; \alpha_2 = \text{NW}_1; \alpha_3 = \text{K}_1 \text{K}_1;\]
\[\beta = \text{J}_1 \text{J}_2 \text{VK}_1 \text{K}_2 \text{J}_1 \text{FK}_1 \text{K}_1 \text{C}; \beta_1 = \text{J}_1 \text{J}_2 \text{VK}_1 ;\]
\[\gamma = \text{J}_1 \text{J}_2 \text{SR}_1; \gamma_1 = \text{J}_1 \text{J}_2 \text{J}_2 \text{R}_1; \gamma_2 = \text{J}_1 \text{J}_2.\]
yadä ca bāhyānāṛgraṇa jihvāi brahmabilaṃ vrajat 54||
tadā brahmārgalāṃ devi durbhedāna tridaśāir api 54||
aṅgulyagreṇa saṃghṛṣya jihvāṃ tatra nivesayat 55||
evaṃ varṣatrāyaṃ kṛtvā brahmavidvāraṃ pravṛṣyati 55||
[mathanam]

brahmavidvāre praviṣṭe tu samyaṃ mathanaṃ ārabhet 56||
mathanena vinā ke cīt sādhyantī vīpāsaṇaḥ 56||
khecarimantasiddhasya sidhiyate mathanaṃ vinā 57||
jaṃpam ca mathanaṃ caiva kṛtvā śīḥram phalam labhet 57||
svaṃpanaṃ raupyaṇaṃ vāpi lohājanāṃ vā saḷākikāṃ 58||
naiyōja nāśikārṇadhre dhṛṣṭasniḍhena tantunā 58||
prāṇāṇaṃ niruddhaḥ hṛdaye ṛṣyaṃ ṛṣyaṃ āsthitah 59||
sanaṃḥ ca mathanaṃ kuryād bhūrmanadhye nyasya caṅkṣщу 59||
ṣaṃmaṇaṃḥ mathanaṃvāsthaḥ tāvataiva prajāyate 60||
samyaṃsaṅruddhaḥvasya yoginasya tanmayātmanaḥ 60||
yāthā suṣupṭir bālaṇāṃ tathā bhavas tadā bhavet 61||

55c-56d cit. Nārāyaṇadīpikā (D) ad Kaṭṭhikopanaśad 11 (ĀSA 29, p.151)

\[\begin{align*}
\mu &= A_1 J_1 \\
\alpha &= NW_1 M_1 K_1; \quad \alpha_2 = NW_1 M_1; \quad \alpha_3 = K_1 K_3 \\
\beta &= J_1 J_2 V_1 K_1 P_1 K_2 C; \quad \beta_1 = J_1 J_2 V_1 K_1 \\
\gamma &= J_1 J_2 W_2 R; \quad \gamma_1 = J_1 J_2 \gamma_2 = J_1 J_3
\end{align*}\]
ना सदा मथानम् सातम् मसे मसे सम्माकःत् | 
सदा रसनायं देवि मर्गान् तु परिसंक्रमेत् ||62||
evaṃ ध्वादसार्वसंपत्ति सामस्तिधिः परमेश्वरि |
शारीर सकालं विश्वं पायत्य एत्माविभेदताः ||63||

[अन्मातपानम्]

ब्रह्माण्डे यन्म महामर्गां राजंदर्तोधवान्तांदे |
भ्रुमाद्ये तद विजुनयत् त्रिकुटमण्डस्य धीसवेति ||64||

cानकाकुराशनकाशनं तत्रा सन्योजयनि मनाः |
लिहन रसनायं तत्रा स्रवानं परमान्नतं ||65||

dणायो भायसारणगताः सत्तमायः पिपे पिये |
वाल्लिसनासां च सामस्तिधिः परमां भवेत् ||66||

सर्वासाेनार्थवेद्तां नाविद्वससहस्राकाः |
क्षन्याबिलामहवारसरवादादिष्ठियाऽह ||67||

योगिन्य सम्प्रवर्तानि पातिकर्षणं पिरवति |
साम्य रसनायो योगि स्रवानं अमृदकां ||68||

सप्तिप्रववसेत सवस्तो वरतास्तो ध्वादाभधाकां |
अनेन्त्रन्याययायुगेन वाल्लिसनावर्जऽति ||69||

64 cit. नार्यानदिपिकां (D) ad क्षुरिकोपनिषाद 11 (ASS 29, p.151)
68 = हथारत्रावली f.13v

µ = A, 66b
α = NW, MK, K3; 63a = NW, M; 62d α2 = NW1; 62c α3 = K1, K3
β = J6, VP5, K6, P6, FK, K6, C; 63a = J6, VP5, K6
γ = J6, W5, RB; 62b γ1 = J6, W5, RB; 62b γ2 = J6, 63a

62a na sadà | sa tatha G · sa samta G, sahyan S, karya a1, saktam J4 62b 

62c sadà | yadà GM, J6, K4 · devi | yogi GUT, 

marga M 62d margam | margam a2, paray M, marg a3 · tu pari' | na pari' U, 

copari SW1, upari NM 63a varanté | μGUTD; 'varṣeṇa SVK, P3, F3, K6, C1, R, 'varṣaṇ ca a2,3, 'varṣa ca M, 'varṣaṇi J6, K1, B, 'varṣaṇa J6, W5, 63b 'siddhi | 'siddhi Aor,71, 

'siddhe M, 'siddha J6, F, 'siddhi | parameśvari | bhavati dhruva U, 64c bhavati dhruvam 

'ṭṝṇa, parameśvari J6, K6, 64d paṣyāt | paṣyāṃ G, 'atmā | J6, UT, J6; atmā 

ejett. 63a brahmaṇe | brahmaṇe U | na man A, 'yam UT | 'marga | 

'marga AK, 'marga GUT, 'marga a2 64a 'manade | 'kundal, 'maṇḍalam J1,4, 

64c madhye | madhyam M | tad | F; tam jett. 64d trīkūta | bhūrīkutam A, 

bhūrīkutam J6,7, 64b 'siddha | 'siddhi | 'siddhi Aor,71, 

64b yojayen | 'kocayen G, 'yojya yan a1,3, 'yojya yan a1,3, 'yojya yan a1,3, 

α3, 'yojaya γ | 'tatu | 'tantu | μ 65d | 'sranantam | 'srananta | 'sāya, 

'aigam M, samvat 'aigam M, samvat 'aigam M, samvat 'aigam M, samvat 66c 'nāṣāt | 'nāṣām S3, 66d samasādhiḥ | paramā | μ | 'samāsidhipā, 

ca parā GL, J6, K1, K6, 'sidhipa ca parama S0,7,7, parama[mṛtato] M, 'samāsidhipā niścalā a1,3, 'samāsidhipā ca parā VPC, 'samāsidhipā ca parā K1, sa 'sidhipā ca parā K1, 'samāsidhipā 

67c khanāyabilamahāvāda | em. SANDERSON; khanāyabila mahāpāda A, khanāyabila mahāpāda J6,7, khanāyabila mahāvāda G, khanāyabila mahāvāde a1, khanāyabila mahāvāde a1, khanāyabila mahāvāde a1, khanāyabila mahāvāde a1, khanāyabila mahāvāde P3, J6, K1, K6, B, khanāyabila mahāvāde F3, khanāyabila mahāvāde F3, khanāyabila mahāvāde F3, khanāyabila mahāvāde F3, J6, R 67d 'rasa- 

vādāli | 'rasavādāla ca G, 'rasanādāla S, 'rasanādāla a1,3, 'sidhipā | 'sidhipā a1,3, 'sidhipā a1,3, 

67d amrātāda G | μ | tam paraṃtrā G 69a samapitvopasata G; pitaṃ pitaṃ viśeṣ 

ejett. · sa sthito | 'sasranta μ0, 69b 'sraṣṭha | μGSJ, VP5, K6, C; 'sraṣṭha a1,3, 'sraṣṭha a1,3, 

J4 (um.), yatasthe K1, yatasthe P1, yatasthe J3, yatasthe F2, yatasthe F2, 'śabdakām | 'śabdakām a1,3, 'śabdakām a1,3, 

64b end of witnesses UT 68c mahi to 71a 'kāyo om. a1 (eye-skip from 'mahī to mahī) 

K12
vajrakāyo mahāyogī varṣalakṣaṇa sa jivati
daśanāgāsahasrāṇm balena sahitah priye
sa dūradasrāṇaśaiva dūrāsvaiva eva ca
nigrahānugrahe śaktah sarvatra balavān bhavet
etā hi sidhāhayo devi bhrūmadhye saṁbhavanti hi
ākīśe rasanāṁ kṛtvā dantapaitkīṁ nīpiḍayet
dākācālapuṭaṁ vaktṛāṁ kṛtvā tadāṇṛtaṁ pibet
pānād vatsaratāḥ satyam jārāmanavarjītāḥ
khecaratvam avāṇoti jivyat ācandrārakam
pādhukākhadgavetālasiddhidhāravamahāśilāḥ
aūjanaṁ vivarān caiva ceṭakaṁ yakṣiṁ tathā
yat kim cīt siddhisamayam vidyate bhuvanatraye
tat sarvam eva sahasā śāhdayat śādhatottamah

iti śīrāmadānāthaproke mahākālayogāsāstre umānaheśvarasāṃvāde
khecarīvidyāyāṃ prathamah pātalah

\[
\begin{align*}
\mu &= A_{J_2}J_7 \\
\alpha &= NW, MK, K_4; \quad \alpha_1 = NW_1, M; \quad \alpha_2 = NW_4; \quad \alpha_3 = K_1K_4 \\
\beta &= J_2J_4VK_5J_5J_6FK_5K_6C; \quad \beta_1 = J_2J_4VK_5 \\
\gamma &= J_1J_5W_2RB; \quad \gamma_1 = J_1J_5W_2R; \quad \gamma_2 = J_1J_5
\end{align*}
\]
Dvitiyāḥ Paṭalāḥ

(yatra) brahmārtha-vāraṇam durvijñeyo mahaśvarī | 
kalācataḥ-taṭasthānaḥ caturvargānām paramāḥ [1] | 
pūrvabhāge kṛtā nāma guptā daksīṇagocarā | 
śivā paścamālāgībhāge parāpāraśvottare [2] | 
tad dvāram rasiṇāreṇa bhūtā pūrvavāmadṛṣṭam | 
yadā pibati vai yo yo māsād dharmadhiḥ bhavet [3] | 
yadā guptaṁṛtam dakṣe yo yo rasiṇāreṇa lihet | 
ṃaśā eva na saṃdehaḥ sākṣāt artheśvaro bhavat [4] | 
tatpaścimālājātām amṛtam jīvāvā bhībeto | 
yadā taḍa mahāyogī māṣīt kāmēśvaro bhavat [5] | 
uttarasthākālajātām amṛtam prapibet yadā | 
tadāsaṃ parameṣṭhināṃ ādhipatyaṃ avāpyāyā | 
tadūrēdvamāṇḍale laṁnaḥ brahmārthendrā parāṃṛtam | 
yadā pibati yogīndro jīvanmuktāḥ śivō bhavat [6] | 
māṃsāmāvādhi yadā dvādaśbādanā samācāreṇ | 
sarvaorganirūmaṁ vinkuktāḥ sarvajñō minipujītāḥ [8] | 
劫yāte śivāvā yodī yo lokā 'śiminna jājāmaraḥ | 

Witnesses for the second paṭala:
AJ, J-GSNW, MK, K3, J1, J4, VK4, K2, Pj3FK5K6J6, J1, J6, W2RB; C up to 14d; D (72a–73b).

1a yatra | μ | taca G, yat tad S3J-Pj3FK4CJ5W2B etad J1, J1R, yat taj α3, yat tu K2, tatra K4 | 
brahmārtha’ | J6, J6GβK2PF1; brahmārthaṃ ASJk5K6CB, guhyārtha’ α1, jīvārtha’ α3 | 
śivā | α2, devi J3, b durvijñeyo | durjeyo vai F | mahaśvarī | 
ṃaśvarī AJ, J1, J2K2, K4C, sureśvarī G, kuleśvarī J3 | 
catuṣkāṇaḥ | ’caturvargāvā | māśamāśa vādhir G, māśamāśa vidhir G, māśamāśa vādhit M, māśamāśa vidhit M, māśamāśa vādhit G, māśamāśa vidhit M | 
4a yadā | tadā W1K1, yadā J3, W2B | dakse | datte γ | 
ṣivottare | ’ṣivottaretā β | 
3a māṇḍe eva | māṇḍhena α | 
4d | artheśvaro bhavet | sa khecaro bhavat G, arthe bhaven naraḥ α2, arthe bhaven naraḥ M | 
5a | tata kalajātām | ’kalajātām β, ’kalajātām α2, ’kalajāntam α1 | 
6a | sāb | 
6b | yadā | μ | yadā cett. 6c | 
parameṣṭhināṃ | pārameṣṭhināṃ μG | 
7a ’urdhva’ | J6, J6J2A2J4JK5K6; ’urdhva 7c | 
AGMJk2Pj3FC, ’urdhva α3 | 
8a | māṃsāmāvadhī | māṃsāmāvadhī A, māṃsāmāvadhī J1, māṃsāmāvadhī G, māṃsāmāvadhī M | 
8a | sāvajñō minipujītāḥ | sarvajñāgurupūrītaḥ β, sarvajñhas sarvajñētāḥ G, sarvalakṣaṇāsanyutāḥ α1, sarvasampūrnakāraḥ α3, sarvato minipujītāḥ J8 | 
4 added in margin by later hand K6 | 5 om. K5B, found after 7 J1R | 5b-6a om. α1K2 | 6ab om. K6
catuśkalāṁṛtāṁ vārī pītvā pītvā maheśvari [9]  
brahmaśthāne tathā jīväṃ saṃnādyojyāntaṁ pibet |  
susvādū śīlām hydyaṁ kṣīravārṇaṁ aphenīlam [10]  
māsamātraprayogena jāyate devavat svayam |  
dvimāse sarvaśāstraśātraṁ samyag jānāti pārvati [11]  
svatantrā śīvavat māsātryād bhavati vai śive |  
caturmāsaṁ maheśāni sarvajñatvaṁ pravartate [12]  
pārīcāme mahāsidhāḥ trailokyaṁ api pāśyati |  
śannāse paramānandagunasadbhāvapūrītaṁ [13]  
jāyate nātra saṃdeho jīvamuktaṁ paścāpaṁ |  
saptamāse mahābhūtāśācāragarākṣasāḥ [14]  
śaḥ saṃvartate nītyaṁ svechayā hṛṣṭamānasāḥ |  
aśtame māsāparyāye devaiḥ saṃmelanam bhavet [15]  
navane māṣy adṛṣṭavāṃ sūkṣmatvaṁ caiva jāyate |  
dāsane kāmārupavatvaṁ sarvalokapaśaṅkam [16]  
ekādaśe trikālajñāḥ sarvalokesvarāḥ prabhuḥ |  
jāyate śīvavad deviḥ satyam etan mayoditam [17]  
[kedāraṁ]  
yatra cūlatalaṁ proktaṁ kedāraṁ prāhur iśvari |

\[\mu = \text{A}_0 \text{J}_0, \alpha = \text{NW}, \text{MK}, \text{K}_1; \alpha_1 = \text{NW}, \text{M}; \alpha_2 = \text{K}_1; \alpha_3 = \text{K}_1, \text{K}_3; \beta = \text{J}_1 \text{J}_2 \text{VK}_4, \text{PK}_3, \text{K}_3; \beta_1 = \text{J}_1 \text{VK}_4, \text{PK}_3; \gamma = \text{J}_1 \text{J}_2 \text{W}_3, \text{RB}; \gamma_1 = \text{J}_1 \text{J}_2 \text{W}_3, \text{RB} \frac{\alpha}{\beta} \gamma \]
tatra somakalās cāṣṭau vikhyātā vīraṇdite \[18\]
amṛtā prathamaṃ devi dviṇyā māṇadāhyā\
pūṣā tuṣṭiḥ ca puṣṭiḥ ca ratī ca durtiḥ tathā \[19\]
śāsini cāṣṭamī sarvāḥ parāṃptamahānyavāḥ
taddhāmābhimukhīḥ jīvāṁ yād yogyā karoti ca \[20\]
aṣṭadhā svrāvate tatra tadā tuhinasuṃtatiḥ\
taadāvāsānyavagōt kālevaragadāksayaḥ \[21\]
aṣṭāvāḥ māsapyāyaḥ khecaratvam prajāyate\

\[\text{somamāṇḍalākālān}\]

bhūrmaṇḍhyāṃ nāma yad dhāma tat proktāṃ somamāṇḍalam \[22\]
kalācātuṣam tākrtāṃ parāṃprāntiketaṃ\
candrikākhyā ca kāṁcit ca jyotsnaś śrīś ceti nāmaṇaḥ \[23\]
tatra jīvāṁ samāvēṣya pītvā pītvā samāpibet\
yogyā māsacātuṣkēṇa jāyate nirupadraṇāḥ \[24\]
vajrākāyo bhavet satyām taddāvānapānāṭaṃ\

\[\mu = A_4 J_4\]

\[\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3\]

\[\beta = J_2 VK_1 VK_3 PK_1 K_4; \beta_1 = J_2 J_1 VK_4\]

\[\gamma = J_1 J_2 W_2 R_2; \gamma_1 = J_1 J_2 R_2\]

\[18c\] somā  saumaṃ \(\mu\) \[kāla \] \[\mu\]GNMJ_2 VK_4; kālā cett.
\[\alpha\] cāṣṭau | cāṣṭa GF\(\text{e}^c\), “śaṣṭa)
F\[\text{a}^e\] vikhyātā | vikhyātās G  | vīraṇdite | \(\mu\)s; suravaṇdite G, \(\text{g}^3\)maravaṇdite
S, amarārcite \(\alpha_2\), bhumarārcite M, \(\text{g}^3\)maravaṇdite \(\beta\)
\[19b\] māṇadāhyāvāyā | māṇadātyāyā,
M, māṇavīlayāvāyā \(\alpha\)
\[19c\] pūṣā tuṣṭiḥ ca puṣṭiḥ ca \[GVK_1 K_2 J_2 K_3 B; pūṣā tuṣṭiḥ ca \(\mu\)
(\(\text{um}\).), suṣṭiḥ cātā tuṣṭiḥ ca \(\alpha\), (pūṣiḥ puṣṭiḥ cātā tuṣṭiḥ M, puṣṭiḥ cātā tuṣṭiḥ ca \(\alpha\) \(\text{um}\).)
pūṣā tuṣṭiḥ ca puṣṭiḥ ca \(J_2\gamma\), pūṣā tuṣṭaḥ ca puṣṭiḥ ca \(J_4\), pūṣā tuṣṭiḥ ca yuṣṭiḥ ca \(J_4\)), pūṣā tuṣṭiḥ ca maṭiṣ ca \(F\[\text{c}^e\]
\[19d\] ratī | sāntiṣ \(\text{S}\), sāktiṣ \(\text{K}_2\), smatiṣ \(\text{F}\) \(20a\) sāṣini | \(\text{GOSI}_1\)
\[\beta\]FK_1 B; sāṃkhymi \(\mu\)K_4, sāṃkhymi \(\alpha\), asini \(\text{K}_2\), sāṣīnā \(\text{P}_3\), rāśni \(\text{J}_2 \text{W}_2\), rāśni \(\text{J}_3\), sāṣinī \(\text{R}\)  | sarvāḥ | \(\mu\)MO_3; sarva N, sarvā \(W_1 \text{\(\beta\)}\gamma\) \[20b\] pārāṃṭā | \(\text{GOSJ}_1\); pārāṃṣṭā
\[\beta\] | mahārnavāvā | GSF; tāhārnavāvā A, tamaḥārnavāvā \(J_6 J_7\) \(\text{um}\).), taraṇāvā N, saraṇāvā \(W_7\), taraṇāvā \(W_3\), saraṇāvā \(MO_3\), mahārnavāvā \(J_1\), \(\text{um}\).), mahārnavāvī
\[19\] mārharavāvā \(K_4\) \(\text{um}\).), māharadvā \(K_2\) \[20c\] mukhyām | \(J_6 J_7\)GSVPB; \(\mu\)khi \(\text{AK}_2\)
\[23\] mukham \(\alpha_\beta J_2 J_3 K_4\), mukham \(\text{MF}_K\), mukhm \(\text{IK}_3\), mukhm \(\text{JK}_3\) | jīvān \(\alpha_\beta J_3 K_4 \text{\(\gamma\)}\]

\[21a\] svrāvate | cyavate \(\gamma\) | dravate \(\gamma\) \[21c\] āpāvanā | āpāvanā \(\mu\)\(\alpha\)\(\beta\), āp[...G],
\[\text{aśra}'v[a]'nā M | 'sanvyogā | sanvyogā \(\alpha\), 'sanvyoge \(\alpha\)
\[21d\] 'gada' | vada 'G,
'mata' \(K_2\) \[22b\] prajāyate | prajāyate | \(\text{prapṛ} \text{e}^\beta\)
\[22c\] bhūrmaṇḍhyāṃ | \(\mu\)G; bhūrmaṇḍhye
\[\text{S}\[\beta\]; \(\beta\)bhūrmaṇḍhyo \(\alpha\)  | nāma yad dhāma | G; nāma yudvāma A, nāma yad dhāma \(J_6 J_7\),
dhāma yat proktām \(\text{S} \\beta\) \(\beta\), rdhān mayā proktām \(\alpha\)
\[22d\] proktām | prabhō \(\alpha\)  | 'maṇḍalam | maṇḍale S \[23d\] tākrtom | tākrtōm AB \[23b\] pārāṃṭa | pārāṃṭā | para
\[23c\] candrikā | 'candrikā' | 'kāndikā' \(\mu K_4\), candikā \(\alpha\), candrākā 'J\)γ | 'khyā
cā kāṁcit ca | 'khyātha kāṁcit ca G, navakāṁcit ca \(\alpha\), 'khyām candrākānti B
\[23d\] 'śrīś ceti | Śrī riṭi F, suśrī \(\gamma\) \[24a\] jīvān | jīvā \(N_0 J_3 J_2 \gamma_1\)  | samāvēṣya | samāvēṣya \(\text{So}
\[24b\] pītvā pītvā | 'mūrṇaṃ pītvā \(\text{So}\); | samāpibet | con. \(\text{SANDEŚOŚ\}; samāhit G, saṃma
viṣet W, | saṃviṣet \(\text{R}\) | samāviṣet cett. \[24c\] yogyā māsacātuṣkāna | conj.; devaḥāsacātuṣkāna \(A\)J; devaḥāsacātuṣkāna \(J_6\), devi māsacātuṣkāna cett. \[25b\]
tad' | 'μGMJ_4; sad' cett. 'ōpāvāna' | 'ōpāvana' \(J_4 F\), 'ōpāvana' J\(\text{β}\), 'ōpāvana' \(N\)\(\text{O}\_1 J\_R\)
| 'pānataḥ | AGSJ_2 VK_1 PK_FK_3 K_5 J_2 W_2 B; 'pātataḥ \(J_6\), 'pāvānāḥ \(\alpha\), 'mānataḥ \(J_4\), 'pātanaḥ K_2,
pātataḥ \(J_3\), 'pāvānataḥ J_1 (\(\text{um}\).), 'ōpānataḥ R

\[22d-23a\] om. J_4 24 to 30 found in margin of f.29v J_6 (eye-skip tatra-tatra)
nāsiṅkādo ’dharoṣṭhōḍhivām rājadantāṃ mahāpadam ||29||
tatra pūrṇāṃtā devi śītalā ca kalādvayam |
sampṛṣṭā kumbhakāvasthām rasanāgreṇa saṃspṛṣṭā ||30||
tatra samājāye devi susvādu śītalām jalam |
svamanas tatra saṃpūrṇaṃ pibet māsaṭrayanam vratī ||31||
ajārāmaratāṃ eti sarvāvādhivitarajāḥ |
gudabījāntarasthānam adhāram parikīrtitam [32]
tatra paīca kalāḥ praktaḥ pragalatparamāmtāh
| sudhā sudhāyāt prajāśa kalāghan jñānādāyīni [33]
| kalāḥ paīca sudhādhāraḥ kīrtitāḥ sarvasiddhiḥādāh
| tatrasṭhā kramam śaktiṁ adhyā kūrdalīṁ śive [34]
tatrākūtanāyogena kumbhakena śurārcte
| mūlaśaṅktyā samāsādya tātṛasthāṁ śitaśūrmaṁ [35]
| suṣumṇāyā samāniya śvādhīsthanaśānāpiṇākajāt
| tattṣudhāvṛṣṭīṣaṁśiṣktam smared brahmāṇḍadakāvadhī [36]
tātṛastham amṛtāṁ gṛhyā śaktiḥ śrīkūrdalī parā
| suṣumṇāmārgaṁ asādya brahmāṇḍadhāmāntam īyūśī [37]
mūlaṇīcakalājātasudhātṛtipariṇāpluṭā
| āpadamastaparyantam vyāpayantiṁ tanuṁ smaret [38]
| paṇicamāsapravogyena paṇicabhūtālalo bhavet

\[\begin{align}
\mu &= \alpha \mu J_0 J_7 \\
\alpha &= NW_1 MK_1 K_3; \quad \beta = NW_1 M; \quad \alpha = NW_1; \quad \alpha = K_1 K_3 \\
\beta &= J_1 J_4 V K_2 P J_1 F K_1 \beta; \quad \beta = J_1 J_4 V K_4 \\
\gamma &= J_1 J_2 W R B; \quad J_1 J_2 W R_1 t J_1 J_2
\end{align}\]
śivasānyo bhavet satyaṃ trikālābhīyahāsayaogataḥ ||39||

[svādhiṣṭhānakaṇṭh]

liṅgaḥtānaṃ hi yad devi svādhiṣṭhānaṃ tad ucyate |
+tatra divyāṃrtamayam kalātrayam udīritam ||40||
susūkṣmā paramāḥlādā vidyā ceti prakṛtītāḥ |
pūrvavat kumbhakāvasthāṃ prāpya śaktiṃ prabhodhya ca ||41||
nītva brahmaṇdaṇḍaparyantaṃ plāvavac ca svakāṃ tanum |
yogī trimāsaparyāye prūvotakaṃ labhathe phalāṃ ||42||

[venudānta-kaṇṭh]

gudamedhīrāntaṃ yad vai veṣudāṇḍaṃ tad ucyate |
+kālācatusaṃ tatraṅkoṣam paramāṛtaraṣṭāṃkam ||43||
suṣūṭa ca mahāṛāṭṭhī paliṅgadhī valiṅgayā |
tatra śaktiṃ saṁudbhodya pūrvavat plāvavac tanum ||44||
catūrmaṇ ṣaṇaprayogena prujodithaphalaṃ labheta |
pīṅgalā ravi[vāhyā][syād ida syāc candravāhini] ||45||
visāvāho raviḥ proktāḥ sudhāvāho niṣākaṛāḥ |
+abhīyāṣaḥ sūryavāhākhye candravāhe ca śaṣyaṭe ||46||
+dhāraṇaś candravāhe caḥ yogī kumbhakam ācaraṃ |

\( \mu = Ax_{1} y_{1} \)
\( \alpha = NW, MK, K_{1} ; \alpha_{2} = NW_{1} ; \alpha_{2} = K_{1} K_{3} \)
\( \beta = J_{1} J_{2} J_{3} K_{1} P_{1} J_{4} F_{1} K_{1} K_{6} ; \beta_{1} = J_{1} J_{4} K_{4} \)
\( \gamma = J_{1} J_{2} W_{2} R_{2} ; \gamma_{1} = J_{1} J_{5} W_{2} R_{2} ; \gamma_{2} = J_{1} , J_{5} \)

\[39d \] trikālāṃ | trividha G | liṅgaḥtānaṃ hi yad | G; nābhiṣṭhānaṃ hi yad |
μ, nābhiṣṭhānād adho cett. | 40c | 41c \( \text{mayam} \) | may G | \( \text{susūkṣmaḥ} \) | susū-
+maṃ Soγ | \( \cdot \) paramāḥlādaḥ | GSJaK_{6} ; paramāḥ ĥṛḍyā α1, paramāḥlāda cett. | 41b |
| vidyā | ceti kalā vidyā G, nāmā divi M | prakṛtītāḥ | JeGMK{5} ; prakṛtītā cett. | 41d |
\( \text{prāpyaḥ} \) | prāṇa α1 | prabhodhya | prabhodhya A_{7} | 42a | nītva brahmaṇdaṇḍaparyantaṃ |
+pītva vrahmaṇdaṇḍaparyantaṃ μ, kalāṃ prāpyaṃ pītva brahmaṇaṇḍaparyantaṃ G (unm.) | 42b |
plāvavac ca svakāṃ | plāvavac yaḥ svakāṃ μ, plāvavitvā svakāṃ G, plāvavac ātmanas M | 42c |
+parāyaḥ | parāyaḥ S_{1} K_{2} J_{3} | parāyaya γ1, parāyaḥ B | 43a | guda | guhya α3 |
+‘āntaraṃ yad | ‘āntaraṃ G | ‘vēṇu’ | ‘vēṇa’ G | 43d | ‘rasā’ | ‘naśa’ J_{4} A_{4} |
suṣūṭa ca | sugataṃ ca G, suṣūnta ca J_{3}, suṣūṭalā B | mahāṛāṭṭhī | parāṛāṭṭhī α, mahāṛāṭṭhī |
+J_{7} J_{9} K_{1} P_{1} γ_{7} | 44b | palitagni | valignhi ca G, tadaṅghriva N | \( \cdot \) vali’ | G’ | 44d |
| plāvavatiḥ | bhaṅvarvai SPJ_{1} F_{1} | 45c \( \text{ravi} \) | \( \cdot \) visa G | \( \cdot \) ṭhād α_{2} 45d |
+śaṣya G | śaṣya G, nābhiṣṭa K_{6} | nābhiṣṭa G | candra’ ca | 46a | visāvāho | μαγγι | visāvāha G |
visāvāhi S, visāvāhas α3, visam aho β1, pJ_{3}, visamānho K_{2}, visāvāha F, visāmāha K_{6}, visamāho |
K_{6} | raviḥ proktath B | B; raver bāḥuḥ A, raver vāḥuḥ J_{6} J_{8} K_{6}, raver vāḥuḥ | 46b |
+smj_{2} K_{1} P_{1}, raver vāḥa α_{2}, tu khe vāḥa K_{1}, tu rāve vāḥa K_{3} (unm.) | rāve vāhi J_{4}, rāreve vāḥa V (unm.), race vāhi K_{2}, raver vāhi J_{3}, raviṃvāḥa K_{5} (unm.), raver kāḥa γ_{1} 46b |
+sudhāvāha | sudhāvāha G_{2}, kṣudhāvāha α2, sudhāvāh’e’ F | \( \cdot \) Ṋiṣākařaḥ | Ṋiṣākaře \( \cdot \) Gαγγα, |
+niṣākāman V 46c \( \text{abhyāṣaḥ} \) | abhyāṣaṃ μ, abhyāṣa W_{1} K_{2} F_{1} J_{3} R_{1} \( \cdot \) \( \cdot \) ‘vākkhaḥyae | \( \cdot \) μαγγi |
+vāhaṣya G, vāhaḥ ca SK_{1} K_{2} J_{3} K_{6}, vāhākhyā Na, vāhākhyā W_{1}, vāhākhyā M, vāhāḥ ca |
+J_{2} V_{1}, vāva ca J_{4}, vāva ca P, vāhāyde K_{5}, vāhe ca γ 46d | candra | śiśi M | \( \cdot \) ‘vāhe |
‘vāha’ G, ‘vāhā NM, vāhā W_{1}, ‘vāhe V’J_{3} \( \cdot \) ca śaṣyaḥ | JeJaNMаγγi; ca śaṣyate A, |
+‘ṣya śaṣyaṇe G, praṣaṣyaṃte W_{1} β1, pJ_{1} F_{1} K_{1} γ_{1}, prakṛṣyaṃte K_{2}, praṣaṣyaṃte K_{6} 47a | ṇdhaṛanāḥ |
SO_{2} K_{1} V_{1}; ṇdhaṛanāṃ J_{2}, ṇdhaṛanāṃ G_{2} J_{3} K_{6}, ṇdhaṛāḥ sāc M, na rāṣa αγγ, ṇdhaṛāṇa J_{1}, ṇdhaṛāṇec |
K_{1} P_{1} F_{1}, ṇdhaṛāṇec K_{6} 47c \( \cdot \) ‘vāhe caṣ’ \( \cdot \) ‘vāhenam μ |
42d labhate tana saṃgaṃ add. G 42d labhate-43c tatraṅkaṃ om. V
śaśivāh e pavanāṃ pūrayaṃ ātmanas tanaṃ \[47\]

śaśivāh e cotsaragāḥ śasyate dehāvṛddhaye |

etat te vyāhṛtaṃ devi kalāsthānaṃ caturasṇam \[48\]

[parāṃśurāmaḥpadam]

ataḥ paraṇaḥ pravakṣyāmi parāṃśurāmapadam |

vajrakandaṃ lalāte tu prajvalacchandraśaṃśaṃnibham \[49\]

langarbhāṃ caturasāṃ ca tatra devaḥ paraḥ śivaḥ |

devaṭāḥ samupāsante yogināḥ sāktisamanyam \[50\]

cūlitale mahādevi lākṣasāryasamaprabham |

triṣṇaṃcudalaṃ madhye devaṃ liṅgātmaṇaṃ śivaṃ \[51\]

rangarbhāhmadhyamam devi sākṣātyālāṃgitaṃ paraṃ |

devatānāraṇasamjñuṭaṃ bhāvayaṃ prameṣvarī \[52\]

dakṣaśāntīke mahābhāge saḍbinduvalāṇyanvitaṃ |

yangarbhāṃ dhūṁravarchaṃ ca tatra devaṃ maheṣvaraṃ \[53\]

liṅgākaraṃ smeared devi sākṣitāṅkitaṃ gaṇāvṛttaṃ |

vāmaśāntīke ‘ṛdhacakrābhāṃ sapaḍmaṃ maṇḍalaṃ śive \[54\]

vangarbhāṃ ca dhṛthāmadhye tatra liṅgam sudhāmayam |

gokṣāradvīlākāraṃ śaṛcandrāyutaprabham \[55\]

\[47\] śaśivāh \[48\] śaśivāh e pavanāṃ pavanāḥ K₄

\[49\] śaśivāh e pavanāṃ pavanāḥ K₄

\[50\] śaśivāh e pavanāṃ pavanāḥ K₄

\[51\] śaśivāh e pavanāṃ pavanāḥ K₄

\[52\] śaśivāh e pavanāṃ pavanāḥ K₄

\[53\] śaśivāh e pavanāṃ pavanāḥ K₄

\[54\] śaśivāh e pavanāṃ pavanāḥ K₄

\[55\] śaśivāh e pavanāṃ pavanāḥ K₄

\[47\] vāhena | vāhe ca βγ • pavanāḥ | pavanāḥ K₄

\[48\] vāhena | vāhe ca βγ • pavanāḥ | pavanāḥ K₄

\[49\] vāhena | vāhe ca βγ • pavanāḥ | pavanāḥ K₄

\[50\] vāhena | vāhe ca βγ • pavanāḥ | pavanāḥ K₄

\[51\] vāhena | vāhe ca βγ • pavanāḥ | pavanāḥ K₄

\[52\] vāhena | vāhe ca βγ • pavanāḥ | pavanāḥ K₄

\[53\] vāhena | vāhe ca βγ • pavanāḥ | pavanāḥ K₄

\[54\] vāhena | vāhe ca βγ • pavanāḥ | pavanāḥ K₄

\[55\] vāhena | vāhe ca βγ • pavanāḥ | pavanāḥ K₄

\[47\] a= NW, MK, K₃; a₁= NW, M; a₂= NW, a₃= K₄

\[48\] a= NW, MK, K₃; a₁= NW, M; a₂= NW, a₃= K₄

\[49\] a= NW, MK, K₃; a₁= NW, M; a₂= NW, a₃= K₄

\[50\] a= NW, MK, K₃; a₁= NW, M; a₂= NW, a₃= K₄

\[51\] a= NW, MK, K₃; a₁= NW, M; a₂= NW, a₃= K₄

\[52\] a= NW, MK, K₃; a₁= NW, M; a₂= NW, a₃= K₄

\[53\] a= NW, MK, K₃; a₁= NW, M; a₂= NW, a₃= K₄

\[54\] a= NW, MK, K₃; a₁= NW, M; a₂= NW, a₃= K₄

\[55\] a= NW, MK, K₃; a₁= NW, M; a₂= NW, a₃= K₄
svaśaktisahitam sarvadevatāgaṇasevitam 

evaṃ devi catudriṅśu sthānuny uktāni vai mayā \[56\]
teṣām madhye mahāvṛttam hampargarbaṃ tatra pārvati 

paramesāh paraḥ śambhuh svaśaktisahitāḥ sthītaḥ \[57\]
līṅgākāro gaṇayutaḥ sūryakotiṣamaprabhāḥ 

pṛthivyadhīpātīr bhīle paścime sūryanāyakāḥ \[58\]
dakṣaśaṅkhe 'nilapatī vāme jalapatīḥ śīve 

madhye vyomaṁdhīpaṃ śambhūsthānāḥ paṅca mayodītāḥ \[59\]
vymādhipasya devasya sīrvīdhī catuṇaṅgulam 

divyāṃṛttamayāṃ bhāṅḍam mūlabandhākapātakam 

ūrdhvacandraṃ mahāsālam abhedam amṛtāspadam \[61\]
dītalāṃṛttamadhye tu vilīnāṁ liṅgāṁ śīvarī 

trasareṇupratikāśaṅkṣaṇaṃ koṭicandraṃsamaprabhāṃ \[62\]
heyośayarāhitam ajñānaṃtiṣmārṇāham 

attīya paṅca śtānāṇā paratattvopalabdhayā \[63\]
parāṃṛtaḥaṭāḥdākapātakam kumbhākāviṃtā 

\[56\] a 

\[57\] a 

\[58\] a 

\[59\] a 

\[61\] a 

\[62\] a 

\[63\] a
manasa saha vagisam urdhvavakraṃ prasārayet \[64\]
niruddhāparāpavānca yo vigasanārgalam |
lilavodhātayet satyaṃ samprāpya manasā saha \[65\]
sītaleksurasasvadu tatra kṣīrāṃtām himam |
yogāpanām pibed yo vigasam urdhvavakraṃ vibudhair api \[66\]
tatsudhātrptisautṛṭṭaḥ parāvasthān upetya ca |
unmanayā tatra sanyogaṃ labdhvā brahmāndakāntare \[67\]
nādabindumayā māmsam yo yogena bhakṣayet |
etad rahasyaṃ deveśi durlabham parikirtitam \[68\]
sarvaṃśaiva śīvenoktaṃ yat phalaṃ āṣtrasanātatau |
tat phalaṃ labhate satyaṃ saṃmaśānāḥ nātra saṃsāyayā \[69\]
samprāpya siddhisantānanāḥ yo yogam imam āśivari |
on vetti tasya vaktavyaṃ na kītvā cīt śiddhīm icchātā \[70\]
nājananti guruṃ devaṃ śaṣṭroktan samayāṃśaṃ tathā |
dambhakaṭṭyānilanārasaṃ teṣāṃ āṣtraṃ na dāpayet \[71\]

[āṃstenaṅgamardanaṃ]

jilvāṇi-te sthito devi sarvatejomayo 'nahalā |
tadagre bhāskarā candras bhālamadhnye pratiṣṭhitahā \[72\]

\[72a–73b\] cit. Nārāyaṇadīpikā (D) od Brahmadidyopaniśad 8, ĀSS 29, p.341

\(\mu=\text{J}_4\text{J}_1\)
\(\alpha=\text{NW}_1\text{MK}_1\text{K}_1; \alpha_2=\text{NW}_1\text{M}; \alpha_2=\text{K}_1\text{K}_3\)
\(\beta=\text{J}_3\text{J}_1\text{VK}_1\text{K}_2\text{PK}_1\text{K}_1; \beta_1=\text{J}_3\text{J}_1\text{VK}_4\)
\(\gamma=\text{J}_1\text{J}_3\text{W}_1\text{RB}; \gamma_1=\text{J}_1\text{J}_3\text{W}_2\text{R}; \gamma_1=\text{J}_3\text{J}_1\text{}

\(64\text{c}\) vagiśam | \(\text{S}_1\text{J}_1\text{J}_3\); vagiśam \(\mu\text{G}_2\text{F}_5\), vagiśam \(\text{J}_2\text{J}_3\text{K}_1\text{PK}_1\gamma_1\); vagiśam \(V\), vagiśa K; 
vagiśi B | \(64\text{d}\) \(\text{urdha}\) | \(\text{urdhva}\) \(\text{G}_2\text{R}\) | πvaktē | πvaktē G \(65\text{a}\) niruddha | 
samruddhā A, samruddha J;J-G, niruddhā J;P
\(66\text{a}\) \(\text{śītalakṣu}\) | \(\text{śītalakṣa}\) A, 
\(\text{śītekura}\) α | "rasasvādū" | "rasasvādām \(\alpha\) rasah svādu \(\gamma_1\) | \(66\text{b}\) tatra kṣīrāṃtāṃ | "ḥṛdyaṃ kṣīropamaṃ G, tat kṣīrām amṛtāṃ So₂\(\alpha\)β₁\text{K}_2\text{PK}_1\gamma_1\), tat kṣīrām amṛtāṃ M, tat kṣīrām amṛtāṃ J₄, "tat\'kṣīrām amṛtāṃ K₆ | himam | hitam \(\mu\text{K}_2\), param α
\(66\text{c}\) yogāpanāṃ | πvaktē G | \(\mu\text{G}_2\), \(\mu\text{G}_3\); pībet kṣīraṃ \(\beta\)_1\text{K}_2\text{PK}_1\gamma_1\), pībet kṣīraṃ \(\beta\)_1\text{K}_2\text{PK}_1\gamma_1\), bhavet kṣīraṃ K₄; \(66\text{d}\) vibudhair | vividhair \(\mu\text{K}_2\), tridaśaṃ S
\(67\text{α}\) "tṛpta\" | "pāṇa\" G, "rasa\" M | "tṛptaḥ" | "GSK₃\"; taptāḥ μ, "tṛptyāł α₂, "tṛtya M, "tṛpto cett.
\(67\text{c}\) \(\text{umanyāyat tatra}\) | \(\text{umanyānte tra}\) α₂, \(\text{tanmayanā netra}\) α₃, \(\text{umanyānā}\) 
tatra \(\text{K}_₃\) \(67\text{d}\) labdhvā | labdhvā γ | "kānte\" | "kānanaṃ G \(68\text{a}\) māṃsāṃ | māṃsām \(\text{J}_1\text{W}_1\text{J}_4\text{J}_3\text{J}_4\text{B}; māsa W₂R
\(68\text{d}\) parikirtitam | tridaśaṃ api M \(69\text{a}\) saraṃśa | sarvaṃśa | sarvaṃśa sātrāṇaṃ G; sarvaṃṭaṃ tena γ₁ | "yat phalām | "πahalām cett. | "santātām | "sāṃmatāna J₄, sāṃpatau P; sāṃmatānaṃ B \(69\text{c}\) phalaṃ | "πahalām cett. | "santātām | "lahabhaye α₂α₃γ | "sātayaṃ | nityaṃ G, siddhiṃ N, siddhāṃ W₁, māsa G, māsa α₂ | siddhiṃ \(\text{J}_2\text{J}_3\text{K}_1\text{PK}_1\gamma_1\); siddhiṃ \(\text{J}_2\text{J}_3\text{K}_1\text{PK}_1\gamma_1\); siddhiṃ \(\text{J}_2\text{J}_3\text{K}_1\text{PK}_1\gamma_1\)
\(69\text{b}\) "oktaṃ | "okta" G \(\gamma_2\), oktanāṃ K₄, "oktaṃ K₃ | "samayāṃṃ tathā | "samayāṃṃ tathā G, samayāṃṃ pulpā K₅, "y"vagamaṃṇaṃ māheśvāry B \(70\text{d}\) kīn | kva μ, ca α | "cīt siddhiṃ | "siddhiṃ pra α₁, siddhiṃ ni α₃ | "ichatā" | "πSK₂F₃J₁K₄; ichatāṃ G₇, ichatāṃ S²J₂J₃K₅, yachati α₁, "yachati K₁, "yakvasi K₁, yachati V \(71\text{α}\) guruṃ | guruṃnā F \(71\text{b}\) "oktaṃ | "okta" G \(\gamma₄\), oktanāṃ K₄, "oktaṃ K₃ | "samayāṃṃ tathā | "samayāṃṃ tathā G, samayāṃṃ K₅, "sadbhakaṭṭyānilanārasaṃ G | "ye dambhakaṭṭyānilanārasaṃ G \(71\text{d}\) tesāṃ śastraṃ | śastraṃ etai G \(72\text{a}\) "mule | "mula" G | "shto | "shtīhi A, shtīhi J₄, shtīhi G₃ | "devi | "devi α₃J₂J₃K₆, devaḥ Dₘ, "nahalā | nilahā J₁B, jalaḥ J₄ | "72\text{c}\) "nahalā | nilahā J₁B, jalaḥ J₄ | "72\text{d}\) bhālamadhyaṃ | "π; tāmumā G, tāmumāṃ K₅, tāmumāṃ cett. | "pratīṣṭhitaḥ | "vyaṭhasthitā G

\(67\text{α}\) found after \(68\text{J₃}\) \(72\text{b}\) all witnesses except \(\mu\text{GD} insert corrupt versions of 75ab; see full collation for readings \(72\text{b–73a}\) om. V
evan yo vetti tattvena tasya siddhiḥ prajāyate 
mathitvā maṇḍalaṃ vahneh samudbodha prayatnataḥ ||73||
tadūṣṇaśaṅkaravatīm bhālaṃ candramandalaṃ 
bhāskarādhiṣṭhitāgreṇa rasanaṇaṃ samāśrayet ||74||
tac candragalitaṃ devi śiṭalaṃ paramāṇṛtam 
nāśikāraṃdhranirijātaṃ pātreṇa parisangraheḥ ||75||
tenāṅgaṃdaraṇat satyaṃ nāḍiśuddhiḥ prajāyate 
guḍalingodaṭaṃ pātre nirgataṃ cāmārīrasam ||76||
lakṣāṁrmtaṃ ca samloṇḍyaṃ sanskrītaṃ cādhārārasaḥ 
tenāṅgaṃdaranaṃ kṛtvā yogi loke nīrāmaṇaḥ ||77||
balavāḥ jāyate satyaṃ valipalitavajrītāḥ 
jiḻvānīlaṃ samudṛṣṭya tatra jātaṃ mahādravam ||78||
vśadehaṃ mardayat pūrvam rasanāḥ vatsarārdhaḥ 
caturāṅgaudvṛdhā ca jāyate nātra saṃśayāḥ ||79||

[khecārīmadrā]

utkṛṣṭaṃ rasanaṃ ūrdvaham dākṣiṇāṅguliḥ śīve 
vānhaṣṭāṅguliḥśi ca gaḥṭikhāṃ sṃhotaye chive ||80||

mathitvā pāvakāsthānāṃ ūrdhvavakraṃṇaḥ sānāḥ sānāḥ |

\[\mu = J_3, J_4\]
\[\alpha = NW, MK, K_1; \beta = N_1, M, K_2, K_3; \gamma = J_3, J_4, J_5, J_6, J_7, J_8\]
\[\alpha_1 = NW, M; \beta_1 = NW, M; \gamma_1 = K_1, K_2, K_3, K_4, K_5, K_6, K_7, K_8\]

73a tattvena | deveśi μ, tatvaśās G 73b prajāyate | prayuyätaye γ 73c

75a nāsikārāṃdhranirijātaṃ | Satyam. 

77a mahādravam | Vānhaṣṭāṅguliḥśi ca gaḥṭikāṃ sṃhotaye chive | 78a ūrdhvavakraṃṇaḥ sānāḥ sānāḥ |

75 om. J_3 80 ab om. J_4K_2F
evam abhīyāsāsālasya tadvighnārthaṁ bhavanti hi | || 82||

bhāṭabhedaś ca candvāro nāṭabhedaṁ tathaiv ca |

aṅgāsāsāṁ kṣudhālasyaṁ kaṇḍūr dehavivarṇaṭā | || 83||
bhāṭasya pratayā ēte teṣāṁ śṛṇu ca bheṣajam |

mano nirvīṣayaṁ kṛtvā trimāsasam amārārasam | || 84||
deham udvartayet tena dehavrddhiḥ prājyayate |

tris trir udvartanaṁ kuryād divā rātrau tathaiva ca | || 85||

rasānāṁ urdhvam āyoyaja vajrakandapadonmukhāṁ |

tatsudhāṁ lihataḥ satyāṁ kṣudhālasyaṁ ca naśyati | || 86||
tatsudhāṁ amārīṁ devi grītvā cāgamaṃdaṇāt |

svaśārāvivarṇataṁ kaṇḍūś cāpi praṇaṣayati | || 87||
nāṭabhedaḥ ca candvāro bahudhā samuṣṭhāḥ priye |

\[
\begin{align*}
\mu &= A_{10} J_{r} \\
\alpha &= NW_{i} MK_{1} K_{3} ; \alpha_{1} = NW_{i} M ; \alpha_{2} = NW_{i} ; \alpha_{3} = K_{1} K_{3} \\
\beta &= J_{i} J_{1} V_{K} K_{2} P_{j} K_{4} K_{6} ; \beta_{1} = J_{i} J_{3} V_{K} K_{4} \\
\gamma &= J_{i} J_{1} W_{2} R_{i} ; \gamma_{1} = J_{i} J_{5} W_{2} R_{i} ; \gamma_{2} = J_{i} J_{5}
\end{align*}
\]

81c // rdhve ca // GNM; // rdhvam ca \( \mu \), // rdhve rdha \( \Phi \), // rdhve ca \( \mu_{1} \), // rdhvordh ca \( \mu_{2} \), // rddhaidva \( J_{i} \), // rddhaimdvam \( J_{3} \), // rddhe dya \( V \), // rddhe dyaṁ \( K_{4} \), // rddhāṁ \( K_{2} (um) \), // rdv \( P (um) \), // rddhe rdhhā \( J_{i} K_{6} \), // rdhve tha \( K_{5} \), // dhhita \( J_{1} R \), // dhūṭhāya \( W_{2} B \) • candrān̄me | // SM\( _{i} \) FK̄_K, // vajrāṭaṇyo \( \mu \), // vajrāṇṭe \( G \), // candrān̄me \( \alpha_{2} \), // caṇkān̄me \( \alpha_{3} \), // caṇḍāmśo \( K_{2} \), // caṇḍār̄se \( P \), // caṇḍār̄tam \( J \), // yac caṇḍro \( J _{1} \), // caṇḍōme \( J_{5} \), // caṇḍroṣe \( W_{2} \), // yac caṇḍrā \( R \), // caṇḍrāṇaṁ \( B \) 81d // samāraṣṭe \( G \) 82a // esā // esām \( A J_{1} V_{\gamma} \)

82d // vighnārthaṁ // vī̥n̄aṇaṁ G, // vīyārthaṁ \( \alpha_{1} \), // vīyāyaś ca \( J_{2} J_{4} \), // vī̥n̄āṣ ca \( K_{6} \) • bhavanti hi | // bhavati hi A, // bhavaty atha G, // bhaventi hi J2, // bhaveti hi J4, // bhavan na hi \( K_{2} \) 83a // bhata' | // \( \mu_{B} \), // hata' G,\( _{2} \) J₂, // hatha' SM\( _{i} \) J₁ K₄ K₆ F₂, // ha' \( K_{3} (um) \), // hara' V, // hava' P, // deha' \( J_{3} \), // ma' \( J_{1} R (um) \), // hha' \( J_{i} W_{2} (um) \) 83b // nata' // nara' V, // nat' // (um) \( \mu_{3} \) // sōsā | // \( \mu_{8} \) \( \alpha_{4} \), // donā \( G \), // sōsā \( \alpha_{5} \), // sōkā \( J_{7} J_{7} \gamma J_{1} \), // sōkā V, // 'sōkā \( J_{7} J_{7} K_{5} P_{j} K_{6} \), // 'sōkā F, // 'sēka B • // 'ālaya' G,\( _{2} \) F₁ P₂ F₂ K₂ \( \gamma \) 83d // kaṇḍū | // GSNM\( _{i} \) K₁, // kaṇḍū \( J_{i} J_{1} K_{6} \), // kaṇḍur \( W_{1} \), // kaṇḍur \( J_{2} K_{2} P_{j} K_{6} \), // kaṇḍur \( J \), // katu J₁ W₁ B, // kaṭu \( J_{5} \), // kadu R 84a // bhātasya | // J₁ J₇ VPK₁γ | // bhātahāṣya A, // bhātasya GN\( _{i} K_{5} F_{2} \), // ḍhatḥasya W₁ M₂ J₄, // ṇatasya \( \alpha_{2} J_{2} J_{4} K_{6} \), // ṇbdatasya J₂ // prātyaya | // pratyāyā \( \mu G \) • // ete | // cete A, // caite J₂ J₄, // caiva G, // 'py ete \( \alpha_{4} \) 84b // śṛṇu ca | // \( \mu G \), // transp. S\( _{p} / \gamma \) 84c // kṛtvā // puḍākā A // (um), // puḍākā J₂, // puḍākā J₃ // 84d // māsasam // 'māsād G, // 'vārām B • // amārīsaṁ | // \( \mu G \), // amārīasai B, // amārīrasai cett. 85a // tena | // \( \alpha_{1} B \), // tasya cett. 85c // tris trir udvartanaṁ ca // trir udvartanaṁ \( \mu \), // nirdvartanaṁ \( \alpha_{5} \) 85d // diva | // \( \mu \) M; // sapta G, // ahiṃ cett. • // rātrau | // rātrau G 86a // padon' // paron' \( A J_{3} \), // 'vad un' \( G \) • // 'mukhām' // 'mukhl \( \alpha_{1} J_{2} K_{2} K_{2} \gamma \) 86c // 'śudhām' // 'śudhā \( \alpha_{2} K_{2} \gamma \) // lihataḥ | // lihataḥ K₁, // lihataṁ 87a // amāriṇ devi | G; // amāri devi A, // amāri devi \( J_{1} J_{7} \), // amātām cāpi \( S_{K_{2}} K_{5} \), // amāriṇ cāpi M, // amāri cātha \( \alpha_{3} \), // amātri cāpi \( J_{2} V_{K_{2}} K_{2} K_{6} \), // amāṭa J₁ // amāṭa jām \( (um) \), // amāṭa jām \( J_{3} \) 87b // bhītvā // bhītvām A, // kaśīva G 87c // svaśārāvivarṇataṁ // \( \mu G\) M₂; // savraṃ sāraṇa-vaiśaśya cett. 87d // kaṇḍū cēpi pra' // \( \mu S_{M_{2}} J_{2} K_{2} F_{2} \) // kaṇḍūtvā ca pra' \( \mu \), // kaṇḍūtvā ca G, // kaṇḍuś cēpi pra' \( J_{2} P_{j} K_{2} K_{2} \gamma \), // kaṇḍūś cēpi pra' \( K_{2} (um) \), // kaṇṭus cēpi pra' \( K_{6} \), // kaṇṭus cēpi vi' // B 88a // nāṭabhedaḥ | // nāḥbhedaś A, // navabheda J₁ 88b // bahudhā | // hi mudā G • // samuṣṭiḥ | // J₄ GSNM; // samuṣṭi J₂ J₄ W₁ J₃ J₄ K₆ P₃ J₇ J₈, // samuṣṭi N₉, // samuṣiṇā K₁, // samuṣṭa K₃, // samuṣṭihe V₅, // samuṣṭihe B • // priye | // ca ye B

82b // sarvasiddhipradā devi jīvamukti-prādāyini || iti śrīmatyasendrasamhitāyam paṃcadasaṁ paṭaḷah add. \( \mu \) 86d // om. \( J_{4} (eye-skip from tat to tat) \) 87 om. \( \alpha_{2} \)
netarogo 'ṅgevaḍaḥ ca dāho bhṛṇtis tathāvai ca 88||
bhedam ekaṃ mayā proktam dvitiyam adhunā śṛṇu |
dantaruk cālpaśattvaṃ ca dehalāghavaniśanam 89||
trāṭyabhedaṃ ca tathā śṛṇu devi mahājvaraḥ |
sīruruk śleṣmaṇoḍaḥ ca caturthaḥ saṃpradhāryatām 90||
vamananā śvāsadaṇaḥ ca netṛndhaḥvauṃ tathāvai ca |
durjayā ca tathā nidrā teṣāṃ śṛṇu ca bheṣajam 91||
mūlādharat suṣumṇāyam ārddhvaṃ kundaliniṃ nayet |
niścalām ārddhvaṇāṃ jihvāṃ kṛtva kumbhakam aṣṭrayet 92||
saktiśobhāṃ mahēśāṃ mahānāḍaḥ pravartate |
yāḍa śṛṇotī tān nādaṃ tadā muktaḥ sa ucyate 93||
cintayed amṛtāśiktaṃ svadeḥam paramēśvari |
anena devi māśena pūrvadaṇaḥ pramucyate 94||
anenaiva viḍhāṇaṃ dvimāṇaṃ tu yadācāreṇ |
tadā śṛṇotī karuṇabhyam mahāgājaraṇavādhīnām 95||
pūrvavac cintayed dehaṃ dvitiyār mucyate gadaḥ |
trimāsād brahmaṇādaṃ ca śṛṇutvā pūrvavat smaret 96||

88c netarogo ’ṅgevaḍaḥ GNetra, netarogai K2, netre rogai J3, netrasa ro’ B • 'ṅgevaḍaḥ G; nīga- 
vepaḥ A, maṅgasaḥ J5, Śeśavai J5, maṅgasaḥ J4 K4, ca śoka K2, śoka P1 W2 
(um.), ca śoka J3, pi śoka F1 J1, ’go śoka B 88d dāho bhṛṇtis tathāvai ca | bhṛṇṭi- 
dhāpasaṇaḥ K 89a bhedam ekam | µ; idam ekam G, eko bheda S, eko dosa β7 |
• maya’ tathā a • proktam | µGoc; prokto Sβγ 89c • ’ruk µGM1 VP1 K1 K6; |
rug SFK1, ’kaṃ N, ’ka W1, ’k J2 (um.), **tuka J4 (um.), tukru K4 (um.), ’haḥ K2, |
’ruk J4, ’rukru J2 W1 R (um.), ’ruk B (um.) • cālpaśattvaṃ | J1 J1 G; vālpastvaṃ A, ala- 
satvaṃ S, kāyaṃśatvaṃ N, ’svaṃśatvaṃ W1, kāyaṃśa M, valaṃśatvaṃ K1 β1 P1 K1 K4, kalasatvaṃ |
K1, khalasattvaṃ K2, galasattvaṃ K2 89d dehalāghavai’ G 90a trāṭyabhedaṃ ca tathā |
tathā trāṭyam bhedaṃ ca G, trāṭyabhedaṃ adhunā B 90b devi mahājvaram 91c devi mahājvaram G, devi mahēśvarī α2, vajayamī suṇadī M, devi mahāgh-thāraḥ K1, devi bhayajvarama F, devi mahājvarama K2, devi mahājvarama γ 90c |
’dosā | ’saṃs a F 90d caturthaḥ | So2; caturthaḥ µGoc J3 J1 K1 K5, caturthaḥ |
M • saṃpradhāryatāṃ | cāvadhāryatāṃ M 91a vamananā śvāsadaṇaḥ | vamananā śvāsadaṇaḥ A, vamananā śvāsadaṇaḥ J4 J7, pampaṃca ’s śvāsadaṇaḥ G 91b tathāvai ca | prajayate |
J1 di teṣāṃ śṛṇu ca | J5 W1 K1 M6; teṣāṃ śṛṇu ca A, tada śṛṇvata G, teṣaṃ ca śṛṇu |
Ś1 K1 P1 K1 G7; śṛṇvata deva ci N 91a mūlādāha’ G; saṃmūla A, saṃmūla J3 J7 γ1, saṃmūla SW1 M1, saṃmūla NVK1 K1 K5, saṃmūla J4 J4, saṃmūla P1 K1, saṃmūla B • ’ṛaṭ su’ G; |
chāṣa A, chvāṣa J4 J4 α1 K1 VP1 K1 K4, chvāṣa S, ’dvāṇa M, kvāṣa K1, svaṣa J2, svaṣa J1, |
svāsa K1, ’tāṣa K2, ’aṣa J3, caṣi γ • ’ṣaṃnāyaṃ G; ’sanyuktam Sβγ, ’rāmbhinīm B, |
sambhinīṃ cet 92b śraddhaṃ | µMK2 K2 B; śraddhaṃ F, śraddha cet; • kundalinīm |
kundalinī W1 M1 K1 K1 K1 γ1 92d aṣṭrayet | aṣṭar B 93b mahānāḍaḥ | jalanāḍaḥ |
µ1, mahānāḍaḥ γ2 R 93d sa ucyate | sa mucyate J1 K1 J1 F1 J1, pramucyate VK3 94a |
cintayed | secayed G • amṛtāśiktaṃ | amṛtāśiktaṃ G, amṛtāśiktaṃ α1, amṛtāśiktaṃ J9 |
94c anena devi’ tena devesi F 94d pūrva’ sarva’ µV • pramucyate | vimucyate G 95b |
dvīmaṇasaṃ tu | dvīmaṇaṃtāṃ J6 J6 G, dvīmaṇaṃ ca K1 J1 R • yadācāreṇ |
sāṃrāṣṭrayat M, yādā dih’aret J2, yādā dharet J1 K1, saṃcāreṇ K1 K6 95d ’gaja’ ’ṛaṭa’ |
α2 • ’ṛaṭa’ GMF; ’vaṃ µS2 α3 K3 J3, ’vaṃ J3 K1 K4 P1 K4, ra J4 (um.), ’vaṃ K4 96a |
cintayed | kumbhakhyāned M • dehan | devi G1 J4, deha J4, deha γ 96b dvītiyai’ γ |
µM; dvītiyai α3, dvītiyai K4, dvītiyai K1 K5, dvītiyai F, dvītiyai cet; • gadaḥ | hruṣiṃaḥ G 96c |
trīmaṇasād brahmaṇādaṃ ca | trīmaṇasād bhīmaṇādaṃ ca µ, trīmaṇasāj jihvāvaiyā nādaṃ G, |
trīmaṇasād brahmaṇādaṃ ca N, trīmaṇe brahmaṇādaṃ ca MF 96d śṛṇutvā | µ; śṛṇuyat |
cett.
प्रठानम् तद्विषादः समुद्धिश्या जिहवम् उत्कर्षयेत प्रये ||102||

cālanda tad vijñāyād bhrāmārgālavitbhedanam ||

\[\begin{align*}
\mu &= A_j J_j \\
\alpha &= NW_1 MK_1 K_1; \quad \alpha_1 = NW_1 M; \quad \alpha_2 = NW_1 \; \alpha_3 = K_1 K_3 \\
\beta &= J_{j1} V_{K_1 K_2 P_1 J_3 K_1 K_6}; \quad \beta_1 = J_{j1} V_{K_4} \\
\gamma &= J_{j1} W_{R2}; \quad \gamma_1 = J_{j1} \gamma_{R2} \\
\end{align*}\]

cālanda]]

prathamaṁ cālaṇaṁ devi dvitiyaṁ bhedaṁ bhavet ||101||

tṛtiyām mathanaṁ sāṣṭaṁ caruṭhauṁ ca praveṇaṁ ||

tālumālaṁ samudṛghṣya jihvam utkaraṇeyt priye ||102||

cālanda tad vijñāyād bhrāmārgālavitbhedanam ||
bhedanaṃ tad vadanti sma .jpahanam tantunā priye ||103||
lohakilapravėśena yadā mathanam açaret |
mathanam tad vijaññiyād yogavrddhi karaṃ priye ||104||
udhātīyārgamā ākāśe jihvām āridhvaṃ prasārayet |
pravaṃ saḥ prāhur isāṇi yogasiddhiprāvartakam ||105||
brāhmārgalaprabhedaḥ jīvāsaṃkramanaḥ ca |
pratayaḥ paramesāṇi kṣaṇāt satyaṃ praśajate ||106||
ādāv ānandabhāvatamā nirṛhānān aṭhā param |
saṃgaṃaḥ bhojaṃaḥ caiva svalpaṃatra praśajaye ||107||
pustiḥ samajaye tejovṛddhiḥ ca bhavati priye |
na jāra na ca mṛtyuṣca ca na vyādhipalitāni ca ||108||
ūrdhvareṇā mahēśūni aṉimādīguṇāvitaḥ |
yadi niścalabhaṃeṇa yogam evaṃ prasādhaye ||109||
tadā prakṛtān imān samayak phalān labhāti pārvatī |
viḥyāgre śrīrā ca vāgīśa samśhitātā śivavirandite ||110||
jīlvanātlādhārabhāge bandhamṛtyuyuḥ pratiṣṭhitāh
bandhamṛtyupadaṇṭ sarvam unmulaya gaṇāmbike ||111||
tadagreṇa viset somadhāma śrīsambhussaṃjñitam
[anena devi yogena manasyādhīṣṭhitena ca ||112||
unmānyāveśaṁ āyāte yogy tailayam āpinyat
layasya pratrayaḥ sadyaḥ saṃbhavaty avicārataḥ ||113||
jihvagre mana adhistayah drśā tad dhamā lakṣayet
[mulāl sūṣumnaṃmārgena pavanāṃ cordhvaṃ anayet ||114||
brahmaddhāmagato yogi manah śunye nivesayet
[dlhīyed evaṃ paraṇaṃ tattvaṃ heyopadevyavarjitaṁ ||115||
ākiśagaṅgā sravaṭi brahmasthānant suśātalā
[prapīṇan māsamātreṇa vajrakāyo bhaved dhruvaṃ ||116||
divyadeho bhavet satyaṃ dvivyavāg dvivyadarśanaḥ
[divyabuddhir bhaved devi dvivyārasaṇa eva ca ||117||
[jihvagre koṭicandraḍhāṃ vāgaśā paribhāvayet
[parāmtaṅkalātrptaṁ kavitvaṃ labhate kṣaṇat ||118||
jahājā paśca vikhyātā piṇḍe 'śmin [paramātmakā] | yādā sanujaya deho mātrdehe pīṭkṛsaya | tatra sārdhāṃ bhavanti sma dehe vṛddhiṃ upeyusi | ādyā kundaṇīnakṛtiḥ sahaḥ prathamā smṛtā | dviṭīyā ca suṣumnākṛitā jahā caiva tṛṣṭīyakā | tālūṣṭhānaṃ ca taurtham ca brahmasthānaṃ tu paścamaṃ | umāṣya sahaḥāṃ adyaṃ dviṭīyāṃ sahaḥāṃṃ nyaset | tṛṣṭīyāṃ sahaḥāṃṃ śṛttvā sahaḥāṃ paścamaṃviṣet | etad bhedāṃ mayā proktaṃ duryājneyaṃ kulēśvari | iti śraṇādaṇānātrahproktaḥ mahākālāvayagāstre umāmahēśvarasasāmādhyāṃ khecarīvīyāṃ dviṭīyāṃ pataḥah

\[ μ = A_0 J_7 \]
\[ α = NW_1 MK_1 K_3; α_1 = NW_1 M; α_2 = NW_1 α_3 = K_1 K_3 \]
\[ β = J_3 J_4 VK_3 K_4 P_2 J_4 P_2 K_4 K_6; β_1 = J_3 J_4 VK_4 \]
\[ γ = J_3 J_4 W_2 R; γ_1 = J_0 J_3 W_2 R; γ_2 = J_1 J_5 \]

119a saṃsthitāṃ lakṣaṃmīn parāṃrtavimoditām dhīyāyān yogī mahēśāṇi yogāmārjyaṃ āpūnyat \[119]\]

[pācā sahaḥā]

sahajā paśca vikhyātā piṇḍe 'śmin [paramātmakā] | yādā sanujaya deho mātrdehe pīṭkṛsaya | tatra sārdhāṃ bhavanti sma dehe vṛddhiṃ upeyusi | ādyā kundaṇīnakṛtiḥ sahaḥ prathamā smṛtā | dviṭīyā ca suṣumnākṛitā jahā caiva tṛṣṭīyakā | tālūṣṭhānaṃ ca taurtham ca brahmasthānaṃ tu paścamaṃ | umāṣya sahaḥāṃ adyaṃ dviṭīyāṃ sahaḥāṃṃ nyaset | tṛṣṭīyāṃ sahaḥāṃṃ śṛttvā sahaḥāṃṃ viṣet | etad bhedāṃ mayā proktaṃ duryājneyaṃ kulēśvari \[122]\]

diṭīyāṃ sahaḥāṃṃ bhīttvā sahaḥāṃ paścamaṃviṣet | etad bhedāṃ mayā proktaṃ duryājneyaṃ kulēśvari \[124]\]

iti śrīmadādānaṃ anātahproktaḥ mahākālāvayagāstre umāmahēśvarasasāmādhyāṃ khecarīvīyāṃ dviṭīyāṃ pataḥah
śiva uvāca

[kuṇḍalinīsakti]

mūlāt kuṇḍalinīśaktiṃ suṣumnāṃgāram āgatāṃ | lūtaikatuntupratiṃnāṃ sūryaśṛiṣumāpraṃbhaṃ ||1|| pravīṣya ghaṇṭīkāmārggāṃ śivadvīrārāgalām śīve | bhūttvā rasanaṇyāḥ yogyā kumbhakane mahēśvari ||2|| pravīṣet koṭisūryāḥmāṃ dhāmā svāyambhuvanāḥ priye | tatrāṃśatamahāmbhodhāṃ śiṭakalōlaśālīṃ ||3|| pītāviśrāmya ca sudhāṃ paramāṇandaṃpurṇāyā | buddhīyā tatsudhāyāṃ tṛptaṃ ātmadeḥaṃ vibhāvayet ||4|| anena divyayogena jāyate divyadarśanam | kecchārtvam bhavet satyaṃ sarvarogakṣayas tathā ||5|| vaivaṇaṃ kālävantyes ca tрайlokābhramanaṃ tathā | aṇimādghunopetaḥ samsiddhaṃ jāyate dhruvaṃ ||6|| yogḍardtvam avāpunoti gatir avyāhātā bhavet |


1a–8b řūpiṇi om. K₅ (f.11 missing)
navanāgasahasāraṁ balena sahitah svayam ||7||

jāyate śivavā devi satyaṁ satyaṁ mayoditam

idāpiṅgalayor madhye susumna jyotirūpini ||8||

varṇarūpaganuṁ ca tyaktam tejas tatra nirnāmayam

prasuptahubujagākāraḥ yā sā kunḍalini paraa ||9||

gangā ca yamuna caiva idāpiṅgalasamjñāke

gangāyamunayor madhye tām śaktim śaṁmivesayet ||10||

brahmadāhāmayadvī śive paramāṁtāruṇipini

tannayo jāyate satyaṁ sadānītattamāṁ svayam ||11||

śivadhāna gātā śaktim paramesāṁt paramāṁ padam

tadbhogatṛptiṣaṁtṛptiḥ paramāṁnandapūritā ||12||

siṁcanti yogino deham āpādatālamastakam

sudhāyā śīrāsasirnaghaṁśitaḥ parameśvari ||13||

puṇas tenaiva mārgena prayāti svapadaṁ śive

etad rahasyam akhyātam yogam yogindravandite ||14||

[kṣayaḥ]

utsṛjya sarvāśāstraṅī japaṁmodi karma yat |
dharmanādharmanirmitukto yogi yogaḥ samābhāyaset ||15||
rasanām ārdhva-mañjūsā kṛtva trikuṭe saṁnīvēsaṇyāt |
brahmadātre brhadākhaḍhā rojādandottovamadāne ||16||
trikūṭaṃ taṁ vijānīyaḥ tatra liṅgaṃ saṁujvalaṃ |
kālakramanirmituktaṃ durvijīveyaṃ suraur api ||17||
idāyaṃ rātri uddīṣṭā pīṅgalāyam ahaḥ smṛtaṃ |
candrādiyau sthitau devī nītyaṃ rātrirīdāṃtakau ||18||
nāva pūjaye liṅgaṃ na rātrau ca maheśvarī |
sarvādā pūjaye liṅgaṃ divārātrinīrodhataḥ ||19||
ahorātrimaṇe cedām kālakramavabhāvaṃ |
kālakramanirodhena kālamṛtyuṣyayo bhavet ||20||
kālakramanirmituktaṃ cintayed ātmanas taṇum |
pūjayed bhāvapuṣpēṣā tarpaṇy apakajāṃśtāḥ ||21||
evaṃ saṁmāsāyogena jāyate hy ajarāmaṇaḥ |
sarva-jāmatvam labhet satyaṃ śivasāmyo niḍāmaṇaḥ ||22||
tālumule samāveśya rasanāṁ urdhvavaktragām |
tatra jātaṁ sudhāṁ pitvā śītākāraṁ śānāḥ śānāḥ ||23||
prapibet pavamaṇaṁ yogī nirālambhe pade śīve |
maṇaṁ samyojya cokāraya saha-jāya yogam ācare ||24|
dana yogī saṁmāṣāj jāyate hy ajarāmāraḥ |
cībukam yojayed devi sōdāsāvaranmaṇḍale ||25|
bhrumadye caṅṣuṣ nyasya jīvāṁ urdhvāṁ prascīrayat |
samprāpya kumbhakāvasthāṁ idā-pālāro dhānāt ||26|
mūlaśaktin samudbodhya bhīttva śat sarāsūrāṁ |
tadāsahasramākṣiṇāṁ brahmāṇḍodaramadhyāye ||27|
dhāmi śītāṃtiśbodhadha saṁnīveśya cīrāṁ vaset |
yādā brahmamaye dhāmiṇi yogī vāsatī līlayā ||28|
tadā nirjīvavad dehe bha visphurati tatpadām |
anaṇa deva yojita dinasāptakaṁ ācare ||29|
yādā tadā sa bhavati jārāmarāvavajitaḥ |
māsamātprayogaṇa jived acandratāraṇaṁ ||30|
yādā brahmāpuruṣam bhīttva yogī vṛjati līlayā |
tadā śivaṁ vānti nityadehamayanaṁ śīve ||31||

\[ \mu = A_1J_7 \]
\[ \alpha = NW_1, MK_1, K_1; \alpha = NW_3; \alpha = NW_1; \alpha = K_1, K_3 \]
\[ \beta = J_1, VK_1, K_2, P_1, FK_1, K_6; \beta = J_1, V_1, K_4 \]
\[ \gamma = J_1, W_2, RB; \gamma = J_1, W_2 R_5; \gamma = J_1, J_5 \]

\[ 23a \] ’mūle’ | ’mūlaṁ GW_1 J_1 | 23b | ’vaktra’ | ’cakra’ | ’gāmā’ | ’kāmā µ, ’gāµ’
\[ 23c \] tatra jātaṁ sudhāṁ pitvā | SM_1, P_1, FK_1, J_1, RB, tat tatra jātaṁ tu pavan A, tat tatra jātaṁ bhū pavan J_1 J_2, tatra ’m’ tāṁ sudhāṁ pitvā G, tatra jātaṁ su pitvā sī N, tatra jātaṁ su pitvā sī W_1, tatra yātā sudhāṁ pitvā K_1, tatra yātā svadhāṁ pitvā K_1, tatra jātaṁ sudhāṁ pitvā K_2, tatra jātaṁ sudhāṁ pitvā K_6, tatra jātaṁ sudhāṁ pitvā J_1 W_2 | 23d | ’śītākāraṁ’ | ’śītākāraṁ’ J_1, J_3, So
\[ 24a \] pavanām | µG; pañcamaṇaṁ SJ_1, VK_1, FK_1, K_6, pan-
came a, pañcasaṁ a, ācara J_1 | 24b | pade | pade pare G (umm.)
\[ 24c \] samyojya | samyojya G, K_2, K_6, saha-
samāṁ J_3 | ’māṣāį’ | ’māṣāį’ a, µG
\[ 25a \] māṇḍαle | µGSMV_1, K_2, K_6; ’māṇḍαle’ µG
\[ 25b \] māṇḍalaṁ | µG
\[ 26a \] madhyeye | ’madhyeye’ GW_1 | ’naya-sa’| nysta G | 26b | samprāpya | samprāpya P
\[ 26c \] ’rodhanāt’ | µG; ’rodhato’ So_3, B_3, ’rodhato’ M, ’rodhanāt’ a,
\[ 27a \] ’rodhato’ J_3, K_1, P_1, F_7
\[ 27b \] bhīttva | ’bhīttva’ µ, ’bhītavat K_1’ (umm.), nīta cett.
\[ 27c \] ’ruhāṅ’ | µO_2, K_3, K_4; ’ruhāṅ’ cett.
\[ 27d \] ’tadā-sahasraṁ’ | ’tadā-sahasraṁ’ G | ’samkāśaṁ’ µ-GNVK_2, ’samkāśaṁ SW_1’,
saṁkāśaṁ M, ’saṁkāśaṁ a, ’samkāśaṁ J_3, K_1, P_2
\[ 27e \] madhyame | ’madhyame’ µSK_2; ’madhyame’ µG, ’madhyame’ a,
\[ 28a \] dhāmiṇi | dhāniṇi a, ḍhiṇi K_1, dhātri B | 28b | vaset | µGJ_1, V_1, K_6, B; viṣet
\[ 28c \] ’FK_1, vaset J_1 K_1, P_3
\[ 29a \] ’brhma M’ | ’brhma M’ | ’brahmamaye’ | ’brahmamaye’ G
\[ 29b \] ’yadā M’ | ’yadā M’ | 28d | yogyā | yogyā a, vāsatī | µG; sarvatra a, gacchati cett.
\[ 29c \] µG; sarvatra a, gacchati cett.
\[ 29a \] nirjīvavad | ’nirjīvavad’ µG, nirjīvavad AG, nirjīvadie N, nirjīvade W_1
\[ 29b \] deha | J_1, F_7; ehaṁ A, deham J_9, deha GSo_3, V_1, V_1, K_3, K_6, vēho a, deha J_2, eho J_2, eho J_2
\[ 29c \] bhā vi | µ; pāh (umm.), bhāva a, bhāvā B, bhāti cett.
\[ 29d \] ’spuruṁ’ | ’spuruṁ’ S, spuruṁ J_2, spuruṁ K_1, J_1, F_7
deva | ’deva’ a, µG; ’deva’ a, µG; ’deva’ a, µG; ’deva’ a, µG;
\[ 29f \] ’āsāyot G’ | 30a | yadā | tādā µ, tādā | padma G | sa bhavati | J_1, S_1, V_2; samhavati a, J_5, J_1, K_6, K_6, samā-
poti G, samhavanti J_4 | 30b | ’mātra’ | ’traya’ S_1
\[ 30c \] ’param’ | ’param’ padam G, ’param’ J_3, J_3, J_3, yogyā | yogyā a, yogyā a, nityadehamayanaṁ a, a, 2 tyaktvā deham imām
\[ 30a \] µG, nityaṁ deham imām K_6, nityadeham imām cett.

29c-30b om. M | 30 om. K_2, P_1, F_7
na punaḥ pibate mātuḥ stanamuṃ sansāracakrame |
[dehamocanaṃ kālavañcanam ca]
yadā tu yogino buddhis tyaktam deham imaṃ bhavat ||32||
tadā sthirāsano bhūtvā mūlaśaktiṃ samuñjvalam |
koṭisīryapratikṣāṇam bhāvaye cīram atmaṃvāt ||33||
apādātalaparyantaṃ prāṣṭaṃ jīvan atmaṇāḥ |
sanātṛta kramayogena mūlāhārapadaṃ nayet ||34||
tatra kundalinīśaktiṃ sanvartanālasaṃśībhām |
vijñānīlām cendriyāni grasantaṃ cintayaṃ dhiyā ||35||
samprāpya kumbhakāvästhāṃ taḥdīvalayabhīsūrām |
mūlād unniya devesi śvādhiśṭhānapadaṃ nayet ||36||
tatrasaṃ jīvan akhilāṃ grasaṃtaṃ cintayaṃ vratī |
tadātikṣāpyaṃ tapāṃ tatra pūrvaṇaḥ acare |
samupadaṃ punaṃ tasmād anāhatapaṃ nayet ||38||
32c–47d cūt. Nārāyaṇadīpikā (D) ad Kṣurikopanāṣad 12, ĀSS 29, pp.154–155

\[ \mu = A_{ij} \]
\[ \alpha = NW, MK, K_{i}; \alpha_{3} = NW_{1}; \alpha_{2} = K_{1}, K_{2} \]
\[ \beta = J_{i}V_{K_{1}}K_{2}F_{i}K_{3}; \beta_{1} = J_{1}K_{4}V_{K_{1}} \]
\[ \gamma = J_{i}W_{R}; \gamma_{1} = J_{1}K_{2}; \gamma_{2} = J_{1}, J_{5} \]

**32a** pibate | pibati \(\alpha_{2}\alpha_{3}\) • mātah | Mo₃V; mātū cett. **32b** stanamaṃ | stanamaṃ GF, stanau So • sansāra | sa cāra \(K_{6}\) • cakrake | So; 'cakrama' A_{1}, cakramā j, 'cakrama-taṣ G, 'cakramāt β, PJ_{K_{1}}K_{2}γ_{1}, 'sāgare K_{2}, 'cakramat FB **32c** yadā \(\mu\) • tu yogino buddhiṣ | S_{I}J_{V_{K_{1}}}K_{2}D; tu yogino vṛddhiṣ A_{1}, tu yogino vṛddhiṣ \(J_{6}\), tu yogino buddhi G, vānānubuddhiḥ \(α_{2}\); ca vā manovuddhiṣ M, tu vānānubuddhiḥ \(α_{3}\), tu yogino vṛddhi J_{K_{1}}K_{2}, tu yogino buddhi J_{5}, tu yogino J_{1}R, tu yogino J_{2}W_{1}, tu yogino me B **32d** tyaktam | SM_{J_{1}}V_{K_{1}}K_{2}F_{1}D; tyaktam \(μ_{2}α_{2}α_{3}J_{2}K_{2}, moktaṃ G, tyuktu J_{3} • imanaṃ | 'i'daṃ α_{2} • bhavet | priye \(μ\) **33a** sthirāsanaṃ | sthirāsanaṃ S\(^{33b}\) mūla' | \(μ\) GM; mūlaś K_{1}K_{2}, mūlaṃ \(α_{2}\), mūla \(α_{3}β_{1}K_{2}J_{1}\), mūrcha B • 'sākṣiṃ | \(μ\) GW_{1}J_{4}; chaktim So_{3}J_{1}V_{K_{1}}K_{2}F_{1}K_{3}ν_{2}RD, sakti NK_{2}B, chakti W_{2} **33c** koṭiṣūrya |
sūryakoṭi K_{1}D **33d** cīram | chivan G • atmaṃvāt | atmaṇi SK_{1}J_{3}F_{1}K_{7}, atmaṇaṇa D **34b** prastām | prastām K_{3}, pramuktam P, pramuktam F, anmaṃ \(γ\) • atmaṇah | atmaṇi So, atmaṇaṇa K_{2}, atmaṇaṇa J_{3} **34c** sanātṛta | sanātṛta A_{1}J_{3}, haṃsaṣṭa J_{2}, saṃhṛtya J_{3}, saṃhṛtya γ, saṃhṛtya W_{2} • krama' | 'karma' S\(^{33b}\) \(β\) **35a** kundalini | kundaliniṃ G_{1}D, 'sākṣiṃ | \(μ\) GMĐ; sākṣiṃ \(α_{2}\), sākṣi J_{1}J_{4}K_{1}J_{3}F_{1}K_{5}K_{7}, sākṣi \(α_{3}\), sākṣiṃ V, sākṣiṃ K_{2} **35b** samvartanāla' | 'μGĐ; āvartanāla' S\(^{33b}\) ν_{2}, āvartanāla' S\(^{33b}\) ν_{2}, āvartanāla' \(α_{2}\), savaṛtānāla' | 'ma' M, sarvātānāla \(α_{3}\) • 'nibham' | nibham SK_{1}B, 'nibham \(α_{3}F\) **35c** āvartanāla |
So_{3}J_{1}K_{2}J_{5}K_{7}γ_{1}; āvartanāla \(μ\), jīvanālaṃ G_{1}J_{5}B, jīvanālaṃ α, jīvan 'a'laṃ P, jīvan 'a'laṃ J_{3} **35d** āvartanāla |
G_{3}J_{1}; F_{1}K_{3}; grasaṃtaṃ J_{3}, grasaṃtaṃ J_{3}α_{2}K_{2}B, saṃcāntīṃ M, grasaṃtaṃ \(α_{3}, grasaṃte J_{4}, grasaṃte K_{4}γ_{1} **36b** 'valaya' | 'anala' B, 'jvalana' D • 'bhāṣaurāṃ' | 'bhāṣaurāṃ J_{3} **36c** mūla' | 'μGSK_{1}K_{5}; mūlaṃ \(α\), mūla' β, mūla' K_{2}P_{1}F_{1}ν_{2}D • unniya deśeṣi | 'μG; dvityaṃ deśeṣi SV_{B}, unniyadaṃ deśeṣi, uttiryaṃ deśeṣi \(α_{3}, dvityaṃ deśeṣi γ, dvārtavata yati devi D **37a** sthaṃ | saṃ 'μ, 'stha G, 'sthaṃ α, sthāna K_{2}, 'stha γ. **37b** grasaṃtaṃ' | 'μSo_{3}V_{PK}_{6}; grasaṃta' 'n G, grasaṃtaṃ NM, grasaṃte W_{1}J_{3}B, grasaṃte J_{1}J_{4}, grasaṃte K_{4}, grasaṃtaγ_{1} | vratī | SW_{1}M_{1}K_{2}; frakṣaṃ D; ca tām \(μ, priye G, vratī NK_{1}, vratī K_{1}, vratī P, vratī J_{1}, vratī J_{5}W_{1} **37c** prakṣaṇāśaṃ J_{3}, prakṣaṇāśaṃ J_{3}γ_{1}, prakṣaṇāśaṃ J_{3}J_{5} | prakṣaṇāṃ J_{5} (umuṃ) **37d** unniya | J_{3}GSMĐ, unniya A, uttirya cett. • satvaram | tatāparaṃ G **38a** prāpya | prāna μ **38b** pūrvavād | sūryāṃ yad A, sūryā yad J_{3}J_{5} **38c** samuṇniya | samuttirya α, α, punaṃ tasmād | padasthānāṃ μ **38d** nayet | vrajet M

32c buddhis-33a sthirāsanaṃ om. γ (eye-skip to bhūtvā) **38cd d** om. D
तत्र शीत्वा क्षणम् देवी पुर्ववद ग्रासतिम् समायेत \n
उन्मया का पुनः द्वम शोचाये निवेदयते ||39||

तत्रां च विनेत्त पुर्ववद्व योगमार्गवितः

तस्माद उन्मया ब्रह्ममध्यमः नव्या ज्ञान ग्रस्तम् पुनः ||40||

ग्रस्तज्वानि महाशाक्तिक वक्तिसुरसमाप्रभाम

मनसा सहा वाक्श्या ब्रह्मगर्मणा क्षणति ||41||

परापुरुषमहान्भोधन्य विश्रामण वस्मयां अकारेत

तत्रत्थम प्रारम्भ द्वम श्रवण प्राप्तार्कारणम् ||42||

सक्त्या सहा सामायोय तायो आयक्ष्म विभवायते

यदि वैचित्यम् उदय्कत्त अरनाम कालविभागवितः ||43||

यव्य व्रजोत तत्त्र कालं तावत तत्र अर्क्ष वसेत

ब्रह्मावार्गालयिधो देहाकालप्रयोजनम् ||44||

तस्माद उर्धवपादे देवि न हि कालप्रयोजनम्

यदि द्वयं अतिनामो कालं अतिर्क्तान् उपायस्यति ||45||

तत्दा ब्रह्मगर्मणा ब्रह्मविश्वाकारम् सत्कि मुलपदम् नयेत

41c-42d cit. नायणादिपक (D) ad Yogaśikhaṃśad 2.3, ĀŚ 29, p.485
śaktidehāprasūtan tu svajīvan cendriyāha saha ||46||
tattatkarmanī sanyojya svasthadehaḥ sukham vaset |
anena devi yogena vačcayet kālam āgatam ||47||

[yadattāgaṇaḥ]

yadi māṁṣasyakaṁ dehaṁ tvaṭkum icchā pravartate |
tataḥ paramamānitya brahmasthānagataṁ śivam ||48||
śaktyā sanyojya nirbhidyā vyoma brahmaśilāṁ visėt |
yovamataṁvam mahāvyommi vāyutattvaṁ mahāniṁ ||49||
tejastattvaṁ mahātejasya āpatattvaṁ jalamaṇḍale |
dhārātattvaṁ dhārābhāge nirālambaṁ maṇah pade ||50||
yovamāṇyaṭṭottwaṁ svendriyāṁ niśeṣavaiṣya |
evaṁ samsārīkam tvaṭkvaḥ āparatvaṁvabalamakaḥ ||51||
asprśaṁ paścābhādityaḥ bhītvaḥ śuryasya manḍalam |
paratattvapade śnte śive lināh śivaye [52] |

na kalpakotisahasraḥ punar āvartanaṁ bhavet |

\[\mu = A_{ij} \]
\[\alpha = NW_1MK_1K_2; \alpha_2 = NW_1; \alpha_3 = K_1K_3 \]
\[\beta = J_1J_2VK_1K_6J_3; J_4; J_1J_2VK_1K_4 \]
\[\gamma = J_1J_2W_R; \gamma_1 = J_1J_2W_R; \gamma_2 = J_1J_2 \]

\[46c \text{ "sākti" \ sāktī Aj}_1W_1 \; \text{ "deha\" \ dēhā } \mu, \text{ dehe } W_1, \text{ dha } P_{1,2}, \text{ mūla } F \; \text{ "prāsútaṁ \ S}_1J_1VK_1P_{1,2}F_{K_1K_5}; \text{ "tmasānum } \mu, \text{ prāśana\" } G, \text{ prāvāhā } N, \text{ prāṣṭām } W_1, \text{ "prāsūtaṁ } M_{3,2}, \text{ prāśutaṁ J}_2, \text{ "prāśutaṁ } K_3, \text{ prāśūtaṁ } K_3; \mu \; \text{ "tā\" } M, \text{ ca } \alpha_{3,2}; \text{ vai } F \; \text{ "svajīvan } \mu, \text{ prāśivaṁ } M_{3,2}; \text{ sa jāvā } S_{J_1J_2K_1P_{1,2}F_{K_1K_5}, \text{ tam jāvā } N_{K_6}, \text{ sajīva } W_1B, \text{ arjāiva } V, \text{ sa jāvā } K_3, \text{ sajīva } W_2; \text{ sajīva } R, \; \text{ saha } \mu J_{1,2}K_{1,2}F_{K_1K_5}; \]

\[47a \text{ tattarmanī } M_{L_4V_1K_1K_6}; \text{ tattarmanī } G_{S}_1F_{J_1}; \text{ tattarmanī } J_1; \text{ tattarmanī } J_1J_2, \text{ tattarmanī J}_{1,2}, \text{ tattarmanī } M_{L_4V_1K_1K_6}; \text{ tattarmanī } M_{L_4V_1K_1K_6}, \text{ tattarmanī } M_{L_4V_1K_1K_6}; \text{ tattarmanī } M_{L_4V_1K_1K_6}, \text{ tattarmanī } M_{L_4V_1K_1K_6}; \text{ tattarmanī } M_{L_4V_1K_1K_6}, \text{ tattarmanī } M_{L_4V_1K_1K_6}; \text{ tattarmanī } M_{L_4V_1K_1K_6}; \text{ tattarmanī } M_{L_4V_1K_1K_6}; \text{ tattarmanī } M_{L_4V_1K_1K_6}; \text{ tattarmanī } M_{L_4V_1K_1K_6}; \text{ tattarmanī } M_{L_4V_1K_1K_6}; \text{ tattarmanī } M_{L_4V_1K_1K_6}; \]
anugrahāya lokānāṃ yadi dehaṃ na saṁtyajet [53]
pralavāte tanuṃ tyaktaś svātmyān evāvataśēhate |
ity eṣā khecarīmundrā khecarīdhīpātītvarā [54]
janmanṛtyu.jarārōgavālīpitaśēhāni [1]

[khecarīstiṣṭa śivabhartikā]

anayā sadṛṣī vidyā kva cīc chāstrāntare na hi [55]
khecarīmelanāṃ devi suguhyaṃ na prakāṣaye |
satyāś cābhīṣayoge ’yam tava snehā prakāśītaḥ [56]
khecarī nāma yā devi sarvāgyadhravanditaḥ |
naiṇam yo vetti loke ’ṣmin sa paśuḥ procyate śīve [57]
nityam abhyāśāsālasya ātato ’pi jagattryam |
guruvaṭtropasāṃlābhdhīṃ vidyām abhyasato ’pi ca [58]
khecarīmelākādeṣyeṣu nityāṃ saṃsāktacetasaḥ |
na sidhyati mālāyogavo matyārīdhīdaṃ vinā [59]
matprasādāvīmānāṃ mānindāparacetasāṃ |
pasūnāṃ pāśabdhaṃśu yogabhīṣaya jāyate [60]

\[
\begin{align*}
\mu &= \text{Al}_{J_1} J_2 \\
\alpha &= \text{NW}_1 M K_1 K_3; \quad \alpha_2 &= \text{NW}_1 M; \quad \alpha_3 &= \text{K}_1 K_3 \\
\beta &= J_1 J_2 \text{VK}_4 \text{PK}_3 K_5; \quad \beta_1 &= J_1 J_2 \text{VK}_4 \\
\gamma &= J_1 J_2 W_2 R; \quad \gamma_1 &= J_1 J_2 R; \quad \gamma_2 &= J_1 J_2
\end{align*}
\]

54a pralavāte | pratyajānte P, pralavāte 72, pralavāte W 2 54b svātmyān

ātmyāṃ α₃, svātmaṃ γ₁ 54c eṣā | evam Ga 54d | ‘patitvādā’ | ‘patis taś G, ‘patis tāda So₁,θ₁ | ‘patis tāta So₁,θ₁ |

\[
\begin{align*}
\mu &= \text{Al}_{J_1} J_2 \\
\alpha &= \text{NW}_1 M K_1 K_3; \quad \alpha_2 &= \text{NW}_1 M; \quad \alpha_3 &= \text{K}_1 K_3 \\
\beta &= J_1 J_2 \text{VK}_4 \text{PK}_3 K_5; \quad \beta_1 &= J_1 J_2 \text{VK}_4 \\
\gamma &= J_1 J_2 W_2 R; \quad \gamma_1 &= J_1 J_2 R; \quad \gamma_2 &= J_1 J_2
\end{align*}
\]

\[
\begin{align*}
\text{54a pralavāte | pratyajānte P, pralavāte 72, pralavāte W 2 54b svātmyān}
\end{align*}
\]

54a pralavāte | pratyajānte P, pralavāte 72, pralavāte W 2 54b svātmyān

ātmyāṃ α₃, svātmaṃ γ₁ 54c eṣā | evam Ga 54d | ‘patitvādā’ | ‘patis taś G, ‘patis tāda So₁,θ₁ | ‘patis tāta So₁,θ₁ |
sarvaśijena śivenoktāṃ pujāṃ sanṭyajya māmakāṃ | 
yunjataḥ satataṃ devī yoga nāśīya jāyate [61] | 
bhaktāvyā samartapayā devī sarvalokanayām śīvam | 
mayā evāsaktācitasāya tusuyanti sarvadevataḥ [62] | 
tan māṃ sampujja yunujita matprasādāna kecchārīm | 
anyathā klesa eva syān na siddhī jannakotṛṣṇa [63] | 
sarve siddhyānt maṃtraś ca yogāṣ ca paramesvāri | 
madārādhanaśīlasya mayā evāsaktācetasāya [64] | 
tasmin māṃ pujayā devī sarvayogābhiṣrivṛdhī | 
kecchāryānundito yogī yogam yunujita tamayam [65] | 
vijāne jantaṭhiṣte sarvopadrayavārjīte | 
sarvasādhanaśāmyuktāḥ sarvacinēvivārjītaḥ [66] | 
mdvāsanaṃ samāsthāya svagūtṛkapārakātāḥ |

\[
\begin{align*}
\mu &= A_{1}J_{1} \\
\alpha &= NW_{1}MK_{1}K_{1}; \quad \alpha = NW_{1}M; \quad \alpha = NW_{1}; \quad \alpha = K_{1}K_{1} \\
\beta &= J_{2}J_{1}K_{2}J_{2}K_{1}F_{1}K_{1}; \quad \beta = J_{1}J_{1}K_{1}F_{4} \\
\gamma &= J_{1}J_{2}W_{1}R_{1}; \quad \gamma = J_{1}J_{2}W_{2}R_{1}; \quad \gamma = J_{1}J_{2} \\
\end{align*}
\]

\[61a\]
sarvaśijena | sarvam etac G ♦ śivenoktāṃ | J_{0}MK_{2}; chivenoktāṃ G, śivenoktā P, śivenokte F, śivenoktam cett. \[61b\]
pujāṃ ♦ pujā K_{3}γ ♦ māmakāṃ | SoJ_{1}K_{2}J_{1}F_{1}K_{1}; mādirām μ, mānavaḥ G, māmikām J_{1}VK_{4}, mānukām PK_{1}, māmikā γ \[62c\] 
yunujataḥ | μ2; yujyatas G, yujyataṣa S_{1}VPJ_{3}K_{1}K_{1}K_{1}, yujyataḥ M, pujataḥ α3, pujyataḥ J_{4}K_{4}, yajyata K_{2}, yajyatas G, yujyata K_{5}, pujyataḥ γ \[61d\] 
yogo | yogi γ \[62a\] bhaktāvyā samartapayā | GSγ; vārunyā tarpayāt μ, bhaktāvyā sanjñayate α \[62b\] 
manyā śīvam | manyā śīv μ; manyā śīv M \[62c\] many evāsaktācitasāya | ekavindupradānena μ, śīvadhīyānapare pumsi G, madārādhanaśāmyuktāṃ α3 \[62d\] 
tuṣyanti | triptaṭhe A, ṭripaṭhe J_{2}J_{1}, tuṣyante G, sarvaś tu K_{1}, sarvađevatāḥ | koṭilevātah μ, sarvađevatā NK_{1}K_{2};K_{2}K_{1}K_{1}γ, | 
saṃjñatā devataḥ K_{5} \[63a\] 
tan māṃ | β: P_{1}K_{1}K_{2}B; tasmāt μG_{2}K_{1}F, saṃmā K_{1}, tan mā γ1 ♦ yunujita | 
yunjataḥ A, yunjyantam G, sampiṣya α, pujyita J_{2}J_{4}, yujyata J_{3}, prajyita γ2R, pramoṣyata W_{2} \[63b\] 
matprasādāṇa khecārīm | SK_{1}J_{2}VPFK_{5}; tatrāśādavaṇvitaḥ μ, matprasādāpaviritaṃ G, matprasādāṇa khecārī α_{1}K_{1}J_{2}γ \[63c\] 
khesa | khesam W_{1}K_{1}, kriyā K_{2}, ktesa P ♦ 
evā syān | sanjñayi N, āyāti W_{1}, sanpatṭi M, āpnoti K_{1}, pāsyaṇṭi K_{3}, te devi K_{2} \[63d\] 
siddhiḥ | siddhi W_{1}γ, siddhiḥ J_{1} ♦ jaṃmakoṭiḥ | jaṃmakoṭiḥ G, kecchāryaṭaḥ J_{3} \[64b\] 
yogāṣ ca | GGM_{2}K_{2}; yogāṣ ca S_{1}β_{1}K_{1}P_{1}J_{2}F_{1}K_{6}, yogasya γ ♦ 
paramesvāri | paramesvāri | α3- | V_{2}K_{5};J_{2}K_{2}γ \[64c\] 
madirām | mahām | γ1, sadā K_{3} \[64d\] 
māyā evā | mayāvāyā A J_{2}, māyā | 
avīvā J_{6}, madārādhanae α3 \[65a\] 
tasmin māṃ pujayā | GM; tasmāt pujyate γ, tasmāt | 
sampujyayā cett. \[65b\] 
yogāṣ | yogā | yoga α_{1}K_{2}J_{1}, roga J_{1}, yogān B ♦ bhivṛdhīyaye | 
μSo_{1}β_{1}F_{1}K_{5}; bhivṛdhīye G, vivṛdhīye α_{1}K_{6}, | 
saṃ siddhyā K_{2}, nivṛdhīye P, nisiddhyā- | 
ye J_{3}, nivarddha J_{1}R; nivarddha J_{3} (um), | 
nivarddhatā W_{2}; vivarātīyan B \[65c\] 
kecchārya | madirām | khecārīm GN ♦ yogi | om. β1, devi K_{2}γ \[65d\] 
yogam | yogo | A_{1}J_{2}J_{1}K_{2}P_{1}J_{2}F_{1}γ ♦ | 
tanmayam | nityādā μ, manmayan G \[66b\] 
varjite ♦ varjitaḥ α3 | symuktaḥ | sympannaḥ S \[67a\] 
mdvāsanaṃ | J_{2}VPJ_{3}K_{3}J_{2}W_{1}B; mdvāsanaṃ A, mdvāsa[n]ān J_{6}, mdvāsana J_{2}J_{4}K_{4}, 
mdvārṣaṃ ca G, siddhāsanaṃ S_{1}K_{2}, ruddrāsanaṃ αs, sadvāsanaṃ J_{1}R | 
samāsthāya | asthāya A (um), samāsthāya α1, 
samāsthāya γ1 |

\[62a\] 
gauḍi mādhiḥ ca paṭṭhiḥ ca tāthā kādaṃbāri varāḥ | 
kādaṃbāri ca druṣmapī mādhūvamadhu- | 
smudhbhāva | paṭṭhiḥ piṭṭaṃmadubhipi gauḍīkeurasambhāva | 
tasām ekatamāṃ grīha tarpayet sarvaṭdevaḥ | asaṭaḥ sumahāpiṇyāṁ yadi kartaṃ ca sāhākaḥ | 
kuryād bindvēkādānaṃ vā guruva-kvaṇvālambaraḥ | add. μ (for variants see full collation or page 397 of the appendix) \[63a\] 
om K_{3} \[63b\] 
samyakpiṭṭyāparyogena madirāṇandacetasaḥ | 
asampiṭṭya pived devi madirām yah sa pāpabhāk | add. μ, samyakpiṭṭyāparyogena madhyāhne mātmaṃnamāsāṁ mām asampiṭṭya yogena pāpaṃ bhavati nāyaṭhā add. G \[64d\] om. G \[66d\] om. μG \[67b\] 
samārtha śīvam iṣiṇām sarvaṭdevaṣavapraṇaṃ matprasādāna mahātā sarvavījānāvān bhavet asaktaṃ s uneasypiṃ yadi kaṭṭuṃ ca sāhākaḥ add. G
कुर्याद एकाकम अभ्यासम गुर्वेक्यावलंबकाह ||

यान्योग्योग्यायताः सर्वयोगप्रसादहकाः |

वता प्रियाय महेशानि किं भूयाः षोटम मीचाः ||

श्रीदेव्य उवाच |

संभो सद्भक्तिसांमलभ्या जया कांद्रार्द्धाशेखराः |

तवाय श्रीकेवारिद्याय गुह्याः सद्धु निरूपिताः ||

इति श्रीमद्द्विनाथप्रकोटे महाकालयोगसत्रेः 

उमाहेश्वरायम् वदेः

केवारिद्यायम् त्रियां पातालाः


Witnesses for the fourth paṭala: AJ; J+SNW; MK, K1, J2, J1, VK1, K2, PJ1, FK5, J1, W2; RB; K6 up to 2a; O (verse 4)

\[ \mu = \alpha_1 J_1 \]

\[ \alpha = NW_1, MK_1, K_3; \alpha_2 = NW_1; \alpha_3 = K_1, K_3 \]

\[ \beta = J_2 J_1, VK_2, PJ_1, FK_5; \beta_1 = J_1 J_2, VK_4 \]

\[ \gamma = J_1, W_2, RB; \gamma_1 = J_1, W_2, R_2; \gamma_2 = J_2, J_1 \]

1a attha te \( \mu \); athātah cett. 1b sudhivyā | So, K1, J2, J1; sudhivyāny K1, te
divyāny VK2, K2, divyāny K4 (umm.), ta
divyāny P, me
divyāny J3, devi dīnī P, divyāni γ2,
dīnī W2 (umm.), dīvāma B (umm.) • ca | \( \alpha_1 J_1, R \); tu cett. 1c yogi | \( \alpha_2 J_2, \alpha_3 \); 1d kva | kāś
\( \alpha_3, \kappa J_1 \) • esayati | \( \alpha_2 \beta_1 J_1, PJ_1, FK_4 \), iśayati A, iśayati J3, iśayati \( \gamma_2, \alpha_2 \); āpyuṭ B

2a bhikṣu • bhikṣu | \( \alpha_3 \), sālaśa \( \alpha_3 \), bhikṣu J1, bhikṣu PR • "tamaṅga" A, "tamaṅga" \( \alpha_3 \), "tamaṅga" J1, "tamaṅga" γ (umm.) • dheiya | So, J1 γ, dheiya K5, dheiya \( \alpha_2 J_2, \alpha_3 \); dheiya W2, dheiya K2, dheiya P, madhye J3 2b τat' yat' J3 • "patrapuṇṇa" • pucapahāma K2, "patrāpuṇṇa" J3, "pucapapatra" B • phala

"phala VP, "vasa" K2 • "daṇḍa" • "māla" \( \alpha_3 \) • "cūrṇaṃ" • "pūraṇaṃ \( \alpha_3 \); 2c "takāra" • takṛā S, tikāt \( \alpha_3, \) takṛā J1, VB, vakrā K2 • madhu | "gṛṛta" M • "ādyair" | \( \mu F; \) "ājayair cett." 2d dādayat | \( \mu_2 J_2, VPK_5; \) yādaḥ \( \alpha_1 \), dṛṣṭāy J1, tācyat K4, dēyā K2, dādayat γ2, W2, kṣāma R, dādayat B • pṛthak' • kva cit \( \alpha_3 \) • "kavalamā" • \( \mu_{SNMJ} J_2, VPK_5 \gamma, \) "vavalītaṃ W1, J1, K1; "kramagāmaṃ K1, "kramagāmaṃ K3, "valīttavam K2 (umm.), "vavalīne J1 2e pālīta' | J1, W1, M03 J2, VK1; pālīta' A, pālita' S31, pālīsa N, pālita' J1 P, pāli K2 (umm.), valīpptā F (umm.), mālīna' K5, pālītaṃ \( \gamma \) • atīttavam | \( \mu_{SO} J_2, VPJ_1, FK_4; \) alīṣavam K1, ātīttavam K2 (umm.), atīttavam γ1 (umm.), atīttavam B 2f utsāhā' • \( \mu_2 \); utsāhāse 'S, utsāhaye J2, utprāpaṃ J4, utthapayaed VPJ1, FK5, uchāpayaed K4, utthāyae K2, utthāya yo J1, utthāya yo J1 W2, u'tṭha'ya yo R, utthāpya yo B • "gaharānāni ca J1; "gaharānāni ca A, "gaharānāni ca S, "gaharānāni na ca NW1 K1, "gaharananāni ca M (umm.), "gahanaṇā'nu K1, gahananāvāna J1 J2, VK2, FK5; gahananāvāna K2 (umm.), gahananāvāna F, saṃyag eva | \( \mu_{SO} J_2, K2, \) sarvam eva So, sarvam eva V, samyag eva K2, samyag eva K2, sabhagyā eva γ2, W2, sabhagyā W2 B 3a karpe | \( \mu_2, J_2, VK2, K2; \) Karpo \( \alpha_1 J_1, \) Karṇa J1 W1, Karṇa J1 W2, varno R, Karṇa B • varāhō | varāheh N, varāhe J1 J2, varāhur K2, carāho PJ1, F, varodho B • nayane | nadyane \( \alpha_3 \) • garutmān | AJ; J1, MK5; garucya J1, gajayasān S, garutmān \( \alpha_2 J_4 V, \) navātām \( \alpha_3 \), garutmā K1, ragumān K2, garupān P, garupān J3, garudāyān γ2 R (umm.), garudāyān W2, garudāpan B 3b nakhā ca | akhaṇḍa' \( \mu \) • dantāh \( \mu \), dantās \( \alpha_3 \), dantāt \( \beta_1 J_3 \); detā W2 • kila vajratulyāh | \( \mu J_1, VK_2, FK_5; \) ca bhāve ca vajram \( \mu \), ca punar bhāveyāḥ \( \alpha_3 \), kila vajratulyāḥ J4 K4, kila vajratulyā P, kila vajratulyā J4, kila vajratulyām γ1, kila ca na tulyāḥ B 3c yuvā • vāyu R • "sāmyā" • "tulya" MK5, samyag \( \beta_1 J_1, FK_7; \) vegō J1, eva \( \beta_1 J_1, FK_7; \) ava P 3d jīve ca | \( \mu M; \) jīve tu S3, J2, VPK, jīve so N, jīvendu W1, jīveta \( \alpha_2 B, \) jīvet J4 (umm.), jīve tu K2, J3, jīve ca γ2, jīve ca W2, jīve 'c cā R • "yayvād | pārvam K2 • dharuṇā' • \( \mu_{SNW}, M_3; \) varānīm N, dharuṇā J2, K2, FK5, haranī J4, haranam' V, varānīm J4, harinā' γ1, varina B • "duṭāraḥ | \( \mu_0 S_0; \) 'hutaśāh J1, FK2, FK5; B, hutaśāh J1, K2; hutaśāh V, gataśāh J3, hutaśāh γ2 R, hutaśāh W2

2a parikalpita • pa end of K6: f.22 damaged
vārahikandacīrṇaṁ ṣṛṭagudasalitāṁ bhaksyate puṣṭivrddhi
takre durnāmanāṇāṁ tv atha punar api gokṣāre kausthunāśaḥ |
taccūrṇaṁ śārkarādyair madhum api ca payah paryayec ca dvikālam
dvau varṣau kṛṣṇakesī hatavalipalitāḥ [kṛṣṇabhedi śaṅre] ||4||
eradātālasyanyuktaṁ guggulum triphalāyutam |
gandhakaṁ bhaksyate prājno jārādīrdīryaṇāśaṁ ||5||
āsvagandhum tila mūṣaṁ śārkarā viśvasarpikā |
māsmātprapryogena na rogo maraṇaṁ bhavat ||6||
pācibhīṁ païcāmāsāṁ prāpyate ‘maratā priye |
gandhalakripalākūṣṭhaṁ madhurātrayametāṁ ||7||
bhaksyate prātā uttāhyā śaṃmāṣad valipalīḥ |

4 cit. “Khecarīvidyā” (O) 1.8v

\[
\begin{align*}
\mu &= A_0 J_0 \\
\alpha &= NW_1 MK_1 K_1; \alpha = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3 \\
\beta &= J_2 J_4 VK_1 K_2 J_3 J_4 K_4; \beta_1 = J_2 J_4 J_4 V_1 K_4 \\
\gamma &= J_1 J_2 W_1 R_B; \gamma_1 = J_1 J_2 W_1 R_B; \gamma_2 = J_3 J_5 \\
\end{align*}
\]
pāraḍaṁ gandrakaṁ devi tālaṁca manaḥśilam [8]
kunāṣṭikāyaśṭirajro rudrākyam mūḍikāraṇaḥ [9]
trimadhotram āsvādyā vatsarāt khecaro bhavet [9]
bhr̥ngaṃ samuḷaṃ pariḥśosya cūrṇaṃ
kr̥ṣṇaṃ sālaṁ cāmalaṃ tadardhaṃ [10]
madhurāyaḥ svādyā sādavaḥ varṣaṅ
na vaśāhya nāpi jāra na nṛtyaḥ [10]
nirguṇḍīpatram ekaikaṃ trikālmā pariḥbhakṣyaḥ [11]
dvādaśāde bhaved devi jārāmāranavārjitaḥ [11]
nirguṇḍyamalaṁudīnaṁ samaḥ saṃsādhyad rajaḥ [11]
śāraṇāṅgṛtaṁ adhaṅkṣaṁ vatsarād vaiṅipaḥ [11]

\[\begin{align*}
\text{\textit{pāṭaṇa 4}}
\end{align*}\]

\[\begin{align*}
\mu &= A_{0}J_{0} \\
a &= NW, MK, K_{11}; \ a_{0} &= NW, M; a_{0} &= NW, K_{3} \\
\beta &= J_{0}, \ V, K_{1}, P_{1}, PK_{1}; \ \beta &= J_{0}, \ V, K_{4}, \ V_{1}, K_{4} \\
\gamma &= J_{0}, W_{1}, R_{2}; \ \gamma &= J_{0}, J_{0}, W_{2}, R_{2}; \ \gamma &= J_{0}, J_{1}, J_{0}
\end{align*}\]
māsakaṇḍa gandhakaṇḍa svaraṇaṇa tālakaṇḍa rudra-locaṇam
madhutrayayutan vāraṣād ajāraṃaraṇapradāṇam ।
rasaṇa śālmalini śravasāna tālakaṇḍa rudralocanaḥ
bhakṣaṇyāḥ prātar uttāhāya śaṃmāsād ajārāmāraḥ ॥

ити śrīmadādityaprakto mahākālayogasāstre umāmahesvarasānṣvāde
khecarīvidyāyām caturthaḥ paṭalāḥ

\[
\begin{align*}
\mu &= AJ_6 J_7 \\
\alpha &= NW_1 MK_1 K_3; \quad \alpha_1 = NW_1 M; \quad \alpha_2 = NW_1; \quad \alpha_3 = K_4 K_3 \\
\beta &= J_2 J_4 V K_3 K_4 P J_5 F K_5; \quad \beta_1 = J_2 J_4 V K_4 \\
\gamma &= J_1 J_5 W_2 R B; \quad \gamma_1 = J_1 J_5 W_2 R; \quad \gamma_2 = J_1 J_5
\end{align*}
\]

13a māsakaṇḍa | S; māśaṇy a` A, māśaṇa J_6 J_7, śaṃmāsā N, śaṃmāsa W_1, śaṃmāsa M J_3, śaṃmāsa α_3, śaṃmāsa J_5, māśaṇa V, māśamad K_2, māśamad P J_5-F K_5, māśad γ (umnn.) • gandhakaṇḍa | mudgakaṇḍa AJ_7, mudakaṇḍa J_6 • svaraṇaṇa • svarṇaṇa J_6 V
13b tālakaṇḍa | tārakaṇḍa N, tālakaṇḍa α_3 • rudra` | bhadra` AJ_7 13c madhu` • māsakaṇḍa γ (umnn.) • varṣād | varṣād μ, cūruṇa α_3, varṣād N 13d ajāraṃaraṇapradāṇa | jaraṃaraṇapradāṇa J_3, ajaraṃaraṇapradāṇa α_3 (umnn.), ajaraṃaraṇa padam γ_1 13a rasaṇa | rasa MK_3 J_2 J_4 K_2 P • nīrṇaya` | nīrṇaya` α_3, nīrṇaya` K_2 J_3 14b 'trayaiḥ | μα3; 'trayaiḥ cett.

13b madhuratrayayutan vāraṣād ajāraṃaraṇapradāṇa upamṛgaṃdhakaṇḍa svaraṇaṇa tālakaṇḍa bhadrālocaṇam add. J_6 J_7 14b ājyaṃ guḍo māksam ca vijñeyoṃ madhuratrayaṇ add. γ
The Khecarīvidyā: An Annotated Translation
Chapter I

1. Now (atha),\(^{172}\) o goddess, I shall teach the magical science (vidyām)\(^{173}\) called Khecarī (khecarīṃjñītām)\(^{174}\) by means of which, when it is understood,\(^{175}\) one becomes ageless and undying in this world.

2. Seeing this universe, my dear, stricken by death, disease and decrepitude, one should steel one's resolve and take refuge in Khecarī.

3a-4b. To him should one pay homage and turn to as guru with [one's] whole heart (sarvabhāvāvāne),\(^{176}\) o goddess, who on the earth knows Khecarī, the destroyer of decrepitude, death and disease, in letter and spirit (granṭhataścārthataḥ)\(^{177}\) and practice (tadābhyaśaprayogataḥ).\(^{178}\)

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\(^{172}\)BKhp f. 1v*’’*: atha—atha kadā cid ādīnāthah priyāvinoḍena lokopakārāya sarvātmanāni samāmāya paścātt deyā vijñāṇaḥ jāryaṅaṅaṅaṅaṁ yogena svātātaratatvajñāṇam kathāṃ sād iti pṛṣṭaṁ tṛṣṭaḥ aṭṭhāya atīrīyāti || "Now" (atha) means: now, once, when Adīnāthah had gathered together all the tantras for the amusement of his beloved and the good of the world, the goddess asked "How does there arise the very permanent knowledge of reality by means of the yoga of those [tantras] which destroys old age and death?" He replied "Now...""

\(^{173}\)Originally, at all the occurrences of the word vidyā in the text it would have meant "mantra" and that is how I translate it everywhere except in this verse and at 3.55c and 3.698, where it can be taken to mean "magical science" and refer to the name of the text. On the reasons for these different meanings of vidyā, see page 15 of the introduction.

\(^{174}\)"Khecarī", as the stem form of the adjective, is the more correct form and is attested by M M K. (cf. NT 7.32 khecaraḥkhyām tu mudram); khecarī, however, preserves some of the ambiguity over whether the word is being used as an adjective or a substantive. In tantric Śaivism Khecarī is a specific type of etheric Yogini (e.g. JRY 4.2.644 f.32r, 4.2.685 f.33r; KJN 9.2. 20.10; KMT pataḷas 14-16 (where Khecarīs are distinguished from Yoginis—pataḷa 16 describes the circle of thirty-two Khecarīs in detail); see also page 37 of the introduction and HANNEDER 1998:71 n.39), and a mudrā or mantra (vidyā) is named after the deity or deities with which it is associated. Thus the khecarīmudrā (written as a compound) of tantric Śaivism can be both "the mudrā of Khecarī/the Khecarīs" (understood as a tatpuruṣa compound) and "the moving in the ether mudrā" (as a karmaṭhāraya). In the texts of hathayoga there are very few traces of the tantric Yogini cult (Khecarī is mentioned as an etheric being at SSP 3.13 and 6.112), khecarīs has an adjectival rather than substantive force and khecarī mudrā (written as two words—see e.g. HP 4.43) has only the latter meaning. Thus Ballāla (f. 25v*’’’) understands khecarīmudrā to be so called because it causes the tongue to move in the hollow above the uvula: khecaraṃjñānaḥ khecaraṃ jñānaḥ jihvāṃśa dhvārati. The tantric and hathayogic khecarīmudrās are discussed in detail on pages 37 to 44 of the introduction.

\(^{175}\)I have adopted the reading yāya vijñāītaya ca śāl of \(\beta\) for two reasons: firstly, it is similar to \(\mu\)'s corrupt yāya vijñātayāh; secondly, it is more sophisticated and more semantically apposite than the formulaic "mātrena constructions found in the rest of \(\alpha,\beta,\gamma\),."

\(^{176}\)Ballāla (f.4v*’’’) explains sarvabhaveṇa with kāyena vācaka manaśivaṃṣaparṇaṇena vā, "with body, word, mind, or by offering oneself.

\(^{177}\)On this expression cf. KhV 1.9a, M VUT 19.54d, KMT 6.34G, 10.88d, 25.197d, Bhrtasamhitā 2.13ab.

\(^{178}\)Ballāla analyses the compound tadābhyaśaprayogataḥ as a dvandva and explains it thus (f. 3v*’’’): "pra- yogas tu mantrandvivediṣyāḥ | evam ca jihvāndvākramamprājasīṣyaṃ ca nityāḥ | The 'use (praya)' is of the mantra. Thus [the compound] means 'from regular practice of raising the tongue and reciting the mantra'". The different layers of the text (see pages 14 to 18 of the introduction) use
4cd. The mantra of Khecarī is hard to obtain and so is its practice.

5ab. The practice (abhāyāsah) and melaka are not perfected at the same time.

5cd. The yogin] intent on just the practice might not attain melaka in this life (iha).

6ab. Through [carrying out] the practice, o goddess, he obtains melaka sometime

vidyā and abhāyāsā in different ways. Vidvā as both “mantra” and “magical science” has been mentioned in footnote 173. Abhāyāsa, which first occurs here, referred to the practice of repeating the mantra in the earliest layer of the text, but in later layers means the practice of drinking amṛta by lengthening the tongue and inserting it above the palate. Ballāla takes it to have the latter meaning throughout his commentary. I have tried to translate abhāyāsa so that it can be interpreted either way. The two interpretations have resulted in confusion in the text, and corruption in its transmission. Thus, the translation of 1.5–7 is somewhat forced and I can only make sense of 1.42C–43b by taking abhāyāsa to refer to the tongue practice alone.

Ballāla (f. 4v) divides abhāyāsa into two types, internal (āntara) and external (bāhyā). He further divides the internal practice into two: entry into the aperture above the palate (tatpraviṣa cf. 2.102b) and melaka (see the next footnote). The external practice is the lengthening of the tongue described at 1.43–51.

All the witnesses except S have melana here. At the other occurrences of melaka/melana (1.5d, 6c, 7c, 8a, 9b, 12c, 16b, 41a, 3.56a, 59a) there is more complex disagreement between the witnesses over which form is used. In some witnesses the two do seem to be differentiated. This is particularly so in J, PFC γ at 1.5–7, but this appears to be simply an attempt to make sense of a corrupt transmission in which two almost identical half-verses (5cd and 6cd) are found. In M Saṃ 17.1–31 melana means “meeting [with Khecarī]” (see below) while at the one occurrence of melaka (17.31d) it is an adjective describing the guru who can effect melana. However, at M Saṃ 17.52, 18.2 and 18.14 melaka is used as a substantive. Ballāla (f. 4v) says that melana and melaka are synonyms: melana melakam vā parāyāsā. To avoid confusion, I have decided to use only melaka, the form preferred in the texts of tantric Saivism from which the term originates. Only U is similarly partisan, sticking to melana. (At 3.56a I have adopted khecarīmelana which is attested by all the witnesses.)

Melaka in tantric Śaiva texts implies yoginīmelaka, “a meeting with Yognīs”, in which the siddhaka causes a circle (cakra) of Yognīs to surround him and grant him siddhis. This reward of tantric siddhakas is often mentioned in the texts and exegesis of the bhairavagama, e.g. M VUT 19.21; JRY 4.2, 350 (f.19v), 367 (f.19v), 593 (f.30f), 647 (f.32v) etc.; TA 28:371–384; KMT 14.2. Cf. Hevajratantra 1.8. KJN pata 8 (particularly vv. 31–45) describes yoginīmelaka and its rewards in detail. Cf. SYM pata 8 which describes a meeting in the cremation-ground with various terrifying Yognīs but does not use the word melaka. The mēpāsadāha, “the master of effecting melaka”, is described in M aheśvarānandaśa Parimala commentary on 38ab of the M ahaḥrāmaṇjari (see also Selburn 1968:133–135). Vātulanāhasātārtytti 5 gives an esoteric interpretation of siddhayoginīmelāpa as the union of the perceiver (grāhā) and the perceived (grāhā). Melaka is never explicitly stated to be a meeting with yoginīs in the KhV, but 3.56a suggests this by mentioning khecarīmelana. All the occurrences of melaka are found in the earliest layer of the text (in the context of thevidyā) and later tradition does not understand it as referring to a meeting with yoginī. Ballāla says that melana is a type of internal physical practice (f. 4v), and defines it as the conjunction of the tip of the tongue and amṛta, i.e. the drinking of amṛta (f. 4v–5): jivāgṛṣādhaḥomukhaandrasravadamṛtaḥ ca sāmyogas tatpānārtho melanam.

I have taken melaka to be the result of the practice (abhāyāsa) and have translated accordingly. This interpretation, which I have found necessary in order to make sense of the corrupt transmission (see footnote 78), may be forced: see M Saṃ 17.43 where even the siddhaka who does not practise (anabhāyāsa) is said to gain everything as a result of melana. (The M Saṃ passage is almost certainly derived from the Khecarīvidyā; it may thus be the composer’s own attempt to resolve the difficulties found in the KhV.)
in a subsequent life (janmajanmāntare kva dīt).

6cd. Melaka, however, is not achieved even after one hundred lives [without carrying out the practice].

7. Carrying out the practice, which has been obtained by means of the correct emotional attitude (sadbhāvasādhitam), after many lives the yogin attains melaka, o goddess, sometime in a later life.

8. Now when, o supreme goddess, the desirous [yogin] attains melaka, then he attains the siddhi which is described in the textual tradition.

9. When [the yogin] attains melaka, both in letter and spirit (granthātācārthataś), then, freed from the terror of transmigration, he becomes Śiva.

10. Without [this] text, even gurus cannot understand [the mantra of Khecar]. So, my dear, this very, very precious text must be obtained.

11. As long as one does not have this text one shall wander about the earth. When it is obtained, o goddess, then siddhi is in [one’s] hand.

12ab. Without [this] text there is no siddhi even for one who wanders about the three worlds.

12C–13b. So [the yogin], o goddess, should always worship Śiva, recognising [him] as the giver of melaka, the giver of the text, and the bestower of its practice.

13C–14b. I have taught many tantras, o goddess, [but], o you who are worshipped by the gods, in them the Khecarī siddhi, which destroys death, is not taught.

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10 Only μ U T have 6C–7b. So γ γ (excluding M α J J, which omit 6cd) repeat 5cd at 6cd and omit 7ab. The readings found in μ, which suggest melana with snakes, may preserve the original reading in some way but are obscure to me. Because it is the only reading of which I can make sense, I have have had to adopt that of U , although it is likely to be the result of redaction by the compiler of the upanisad. It may be that originally there was one verse rather than two at 6–7. The common practice of scribes of tantric manuscripts writing a variant line immediately after that which has been adopted could be responsible for the obscurity and similarity of verses 6 and 7. I am grateful to Dr. Dominic Goodall for making this suggestion.

11 The meaning of siddhi falls somewhere between “magical power”, “perfection”, “accomplishment” and “success”.
14C–16b. M ahākāla\(^{183}\) and Vivekamārtanda\(^{184}\) and Sābara\(^{185}\) and Viṣuddhēdvara\(^{186}\) and Jālaśāṃvara\(^{187}\) in these excellent tantras\(^{188}\) the practice of [Khecarī] is proclaimed.

\(^{183}\)“M āhākāla” could mean the M āhākālasaṃhita attributed to Ādinātha. In paṭa 6 of its Kāmakālākhāṇḍa the khecarīśuddhīvidhānam is given. By means of a magical guṇīka, yantras, mantras and propition of deities, the yogin attains khecarīśuddhi. However, it is very likely that the M K S postdates the KHV (see page 15 of the introduction). The Jayaṛāthyāmala lists a M āhākālasaṃhita associated with the Viṣṇuyāmala and a M āhākālysaspasāṃhita associated with the Yoginījālaśāṁbara at f.180r and 176f respectively (Dyczkowski 1988:118 and 112). The M āhāsūddhāśāratantra lists a M āhākālātantra among those of the northern Rāhakrāntā (Avalon 1914:lxvi). White (1996:472 n.73) mentions a M āhākāla-tantrarāja in the Kanjur, a manuscript of which from the N AK has been microfilmed by the N G M P (ref E–138/8/7). JHA (1971:9) describes in brief a Buddhist M āhākālātantra as found in a manuscript from the Kāśīprasad Jayaśabā Sodh Sāṃghān.

\(^{184}\)Vivekamārtanda is the original reading. The text now more commonly known as the Gorakśataka or Gorakṣasaṃhita, a treatise on hathayoga attributed to Gorakṣaśāhā. Several editions of the work exist, the best being that of Nowotny (1976), in which khecarīmudrā is described at 64–69 and 138–152. This mention of a known work provides us with a terminus a quo for the Khecarīvidyā. See page 2 and footnote 6 in the introduction for further details.

\(^{185}\)Here Sva,β7 have śaṁbhavam, A has śābaram, J.J, have śaṁvaram and α, has śobhanam. Apart from a mention in the Jayaṛāthyāmala (f.179v–Dyczkowski 1988:119) of a Sāmbaramaratatantra associated with the Brahmayāmala, I have found no mention of tantras by these names and have made the conjecture that śābaram is the original reading. The Sābaratana (or Sābaratantras; see Goudraan and Gupta 1981: 120–121) is associated with the Nātha order (Dyczkowski 1988:28 and n.144). The colophon of a manuscript entitled Dīvyāśābaratantra (N. 8335 in the Asiatic Society of Bengal Library) reads iti śrīvīya-śaṁbhore gorakṣasiddhiśaṁharaṇe dattāreyasiddhisūpāne nāma ekādaśapatālah (G Harote and Bedekar 1890:84–85) while M S N. 10542 in the same library, entitled Sābaratana, ascribes the text to Gorakṣaśāhā (ibid. 160). A Sābaratana is quoted extensively in the M āhākālasaṃhita and in the Gorakṣasiddhānta-saṅgraha (pp.14–15). KJN 9.6 and HP 1.5 include Sābara in lists of śādhas.

\(^{186}\)The Nityāsodākārana, the root text of the cult of Tripuraśundari which was known (as the Vāma-kēvārimāta) to the thirteenth century Kashmiri commentator Jayaratha, mentions a tantra called Viṣuddhēdvara (1.1b). Avalon, citing the M āhāsūddhāśāratantra includes a Viṣuddhēdvara tantra among the 64 tantras of the Viṣṇukrānta in the east and the 64 of the Aśvākrānta in the south (1914:lxv–lxvi). Kaviraj (1972:297) mentions six relatively late East Indian texts which quote from a Viṣuddhēdvara tantra: Kṛṣṇandaś Tantrasāra (1380CE), the Puraṇācarāyārāma, the M Antraḥmārhaṇa, the Tārābhaktisūdhārava, the Tārārājahavyottti and the Āsmatātantra 18 of Raghunātha Vāgīśa (1687CE). The Tārābhaktisūdhārava consists mainly of quotations, including many from the M āhākālasaṃhita. The Viṣuddhēdvara is quoted in two places (pp. 127 and 148). The Bombay University Library Catalogue of M manuscripts (s.v. M āhākālayogāśātra) says that the KHV is also quoted in the Tārābhaktisūdhārava but I have been unable to locate any such quotation (between the M āhākālasaṃhita and M āhākālayogāśātra is probably responsible for this incorrect attribution).

\(^{187}\)Like the Viṣuddhēdvara, the Jālaśāṃvara is mentioned in the Nityāsodākārana (1.14). A tantra called Jālaśāṃvara is mentioned in a list of tantras given at Kularatnodiyoda 1.11 (Chandra Sham Shere C.148 f. 2r). JRY f.176a lists the twelve tantras and twenty Upasamhitās of the Yoginījālaśāṁbara root tantra. The same work mentions Sambarā in a list of M āta tantras at f.181f (Dyczkowski 1988:121). SYM 19.16c mentions a Savaratana. The M āhāsūddhāśāratantra includes a Samvaratantra among the 64 tantras of the Rāhakrānta, the northern region of the subcontinent (Avalon 1914:lxvi). KJN 21.4 mentions Sambara as the name of a Kaula school.

\(^{188}\)Ballāla (f.6v) lists more works in which khecarīśuddhi is described: the sixty-four Tantras, Lakṣmīdharas commentary on the Saundaryalahāri and “the Śivasamhitā etc.” (Śivasamhitādau).
Thus he explains the external tantric practice of kaulikatarpan. am
Khecaratantra khecar¯ımata n¯aga n¯ad. ¯ı sprinkling the
must have a di
be the best [guru]. There is no guru better than him.

17. O ut of fondness for you I have taught here everything that there is to be known (jiñeyam) in the Khecarī doctrine (khecarimate) that might be hard to know (durjñeyam).

18. Therefore [the yogin] should procure this amazing text told by me; it has not been made public and is to be kept secret, o great goddess.

19b–20b. H e alone is a guru who speaks the nectar of the teaching born from the lotus of my mouth; moreover, he who knows its implicit (arthataḥ) meaning is said to be the best [guru]. There is no guru better than him.

20Cd. After obtaining this secret text one should not proclaim it to others.190

21ab. After due consideration, it is to be taught to those who live on this path.

21Ce–22b. H e who makes this supreme text public to all and sundry (yatra tatra) will be quickly eaten by yoginīs, o goddess, at the order of Śiva.191

22Cd. O ne should not untie (nodgranthayet) its knot (granthism),192 o goddess, without [performing] a kaulika libation.193

23. [After it has been] worshipped, placed upon an auspicious cloth and well-scented with divine incense (diyaḥuosudhūpitam),194 one should recite it, in a place

189A text called Khecarimata is mentioned at TA 29,16b (and Tantrālokavivēka ad loc.) and in a list of sixteen M atas in the M anthānabhāhairavatantra (NAK 5–4650, f.209r) V.28d. It seems unlikely however that a specific text is being referred to in this verse of the KhV. An inventory of religious teachings in the Kularatnoddyota (Bodleian Library Chandra Shum Shere Collection c.148 f.21r–22) also mentions khecarimata. (I am grateful to Professor Sanderson for providing me with the above references.) A Khecaratantra is mentioned at SYM 39,16b.

190See SSP 6,99–117 for a similar passage on keeping a text safe.

191cf. JRY 2,10,98d–9b (NAK 5–4650 f.27r): nedaṃ gūḍham prakāśayet ||50|| prakāśayanti ye mohāda yoginī bhakṣayanti tān (tān) con. SANDERSON te odd.) ||"[The yogin] should not make this secret public. Yoginīs eat those who through ignorance make [it] public." Another passage describing yoginīs eating negligent śidhakas can be found in the Buddhist Čakrasamvaratantra (38,2–5: Baroda Oriental Institute Acc. No. 13290, f.27v). I am grateful to Professor Sanderson for pointing out these parallel passages.

192The granthi is the knot in the string that holds together the leaves of the book (grantha).

193I.e. a libation pertaining to Kaula tantric practice. KJN 11,20 says that alcohol should be used for devatātarpana: devatātarpanārthāya surā deyā yathocā. KAT 6,26–35 describes kaulikatarpana in detail. Cf. M aSaM 17,26C–29b. O n this verse, Ballāla writes (f.8v') kaulikatarpanam nāma vāmāmārgikaraṇaṃ, "the kaulika libation is a practice of the left-[hand] path". H e goes on to say (f.8v′–f.9r′) that because the practices of the left-hand path conflict with Vedic practice (vāmaṣa vedavurdhāvatena), kaulikatarpana must have a different meaning. H e quotes from SS 4,3: pītvā kulāmārtaṇam divyaṃ punar eva viśat kulam and equates kulāmārtaṇam with the amṛta drunk by means of khecarimudrā and kula with the nāga nādi. T hus he explains the external tantric practice of kaulikatarpana as an internal hathayogic technique of sprinkling the nāga nādi with amṛta. The variant readings in GTK, K, are less subtle attempts at getting around the problem.

194Ballāla (f.9r′–f.9v′) lists the following as suitable fragrances: candana (sandal), tamāla (laurel), mustaka (Cyperus rotund Linn.—Dash and KASHYAP 1980,25), kuṅkuma (saffron), kuṭhaka (Sasaurea
free of people, to a yogin skilled in yoga.

24. Distress [arising] from fire, illness, malign astrological influence and enemies undoubtedly arises in a house where this text is found unworshipped.

25. The family deities (kuladevātāḥ) that bestow all wealth are present in the house where this book is worshipped, o Pārvatī.

26ab. Therefore the wise man should protect [this book] with every effort.

26c–27b. The yogin who wants these siddhīs described by me should guard this book with all [his] being.

27cd. I myself am the guru of him in whose possession the book is found, o goddess.

28abc. The advantages and disadvantages [resulting] from the protection of [this] book have been clearly described by me, o great goddess.


29a–30b. And one should go, o goddess, to where there is a guru who has perfected the divine yoga and, after receiving the vidyā called Khecarī spoken by him, one should begin by scrupulously and tirelessly carrying out the practice described by him.

[TThe Khecarī mantra]

30c–31b. [Now] I shall proclaim the Khecarī mantra (vidyā) that grants success in yoga, o goddess. Without it a yogin cannot enjoy Khecarī siddhī.

31c–32b. Practising the yoga of Khecarī (khecarīṃ yuñjan) by means of the Khecarī mantra (khecarīyā) preceded by the Khecarī seed syllable (khecarībījapūrvayā), [the yogin] becomes lord of the aerial beings (khecarādhipatiḥ) and dwells amongst them (khecaresu) forever. 197

197 Cf. Yonitantra 6.3: etat tantram mahādevi yasya gehe virājate nāgī ca aurabhayam tasya antaca mokṣaḥ bhavet. "He who has this tantra in his house is in no danger of fire or theft and in the end he becomes liberated".

196 In 26d I have adopted the reading found only in W, (and with corruptions in N). The witnesses that usually preserve the oldest readings, μ and G (as well as α), have the verb samihate rather than the sam. vadet of Sβγ and I have thus adopted samihate. As the object of the verb, μ and G have sam. siddhīni and sam. siddhāni respectively; sam. siddhāni is corrupt while sam. siddhini is semantically inappropriate—we want a word meaning "siddhīs" here. Perhaps the original reading was that of μ and sam. siddhāni was an aśa form meaning siddhī but I have decided to adopt the more grammatically correct reading of W.

195 Ballāla (f.11v−f.12v) understands khecarīṃ yuñjan to mean "practising khecarīmudrā", i.e. inserting the tongue into the cavity above the soft palate and looking between the eyebrows: khecarīṃ yuñjan iti | atra khecarīlabdhenā (labdhenā c) con. ISAACSON and GOODALL; sahde s) tamēnā kapālāmātjihvāpraveṇo bhrumādhyadhrisi ca nirdīṣate || yuñjhāpadasvāraṣajat || H eglosses khecarī with jihvā, "by means of the tongue" (f.11v), and kheca (in khecarādhipatiḥ) with graha, "planet", and deva, "deity" (f.12v). H ethen (f.12v−f.12v) cites Yogasthra 3.50 and Vyāsas commentary thereon in which it is said that upon reaching
The abode of the ethereal beings (khecarāvasatham = ha) [and] fire (vahnim = ra), adorned with the mother (ambā = i) and the circle (manḍala = m), is called the Khecarī seed-syllable (hrīm). By means of it yoga is successful.

The great Čaṇḍā (mahācaṇḍā), known as the peak (maṇṭakākhyā), bearing the flaming, fifty thunderbolt (śkhivanhikavajrabhrī), joined with the previously described seed-syllable, is called the Vidyā [and] is extremely hard to obtain.

[Now] I shall teach the six-limbed mantra (śaḍaṅgavidyām). [The yogin] should correctly (yathānyāyam) perform [the mantra-repetition] with it in the second stage (madhumālī bhūmi) of yoga the gods will invite the yogin to their heavenly paradise.

The conscientious yogin should decline this invitation to indulge in sensual pleasures and concentrate on samādhi.

The abode of the ethereal beings is the ether. The visualisation of the Lord of Ether at 2.57 describes a great circle containing the syllable ham.

At 2.51–52 the Lord of Fire is said to contain the syllable ra.

In the Varnaṁapatala of the Jayadrathayāmala (f. 199r–f. 200r), at verse 6, i is called M aḥāmāyā (i.e. Ambā). I have adopted the reading ambā rather than ahu or ambho, the readings of μ and G, in order to force the mantrodhāra to produce the seed-syllable hrīm which is attested by various witnesses (see footnote 207). I have found no instances of i being called ahu or ambho so have adopted ambā because of the (albeit uncertain) identification in the JRY.

I am assuming manḍala to be referring to the dot representing anusvāra.

1, 3–37d teaches three different types of Khecarī mantra: 32C–33b teaches the bija, 33C–34b teaches the vidyā, and 34C–37d teaches the kūṭa.

In witness K (f. 21v) a later hand has interpreted the elements of the khecarībīja: above khecarāvasatham is written kha, above vahnim an unclear aṣṭara which is probably ra, above amyā is au, and above manḍala, candrabindu. These combine to make the seed-syllable hrīm (their combination is not given in the manuscript). In the appendix of M KSK (p. 134) the khecarībīja is also said to be khaum. Just as in the case of hrīm, the extraction of khaum from this mantrodhāra hinges on the identification of ambā/ahni/ambhas. If au were anywhere clearly said to have one of these names then the balance would swing in favour of khaum as the khecarībīja: khecarāvasatha could just as well stand for kha as ha.

33C–35d are found after 53d in all the witnesses. μ has the passage twice, with variants, both after 53d (μ3) and here (μ5). Its occurrence after 53d does not fit the context (the lengthening of the tongue) although attempts have been made to adapt it. Hence for maṇṭakākhyā mahācaṇḍā śkhivanhikavajrabhrī several witnesses have śaṇāṭ śaṇāṭ maṇṭakā ca maḥāvajrakapāṭabhit. [the tongue] gradually breaks the great diamond doorway out of the skull”. It seems that the passage was originally where it is first found in μ, was then mistakenly transposed to its position after 53d, and, through conflation of sources, appears in both places in μ. Thus none of the manuscripts entitled Khecarīvidyā contains a description of the khecarībīja.

One of the witnesses of μ gives an interpretation of this mantrodhāra and I am unable to suggest one myself.

All the witnesses except μ have taṣāṅga śaḍaṅgāṃ kuruṅta at 34C. Ballāla (f. 21v3–6) glosses śaḍaṅgāṃ with śaḍaṅganyāsām which he explains at f. 21v4–15 thus: sa ca nyāṣāḥ amugāḥ sa śrīdāsi ca saṁāṃgau kartavayā || yathā || om hrām gṛṇphlām amugāḥbhāāṃ om namaḥ sūra hṛdayāya nama ityādi 6. A marginal addition in a later hand cites the tantric maxim that the yogin who does not carry out nyāṣā will be struck dumb (f. 21v**: nyāṣāhīno bhave iti tāmtraktēḥ).

Ballāla (f. 22r3) understands yathānyāyam to mean that the yogin should perform the mantra-repetition in exactly the way that he has heard it from his guru: nyāṣā tro guruvakṣrā tadgraṇām | tad
terspersed with the six [long] vowels (saññavarbhinnayā), o goddess, in order to obtain complete success.

35cd. One should take the ninth letter back from Someśa.

36ab. The thirty-sixth letter from there, which is in the shape of the moon, is declared [to be next].

36cd. From there [one should take] then the eighth syllable back, my dear.

37a. Then [there is] the fifth [syllable] from there, o goddess.

37b. Then the first syllable after that is the fifth [syllable of the mantra].

37cd. Then [there is] Indra joined with an anusvāra. This [mantra] is called Kūṭa.

anati kramya yathānyāyaṃ

\[\text{Seven witnesses give interpretations of this mantruddhāra (for details see the description of sources):}\]

\[\text{U bham sam mam pham kām}\]
\[\text{U v} at \text{bham sam sam tham sam kām}\]
\[\text{U v} at \text{hām sam mam yam sam kām}\]
\[\text{U v} at \text{bham sam sam pham sam kām}\]
\[\text{U v} at \text{hām sam mam vam sam kām}\]
\[\text{S gām sam nam mam pham lam}\]
\[\text{W, ga ma na sa pha lam}\]
\[\text{W, ga sa na sa pha lam}\]
\[\text{W, ga sa na ma pha lam}\]
\[\text{W, om sa kha phrom}\]
\[\text{W, am sa kha phrom}\]
\[\text{K, ga ma na sa pha lam}\]
\[\text{Jv, hām sam sam pham ram im—hpṛṛim [sic]}\]
\[\text{Jv, hām sam kham pham ram im—hskhphṛim}\]
\[\text{V, gām sam nam mam pham lam}\]
\[\text{V, am sam kham phrem}\]
\[\text{O, } \text{“hs” phrem}\]

(U SW K V add that hrīṁ is the khecarībīja.)

U panjādbrahmapyogin’s interpretation of the mantruddhāra is straightforward: Someśa is sa; nine back from there (inclusively) is bha; 36ab describes sa; eight back from there is ma; five back from there is pa; the bija of indu is sa; Kūṭa is kā.

The variations on gamanasaphalam seem to be attempts to give meaning to the mantra: gamana[m], “going [into the ether]” is saphalam, “successful”. Ballāla (f. 133v–f. 133v) tries to extract ga sa na ma pha la from the mantruddhāra (presumably because ga ma na sa pha la would have required an impossible amount of verbal contortionism). He starts well: as many sources attest, Someśa is a name for tā. Nine syllables back from tā is ga. Thirty forward from ga is sa. He is then in trouble, however, and the remainder of his interpretation is forced.

The interpretations found in J, and O, and as alternatives in W, and V, are more redolent of tantric Śaiva mantras than the others, and appear to be variants of the pīṇḍanātha/mātrādāhāva mantra (on which see Padoux 1990: 422–426). Jayaratha, commenting on T A 16.160 says that khecarīhrdaya is another name for the pīṇḍanātha. In the T A the pīṇḍanātha is given as khpṛṛim at 4.189–191, 5.75–85, 30.45–46 and as hshphṛim at 30.47–49. Saññhasahasamhitā 1.1 gives it as hskhphṛim. Despite finding several identifications of Someśa, Candra and Indra in the JRY, M VUT, KMT, MKS and various mantrakośas, I have been unable to edit the text in such a way that I can extract a variant of the pīṇḍanātha
38ab. It is to be obtained from the teaching of a guru and bestows fame in all worlds.

38c–39b. Illusion, born of the body, with many forms (virūpā) [and] residing in the faculties (karaṇāśrayā),208 does not arise even in sleep for the controlled [yogin], as a result of the continuous twelve-fold repetition [of this mantra].

39c–40b. The glorious Khecarī siddhi arises automatically for him who, totally self-controlled, recites this [mantra] five hundred thousand times.209

40c–41b. All obstacles are destroyed, the gods are pleased and, without doubt, wrinkles and grey hair will disappear.

41c–42b. After thus obtaining the great mantra (mahāvidyām) [the yogin] should then carry out the practice; otherwise, o goddess, he suffers and [there is for him] no siddhi in the sphere of Khecarī (khecarīpade).

42c–43b. If [the yogin] does not obtain [this] nectarean (sudhāmāyīm) mantra (vidyām) during the observance of the practice, then he should recite [it] having obtained it at the beginning of melakā.210

43Cd. Without this [mantra], o goddess, [the yogin] can never enjoy success.

44ab. When this text is obtained then [the yogin] should resort to the mantra (vidyā).

44cd. Then, my dear, he quickly obtains the siddhi described therein.

(or indeed any recognised mantra) from the mantroddhāra.

206Ballāla, together with all of the other witnesses except µU T α C, has here the compound virūpā-karaṇāśrayā which he interprets as meaning the process of ageing: sūginaḥ pūrvarūpā tārunāḥ viruddham rūpam virūpam vṛddhatvam tasya karaṇaḥ kṛitiś tadāśrayaḥ (f. 14v1–2).

207Here Ballāla quotes the following passage concerning the japa of the khecarī mantra which he ascribes to the Kapilatāntra and other texts (kapilatāntrādau). This passage is also found at the end of N (see the description of sources, p. 64).


As noted in footnote 178 I can only make sense of this verse by taking abhyāsa to refer to the tongue practice. If the vidyā has not been obtained then abhyāsa cannot mean mantra-repetition. I have been unable to conjecture how the verse might have originally read from the many variants in the witnesses.

µ's yadi has been adopted over the reading yathā of most of the other witnesses because yathā is unlikely to be paired with the correlative tataḥ found in the second line. The relative clause found in all the witnesses except those of α has been eliminated by adopting K's na labheta in 42d and, in 43a, the form sammanḍakādau found in µGU T rather than the reading as melakādau found in most of the other witnesses. A similar form is found at 2.1:5d: đevas śaṁmelaṇaḥ bhavet.
[The physical practice]

45. In the manner described by his guru, [every day] for seven days the knower of ātman should rub the base of the palate and clean away all the impurity.211

46. He should take a very sharp, well-oiled and clean blade resembling a leaf of the Snūhī plant and then cut away a hair's breadth [of the frenum linguae] with it.212

11Ballāla (f. 187°) recommends using the tip of the right thumb (dakṣiṇaḥastāmūrgūghārena). He explains this practice as a necessary part of malaśodhana, “the cleansing of impurity”, and as useful in loosening the palate (f. 187°): ज्ञवालागहावस्य चेदपनाद्यात्मवा यव समुद्गानपुरवक्तामलामालाश्या बिलालगावारकारकत्वात्. Witnesses Aj.: T have samuṭkṣṛṣṇa for samudghṛṣṇa. While this may simply be a mistake, it could also refer to a practice not taught in the text but described to me by several of my informants and by Bernard (1892:67). In this practice the soft palate is loosened by being drawn forwards and upwards (hence samuṭkṣṛṣṇa), so as to facilitate the entry of the tongue into the cavity above. M y informants said that the yogin should bend the thumb of the right hand and hook it behind the palate. Bernard was taught to use a bent teaspoon. Cf. KhV 2.78C-79B, 2.80.

12Euphorbia nerifolia Linn. (Dash and Kashyap 1980:27). Ballāla (f. 187°) explains Snūhī with snūhī kārikāntakīrkaḥ yaṣya khamppam dākṣiṇātyāḥ śaṅhipujanadiveśāḥ āhānyantí | deśāya ca śūhāra iti vadaṇṭi “Snūhī is the M ikthorn tree, part of which southerners place on their doors on the day of worship of the goddess Śaṅhī. Locally it is called śūhāra”. Nowadays most yogins recommend a razor blade. W. lists sixteen types of blade that can be used (see page 64). One of my informants said that a blade was not essential because by pulling the tongue forward and then moving it from side to side one can slowly scrape away the frenum with the lower teeth. The frenum linguae is the tendon that binds the tongue to the floor of the mouth. See also 2.111 and footnote 215.

The practice of cutting the frenum can be dangerous and the majority of my informants said that it is unnecessary, including those who had done it themselves. Woodroffe (1992:209) says that cutting is unnecessary, and results in “a physical injury which interferes with the (sic) putting out and withdrawing the tongue without manual help.” Of the several texts that describe the hat.haprad¯ıpik¯a (f. 187°) that describe the practice as a necessary part of malaśodhana, “the cleansing of impurity”, and as useful in loosening the palate (f. 187°): 'jñavālāgahāvasya chādānaśādhyāvatavā yav samudghānapurūrvakāmalāmalāśyā bīlālāghavārākārākatvāt. Witnesses Aj.: T have samuṭkṣṛṣṇa for samudghṛṣṇa. While this may simply be a mistake, it could also refer to a practice not taught in the text but described to me by several of my informants and by Bernard (1989:67). In this practice the soft palate is loosened by being drawn forwards and upwards (hence samuṭkṣṛṣṇa), so as to facilitate the entry of the tongue into the cavity above. M y informants said that the yogin should bend the thumb of the right hand and hook it behind the palate. Bernard was taught to use a bent teaspoon. Cf. KhV 2.78C-79B, 2.80.

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47. After cutting, he should rub [the cut] with a powder of rock-salt and pathyā. After seven days he should again cut away a hair's breadth.

48ab. [The yogin], constantly applying himself, should thus practise gradually for six months.

48cd. After six months the binding tendon at the base of the tongue (rasanāmūla-śrābandhaḥ) is destroyed. When it is cut rebirth and redeath etc. are no more”.

49. Then, knowing the rules of time and limit (kālavelāvidhānavit), the yogin should gradually pull upwards the tip of the tongue (vāgīśvaridhāmaśraḥ) having wrapped it in cloth.

he should cut a hair's breadth every Monday. On cutting it blood flows. [The yogin] should gather it in a vessel held in front and below [the mouth] and get rid of it. [Because of the prohibition against letting blood fall on the ground]” (Gervis (1970:201–2) gives a first-hand account of a guru cutting his disciple's frenum.

The cut is rubbed with this powder to prevent it from healing: chinnabāgayaḥ asmyogārthāṃ (BK ṢP f. 19r7). About saṃdṭhava, Ballāla (f. 19f7−8) writes saṃdṭhavam lāvaman asīdāḥ tuṣ cāṃtāḥ raktava-rṇaṃ paṃjbābdeśobhavam grḥyam: “Saṃdṭhava is unrefined salt. [The yogin] should use that found in the Punjab, which has a red colour inside.” Ballāla (f. 19f7) glosses pathyāḥ with laṅghaharitāḥ (Terminalia chebulica Retz. (Fulnekeld 1974:610), an ingredient in triphalā: see footnote 453 in pataša ā and adds (ibid.) that the pathyā and saṃdṭhava are to be used in equal amounts: samo bhāgā trā vivakṣṭaḥ. To rub the powder into the cut, the yogin should use the tips of his index finger and thumb or just the tip of his index finger: tārjanyamūla-śrābhyāṃ tārjanyagnāṇa vā (f. 19f7−4).

Those of my informants who did cut the frenum told me that it was to be done daily. Bernard (1982:67) cut his each morning. If it were cut just once a week it would be very difficult to prevent the cut from healing. See also 1.54Cd and footnote 225.

Ballāla (f. 19r7−9): rasanāmūlaśrābandhaḥ | rasanā jihvā taśyā mūleṣuḥ śrārūpo nāḍiakṣaṇo bādmīhā | bāṃdhaṃ naṃ bāmdhaḥ jārāmṛtyuṣaṃsārūpiḥ sa praṇāyi- | aṣya chedane punar api jānanam punar api maranam ityādi naṣyati | “The binding tendon at the base of the tongue: the bond at the base of the tongue which has the form of a tendon, which is like a vein, is bondage; that bond, which consists of the cycle of birth and death, is destroyed. When it is cut rebirth and redeath etc. are no more”.

Ballāla (f. 20f9−10) analyses kālavelāvidhānāḥ as a dvandvāsāma. An addition in the margin at the top of f.20v analyses it as a tattpuruṣa, as I have done. Ballāla interprets kāla as prātaḥkālaḥ bhogānaḥ pūrvah, “in the morning, before eating” and glosses veṣa with maryāda, saying that the tongue should not be extended more than half a finger's breadth (ṛdhamgulaṃ eva).

V āgīśvarī, “the goddess of speech”, is Saravedī; her “abode” (dhāman) is the tongue (BK ṢP f. 19v2).

None of my informants mentioned the use of a cloth but Bernard (1982:67) writes “I started by ‘milking’ the tongue. This was accomplished by washing it and then catching hold of it with a linen towel. Any sort of cloth can be used, but I found this to be the most convenient. When the tongue has become sufficiently dry, it can be handled with the bare hands; but the slightest bit of saliva makes it impossible to handle it without the aid of a piece of cloth”. Ballāla (f. 19v2−5) quotes Yogāśīja 91–98 for a description of the cloth (on which see footnote 347).

Ballāla then describes three techniques to be used on the tongue: cālana, “moving”, dohana, “milking”, and tāḍāna, “striking”. He says at f. 20r7 that although they are not mentioned in the KHV they need to be understood because they are a part of utkaraṇa, “drawing out [of the tongue]”, (utkaraṇāṅgavatā). Cālana and dohana are mentioned at ṢP 3,32 which he quotes at f. 20r7−8; cf. ŚSP 6.8.4. About cālana, in which the yogin pulls his tongue from side to side and round in circles with his fingers in order to lengthen it, Ballāla writes (f. 19v10−13): tara cālanaṃ nāma jihvādabhūge kāṃṭhābhūimukhadakṣadāṃgūṣhāṃ.
then, in six months, after regular drawing out (nityasāmkarṣaṇāt) [of the tongue], my dear, it reaches [upwards] between the eyebrows, obliquely to the ears, and downwards it is gradually made to reach the base of the chin.\textsuperscript{220}

only after three years, upwards it easily reaches the hairline (keśa), sideways the temples (śāṅkha), my dear, [and] downwards the adam's apple (kaṇṭha-kūpa).\textsuperscript{221}

tathā tadupare tarjanīṁ dhṛtvā rasāṁ "dṛḍham dhṛtvā kraṃena śāṅkhaṁ vāraṁ vāraṁ śrīvinidvayam paryāyaṁ piḍayet | evam mūḥurtadavaparyāyaṁ [tam] pratyaḥam kāryaṁ | evam eva jihvāṁ dhṛtvā bhramanām api [māṇḍalākāram] kārṇyam t'e'na sarvataḥ samā vivardhate iti | Cf. H] 3.35: cālanaṁ hadayor aṅgūḍhatarjānyanāṁ rasanāṁ grhyātva avyāpasavyatah parivartanam | On dohana, another technique for lengthening the tongue in which the yogin rubs his tongue with sāndhaya and pathyā and milks it like a cow's teat, he quotes an author called Mohanadāsa (f. 20f\textsuperscript{2} - 2'): "jihvāṁ bahiḥ śravan nīkṣāya taṣṭām saṁdhasyaparthāyārṇaṁ saṁdhasyamaricāryamāṁ kāṣṭāvā dosayath gosanavat | tāṭprakāraś ca pūrvavat tarjānyamgrhyāhāyām tadūrduḥvādahāh śaṅkhaṁ kālloṭāhāh kāryaḥparyāyaṁ paryāyaṁ dohanāṁ ātī. Ballāla adds that this is to be done swastikasāddhodhviṣtajānāvāsanānādūḥ śhītvā, "sitting in postures such as swastikāsana, sādhuuśana, or one in which the knees are held up", and mentions that the practitioner will dribble a lot (bahulālaḥ kālam). He then describes the third process, tāḍāna, which he explains thus (f. 20f\textsuperscript{3} - 4‘): tato ghanṭākām tāḍāyat | ghanṭāsābhas tannadhyaololakapāraḥ ghanṭāloka iva jihvā ghanṭākāv āvārthe kan | ghanṭāloko yathobhayato lagnāṁ sādham karoty evam balonordhādha maṭampatmaux naśyāṁ jihvā ity dat tāḍānan | The tongue is said to be like the clapper (lolaka) of a bell and vice versa (cf. CHAMBERS 1985:215, 231, 1360). It should be struck forcefully against the upper and lower rows of teeth. In 1996, at the Yoga Centre of Benares Hindu University, I met Dr. K.M. Tripathi who demonstrated a technique in which the tip of the tongue is pressed against the front teeth and held there while the mouth is repeatedly opened wide and closed again. It is to be done at least a thousand times a day, he said, and the technique tugs on the merudanda causing Kūndalinī to rise. Cf. GBS 219 and 220, in which a single channel is said to join the tongue and the penis, and Vātulānāthāsātrairitti p.5 where the penis and tongue are described as being two places in the body where the element water manifests itself (because of their having a predominance of rāṣa): aptyavatya ca rāṣāpradhānatayoparthasaṉārūpeṇa. (Dr. Tripathi told me that he had given up this technique when he got married: householder practices that pull on the lower end of the merudanda are incompatible with the yogin’s practice of tugging at the top.) This is the only practice that I have come across in my fieldwork or other sources that resembles tāḍāna in any way. On the connection between the tongue and Kūndalinī, see also footnote 347.

\textsuperscript{220}Samkāraṇāt seems the correct reading here, since it picks up the utkārayed of the previous line. µGUTSK], have variants on sāṁgharṣaṇāṁ, “rubbing”, (S, at f. 20f\textsuperscript{3}, has sāṁkāraṇānt as an alternative reading). This is explained by Ballāla as tadadhaḥśrābhāgaśādhanaṇaṭaṃkaṭu maṇḍmaṇāntan, “rubbing part of the tendon below [the tongue] on the lower row of teeth”. This method of wearing away the linguae frenum was described to me by one of my informants (see footnote 222) but its inclusion here in the text seems forced: we have already heard how to cut the frenum; now we want to hear how to lengthen the tongue.

\textsuperscript{221}Mētri causa, the edition here has cibukāṁ mūlaṁ rather than the semantically preferable but unmetrical cibukamīṭām found in S and M.

\textsuperscript{222}Ballāla (f. 21r) glosses kaṇṭha-kūpa with urasa urdhvabhāgāy vataḥ, “the cavity at the upper part of the chest”. H however, I have translated kaṇṭha-kūpa as “the adam’s apple” because it must be somewhere between the obuṣkāṁ mūlaṁ of 1.518 and the kaṇṭhabala of 1.53d. VS 3.70c–71b locates the kaṇṭha-kūpa six finger-breadths up from the heart and four below the root of the tongue. At 1.53d all the witnesses except U F state that after six years the tongue reaches the kaṇṭhabala. This is clearly corrupt, for two reasons: firstly, we have already heard at 1.53d that after only six months it reaches the kaṇṭhabala; secondly, 1.53c
53d-53d. After three years more it covers the end of the sūmnā (brahmarandhrāntam),222 o goddess; obliquely it reaches the region above the nape of the neck (cūlitalam)223 and downwards the hollow [at the base] of the throat.224

54ab. The practice must only be carried out gradually, not all at once (yugapan na hi).225

54c-55b. The body of him who tries to do it all at once (yugapat) is destroyed; for this reason the practice is to be carried out very gradually, o beautiful lady.

55c-56d. When the tongue reaches the aperture of Brahmā (brahmālabam)226 by the external path, then [the yogin], o goddess, should rub with the tip of his finger the bolt [of the doorway] of Brahmā (brahmārgalam),227 [which is] hard for even the gods

states that obliquely the tongue reaches the cūlitala so now we need a location below the mouth, not to the side. Thus at 1.53d I have adopted the reading adhah kānthābāvadhi of μU F.

brahmarandhra, "opening of Brahmā", usually refers to either the region at the top of the sūmnā nāḍī (G Śū 16, H P 4.16, ATU 5, VS 3.39, Śāktaviṃśāta 16, SSP 1.67, 2.25, 2.26, 6.8.1, SS 5.103, KAT 5.107, AM 72.1; see also Gilburn 1988:30–31) or the nāḍī itself (H P 3.4, VS 5.30, SSP 2.17, 2.26, SS 2.17, M Așaṃ 17.13). I have translated it in the latter sense here and understand brahmarandhrānta to mean the region on the top of the skull corresponding to the daśamādāvāra, "tenth door", mentioned in footnote 126. SSP 2.8, in a list of nine cakras, locates the nirvāṇacakra at the brahmarandhra, above the tālū and bhrū cakras (I have emended the edition's būhū to bhrū) and below the ākāśacakra. Rai (1982:194) says that according to the Layayogasamhīṭā the brahmarandhra is at the root of the palate (cf. SS 5.122–124 where it is said to be the opening of the sūmnā and is identified with the sāhasrārācakra). SS 4.14 and 5.130 (quoted by Ballāla at f. 2.4v?) locate it at the lower end of the sūmnā. Thus it seems that often brahmarandhra does not refer to a specific place but simply describes somewhere from which the yogin can reach Brahmā.

The stem form brahma found here and in many other compounds in the KhV is ambiguous: it can denote the deity Brahmā or the ultimate reality brahman. In tantric texts and early works of hathayoga it usually refers to the deity (as in the system of the three granthi s, brahma, viṣṇu and rudra, at e.g. H P 4.70–76; cf. KhV 1.3b where dhamā sāyaṃbhuvam is used as a synonym of brahmādāma). The inherent ambiguity allows later authors to interpret such compounds in a Vedantic light: e.g. H P 3.106 where brahmānandam is glossed by Brahmānanda with brahmāvīrbhāvajānakam śānam, "the place that reveals brahman". I have chosen to translate brahma as Brahmā.

As far as I am aware, cūlitala occurs only in the KhV and derivative texts. From the evidence of 2.49–59 it appears to mean the region above the nape of the neck, on the same level as the forehead and temples. This meaning fits well with the context here. Ballāla (f. 2.17v–20v) agrees, taking cūlī as a variant form of cūḍā, "the crown of the head", and tala as meaning "the area below": tīryak cūlīlam śkḥādhibhāgaṁ yati cūlī śkḥā śkḥā cūḍā ity amaraḥ | dalayor abheṣaḥ. See also 2.18 and footnote 265.

See footnote 221.

Ballāla (f. 2.17v) glosses yugapat with ekasamayāvachena, "cutting [the frenum] all at once". One of my informants, Gopal Dāṣji Māhāyāṇi, did cut his frenum all at once. He told me that the cut bled a great deal but that otherwise he had no problems. See also 1.46–48 and the footnotes thereon. Ballāla adds (f. 2.17v–23v): yady api abhyāskāle kadā cīv asāṣṭhyam tadā taddine heyo bhyāso 'nyadine susahāyam kartavya na jhaṭaḥ, "if ill health ever arises during the practice then it should be abandoned for that day and taken up on another day when good health has returned, not straight away".

Brahmālaś is synonymous with brahmarandhra in its first sense (see footnote 222).

Ballāla (f. 2.17v) equates the brahmaṅgala with the brahmadvāra: brahmaṅgalaṁ brahmanāpi tīryakdhandakam rājadantordhavāraṁ, "the brahmaṅgala is the door above the uvula (on rājadanta see footnote 240) which blocks the pathway of Brahmā". In the text, however, the two seem to be distin-
to pierce, \textsuperscript{228} and insert [his] tongue there.

The brahmārga, "the bolt", is to be rubbed away for three years, after which time the tongue enters the brahmadvāra, "the door". \textsuperscript{218} and \textsuperscript{3.44} mention the brahmārga, "the bolted door of Brahmā". In descriptions of the goddess Kūndalini, she is often said to be asleep blocking the brahmadvāra at the base of the suṣumnā and this is its usual location (\textsuperscript{H P 3.5}, \textsuperscript{GŚ 47}, \textsuperscript{YCU 37}, \textsuperscript{SCN 3} and \textsuperscript{50}). In the \textsuperscript{KhV} the brahmadvāra is at the other end of the suṣumnā, at the opening at the base of the palate.

\textsuperscript{1.55C-57b} is puzzling. After a total of seven years the yogin is instructed to start rubbing at the brahmārga so that after a further three years the tongue might enter the brahmadvāra. This is the first time in the section on the physical practice that the yogin is told to try to turn his tongue back. As I have noted at 1.46a it is possible to insert the tongue into the cavity above the soft palate without any preparation. So what is the internal destination for a tongue that externally can reach the crown of the head? The cavity above the soft palate is surrounded by bone so it would seem that however much rubbing the yogin may do there is nowhere else for the tongue to go. And why should the yogin wait so long before turning back his tongue? Are the verses that describe the extreme extension of the tongue so much arthavāda, designed to put off prospective khecarīśiddhas? Or did some yogins actually lengthen their tongues this much in displays of ascetic self-mortification? None of my informants had particularly long tongues yet most claimed that they had perfected the practice. I have heard of one yogin, Sampat Nath of Ajmer, Rajasthan, whose tongue could reach his bhrūmadya (personal communication from Robin Brown, 1996). No other text (except the MKS whose description derives from that of the Khecarīvidyā) claims that such extreme lengthening of the tongue is necessary to practise khecarīmudrā. \textsuperscript{H P 3.32} states chedanacalanadohaih kalām kramaṇa vardhayat tāvat | sā yāvād bhrūmadyam sprāti tadā khecarīśiddhī || “By means of cutting, manipulation and milking, [the yogin] should gradually lengthen the tongue until it touches the centre of the eyebrows. Then [there is] khecarīśiddhi.” Cf. \textsuperscript{KhV 1.73ab}, where the siddhis brought about by means of the practice are said to arise between the eyebrows. The two other texts that deem the cutting of the frenum necessary for the perfection of khecarīmudrā (\textsuperscript{H R 1.22} and \textsuperscript{GŚ 3.26}) also state that the tongue need only be lengthened enough for it to reach the region between the eyebrows. There is one ancillary benefit of lengthening the tongue: it can be used to control which nostril the yogin is breathing through, thus eliminating the need to use the hands during prāṇāyāma. This was reported to me by several of the yogins I met during my fieldwork and is described by \textsuperscript{Bernard (1982:68)}.

\textsuperscript{228} “Because of their being intent on pleasure” (bhogāsaktatvāt): Ballāla f. 222v.

\textsuperscript{229} In the Khecarīvidyā, brahmarandhra, brahmablā and brahmadvāra seem to be synonymous (see \textsuperscript{fotnotes 222 and 226}). \textsuperscript{K. M. Vajapeyam (1966:31)} reports that in the Vairāṭaparāṇa the brahmadvāraçakra is above the forehead but below the brahmarandhra in the cranium.

\textsuperscript{218} Where the word mathana occurs in the text (1.57-63, 2.101-104), witnesses μ SM occasionally, but not consistently, read manthana. This reflects the two forms that the root can take: √ Math and √ Manth (\textsuperscript{Whitney 1988:117}).

**[Churning]**

\textsuperscript{57cd}. When the door of Brahmā is entered [the yogin] should duly begin churning (mathana). \textsuperscript{230}

\textsuperscript{58}. Some wise [yogins] achieve siddhi without churning. For [the yogin] who has perfected the Khecarī mantra success is achieved without churning.
59ab. By doing both mantra-recitation and churning [however, the yogin] quickly obtains the result.

59c–60b. By means of a strong and smooth thread,231 [the yogin] should insert a small probe (śalākikām) of either gold, silver or iron into the nasal cavity.

60c–61b. Fixing the breath in the heart [and] sitting in a steady pose, he should gently perform churning,232 with his eyes focused between his eyebrows.

61cd. By doing just this the state of churning arises after six months.

62. For the yogin who has completely restrained his jīva233 [and] who has become identical with the object of contemplation (tanmayaṭmanah), the state [of churning] arises as [easily as does] the deep sleep of children.

63ab. Churning is not meant [to be done] constantly;234 [the yogin] should practise it every month.

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231Ballāla (f. 231v4) explains that the thread is passed through a small hole in the probe, like that in a needle: tena | śiocya | śalākānubidhī protenety arthaḥ |
232It is not clear to me how this practice is to be carried out. Ballāla adds little to what is found in the text, thereby indicating that he too is unfamiliar with the practice. (In his commentary on 2.101 (f. 39r) he explains the purpose of practising mathana with the expression sarvamāloṣṭoḥānātham, "to cleanse away all the impurity". This is clearly not the main aim of the practice since 1.64 says that mathana brings about saṃśādhi and identification of body and self with the universe.) It appears that after the probe is inserted into the nasal cavity it is to be moved about by the tongue, which has entered the cavity via the palate. The word mathana can mean either the rubbing of wood to produce fire, particularly in a sacrificial context, or the churning of milk to produce butter. It is used in this second sense in the archaic (see Gonda 1965;61) myth of the churning of the ocean of milk by the devas and asuras (MBh 1.17-19; cf. SYM 21.7 and 22.36). Both senses of the word seem applicable here. Firstly, at KHV 2.72-75 the yogin is instructed to churn the circle of fire (mathitvā maṇḍalam vaṁhe) at the base of the tongue (jihvāma) and thereby melt the orb of the moon into amṛta (cf. HP 1.48). Monier-Williams [1988:S.V.] reports that śalākā can mean "a match or thin piece of wood (used for ignition by friction)". Secondly, when the ocean of milk was churned, amṛta was among the fourteen items that were produced. No yogin that I have met practises mathana as described here but Dr. Thākur of Mumbāi did describe how during his practice of prāṇāyāma and khecārīmudrā his tongue would involuntarily start to "bang away like a drill going into a hole". The Amaraughaśāsana, describing practices akin to the ṣaṭṭhāyogī khecārīmudrā, mentions kalāpamathana, "tongue churning", (p.1 1.10, 1.13). It says that the practice brings about nādiṣvāhā (jīvaḥ), "opening of the mouth of the [ṣaṇkhini] nādi", but does not go into detail. Amaraughaśāsana 27.7 describes massaging the body with a preparation which has among its ingredients amṛta that is mathana, "produced by churning", and brahmandhravāṅgūṭa, "issued forth from the aperture of Brahmā" (see footnote 308). Abhinavagupta (TĀ 5.22-24) describes an internal mathana in which apānā and prāṇā are churned to force the breath upwards into the sūṣमānā and ignite udāna.

233In the texts of hathāyogī, the jīva is the vital principle, entering the foetus at the moment of conception (SSP 1.70), and leaving with the body’s final exhalation (YCU 95). It moves about the body, propelled by the breath (GŚn 38–39), unless restrained by means of prāṇāyāma (GŚn 40–41). Ballāla (f. 231v3) glosses jīva with prāṇa which seems to be an oversimplification: GŚn 37 describes the ten vāyus as flowing through the nādi’s while having the form of the jīva (jīvarūpinah). Cf. SP 4317. See also KHV 3.33–34, 46, VS 5.4–7, SS 2.37–54, SP 4503–4504, TSBM 60-62b and KJN 6.1–14 for descriptions of the workings of the jīva.

234“Because it is difficult”, kaśṭhataratvat (Ballāla f. 23v).
63cd. But [the yogin] should always move his tongue around the pathway (mārgam), or goddess.\textsuperscript{335}

64ab. [By practising] in this way complete success (sāmīddhīḥ) [arises] at the end of twelve years,\textsuperscript{336} o great goddess.

64cd. In [his] body he sees the entire universe as not different from himself (ātmā-vibhādaḥ).\textsuperscript{337}

[The drinking of amṛta and its rewards]

65a–66b. [The yogin] should know the great pathway (mahāmārga)\textsuperscript{338} in the skull (brahmāṇḍa)\textsuperscript{339} in the region above the uvula (rājadantordhvamanḍāde)\textsuperscript{40} between the eyebrows [to be] the three-peaked mountain (trikūṭa),\textsuperscript{44} which is honoured by the

\textsuperscript{335}Bernard (1982:68) reports that he kept his tongue in the cavity above the soft palate at all times, removing it only "to speak, eat, or engage in some other activity that made its position inconvenient". Cf. KJN 6.25c–26d, GhS 3.9. Śrī Bālīyogi Lālī Bhāā told me that khecarimudrā should be practised for two to three hours a day.

The "pathway" is the pathway mentioned at 1.65a.

\textsuperscript{336}Ballā (f. 2.43\textsuperscript{f}) understands this to mean twelve years from the time of first cutting the frenum, thus equalling the time needed to achieve siddhi mentioned at 1.70. He reckons the various stages of the practice up to the perfection of māthana to total eight and a half years (in my edition they total ten and a half years), thus leaving three and a half to wait for sāmīddhi.

\textsuperscript{337}See also AY 1.95ab: brahmāṇḍa sākalam paśyet karastham iva māuktikam, "he sees the entire universe like a pearl in [his] hand"; see also KJN 14.62–65.

\textsuperscript{338}mahāmārga refers to the top of the sūsumnā (cf. H P 3.4 where mahāpatha is given as a synonym of sūsumnā).

\textsuperscript{339}In the Khv brahmāṇḍa means "skull" rather than the more usual "macrocosm"; see 2.16, 2.42, 2.67c–68b, 3.16–17d; cf. SCN 153d; AM 8.1, p.109; SS 2.6, 2.35, 3.9 (where the physical body is called brahmāṇḍa); GBS 217; SHEA and TROYER (1843:113): "the seventh region is that of the head, which is called by the Hindus brahmāṇḍa". Ballā (f. 2.44\textsuperscript{f}), however, takes it to mean "macrocosm". Later Sanskrit and hathayogic works have a system of 21 brahmāṇḍas in (and above?) the head. See GBP 19.0 and the Vairātipurāṇa (KAHV 1987:42). At TĀ 4.133cd brahmāṇḍa (understood to mean the universe by Jayaratha ad loc.) is said to arise from the sahasrāra cakra at the top of the head.

\textsuperscript{40}The Royal Tooth ([rājadanta] is the uvula. SSP 2.6 locates it at the tālucakra, equating it with the gaṇḍikālinga, the mūlārandhra and the "tenth door" (daṅmadvāra), which is the opening of the śāṁkhaṇi nādi (on which see footnote 126). Ballā interprets rājadanta in two ways: firstly (f. 2.4v\textsuperscript{1}–2), it is the microcosmic equivalent of the macrocosmic Prayāgarāja; he thus seems to be putting it in the same place as trikūṭa (see footnote 241) when the text clearly states that it is below trikūṭa. Perhaps trikūṭa can be thought of as a peak above the contiguity. Secondly, "some say" (ke cit), in the body the rājadanta is the uvula (f. 2.4v\textsuperscript{1}–2, f. 2.5\textsuperscript{f}1): he describes it as a hanging piece of flesh (māsamalakaḥ) in the area above the root of the tongue (jihvāmūrdhvabhāga) like the clapper of a bell (gaṇḍilalakavat)—cf. footnote 218. See also 2.29cd, 3.16c–17b and AS pp.10–11; G 147, H P 1.46, 3.21, SS 3.73, KJN 6.23, KMT 9.82, 23.167. Tātitīrīya Upaniṣad 1.6.1 calls the uvula indrayoni, "the source of Indra".

\textsuperscript{44}This passage and 3.16–17 locate trikūṭa between the eyebrows; SSP 2.9 and 2.25 locate it higher, at the ākāśacakra which is situated at the brāhmarandhra; see also Khv 2.81c, YV 20 (= BVU 73), AM 8.2, GBP 11.2. M Bh Sahaparvan 2.39.11c6 implies that trikūṭa is in the forehead: lalāṭāsthām trikūṭasthām gaṅgām tripathaṅgām iva; M Bh Bhīṣmaparvan supplement 6.3.88 locates it at the base of the palate: tālumūle
perfected ones (siddhasavitam) [and] resembles a chickpea sprout. He should fix his mind there.

66c-67b. Licking with his tongue the supreme amṛta flowing there [and progressively] gradually on the path of the practice, [the yogin] should drink [amṛta] for four years, my dear.

67c-68b. Grey hair and wrinkles are destroyed, supreme success (paramā siddhiḥ) arises and, as the knower of the meaning of all scriptures, [the yogin] lives for a thousand years.

68c-69b. Success in sciences such as finding buried treasure (khanyā), entering subterranean realms (bīla), controlling the Earth (mahīvāda), and alchemy (rasa-

ca lampayām trikūṭaṃ tripathāntaram. Ballāla (f. 24v − 4) continues the theme of micro/macrocossmic equivalence and takes mahāmārga to mean the rivers Gāṅgā, Yamunā and Sarasvatī. Thus trikūṭa, where the idā, pingalā and sārasvatī nāḍīs meet, is the bodily equivalent of the confluence of the three rivers, the trivenisangam, located at Prayāgāra (the modern-day Allahabad). He explains trikūṭa as meaning trāyānīṃ mārgaṃ kūtaṃ, “the peak of the three ways”, (f. 25r − 7). At f. 25r − 9 he cites SS 5.100, where the conjunction of the three nāḍīs is equated with the confluence in Vāraṇāsi of the Gāṅgā with the Varaṇa and Asī rivers.

At f. 25r − 8 he cites a passage which he ascribes to the Kapilaṭā of the Pādmapurāṇa which gives a list of esoteric centres: trikūṭaṃ sīrāhsthānam gohātaṃ autāpitāhakaṃ || pūrṇādi (corrected in margin from pūnyādi) bhrahmarūpam bhrahmaruddham anukramādi iti. In the margin of f. 25r is a note attributed to Gorakṣaṇa in which trikūṭa is located at the mouth: asyaṁ gorakṣaṇa darāto yathā || mukham trikūṭam ākhyātaṁ prātiśvātavam ācāralaṁryaḥ [ṣāvaḥ] bhrahmadīvaṃsattvam pitaśvam jāgaṇaḥ (em. ISAACSON AND GOODALL; jāgaṇaḥ). Sīvasthā shhulaādeh[ṃ] iti || sīrāhsthānam rasanā paśtvanām rupam gurumāṅgam yauvedvah svapnārthaśa vānur deve[ḥ] śvetavarmān tattvaṃ iti || gohātaṃ tu nayanasthānam tajastavam śvaliṅgam saṁvedaṃ sūptāśvāsthaḥ rudraśvānaṃ raktavarnām trimātrāheṣaṁbhavam iti || pūrṇāpītham ca nāksauṭhapiśaṃjñakam || pādatvanām sīr vāyur jāmangālaṃgam (em. ISAACSON AND GOODALL; jāmangālaṃga) daivatam || ațharvedaṃ (em.; ațharvedaṃ) sīrīya ca omkāraṁ niśavartaṅkaṃ iti || pūnyādi (em.; pūnyādi) meru ity arthah. bhrahmarūpam śvetāṅgaḥ rṣiatsthānam ākāśa rśi prāśādilam śvaliṅgam sūkṣmavedakam unmai śvaliṅgaṃ kṛṣṇavarnaṃ iti || bhrahmānadhre sahasārye dālamadvāre sarvavatvam tātmātṝādhaṃ sarāśādipamācaṃ || ca atmāṃ śūkṣmaṇām ca parabrahmāṭmākam mahad iti || I have been unable to find this passage in any other text. It is the most detailed description of these esoteric centres and their locations that I have come across. This text is usually found only in texts from the Māraḥī-speaking region: a similar, but less detailed, passage is found at AM 42; see also AM 35.2, 61.2; SSP 2.27, 6.81-82; YV 20-21; VD 10. Some list of āśīpāthinas in SIRCAR (1998:SV) include Trikūṭa, Śrīṣṭha and Pūrṇāgni, while the goddess Bhrāmāri is associated with the apītha called Janasthāna whose microcosmic location is the chin. (As Professor Sander son has suggested to me, Janasthāna may well be wrongly written for Jālāsthaṇa (= jālandhara).) The bhrahmānadhre’s macrocosmic location is Ḫīṅg Lāj in Baluchistan. Of the bodily centres listed in the BKH’s quotations quoted above, only gohāta and autāpītha are not listed by Sircar as geographical locations. Professor Sanderson has suggested that they are variant spellings of kollā (=Golhāpur ?) and auṭāpītha (= O dḍiyāna). A bodily centre called kollātānaḍapa is mentioned at SSP 2.27 with a variant reading golalāṭa (sic) reported in the footnotes. T he tentative identification of Kollāt with Golhāpur is supported by a description of female Māharashtrian entertainers called Kollāṇas by SONTHIMEI (1980:236).

See Ksthāṣṭārīṣagā 34.69−73 and 36.212 for descriptions of khanyā vàdi and bilāvā Pādānat ascetics.

Professor Sanderson suggested the emendation mahīvāda. Māhīvāda is not found in lists of magical sciences, but a synonym kaṭrāvāda (whose meaning is never explicitly stated) is mentioned in Śaiva
vāda), arise for the yogin after five years, o Pārvatī.

69C–70b Duly drinking the flowing amṛta liquid with [his] tongue, the resolute (svasthaḥ) yogin should curb his diet for twelve years, [living] as an ascetic (vrata-sthaḥ).²⁴⁴

70C–71b. By this application of the practice, the great yogin, free of grey hair and wrinkles [and] with a body as incorruptible as diamond (vajrakāyaḥ), lives for one hundred thousand years.

71C–72d. With the strength of ten thousand elephants, my dear, he has long-distance sight and hearing. Capable of punishing and rewarding [people], he becomes powerful with respect to everything.

73ab. These siddhiṣ, o goddess, only arise between the eyebrows.²⁴⁵

73C–74b. Placing the tongue in the ether (ākāśe),²⁴⁶ [the yogin] should clench [his] sources among the mantravādas (see e.g. Sivadharmottara, Wellcome Institute for the History of Medicine, London, South Asian MS Collection, No. 16, f. 3r–f. 3v, and JRY 1.45.150–151a (NAK 5'4650, f. 161v²)). Most of the witnesses of Sαβγ have "mahāvāda" (interpreted as a vocative by Ballärā at f. 26r) which seems corrupt. Rāṣāṅava 1.44 gives a hierarchy of siddhiṣ: khanya, (a variant found in witness M; the edition has khaga) bila, mantra and rasa. The emendation of mahāvāda to mantravāda would, however, be unmetrical. K's svarn. adidhatuvādaṇi, "the sciences of metals such as gold etc.", for the whole pāda is noteworthy but most probably a scribal emendation.

²⁴⁴M any of my informants told me that the practice of khecarīmudrā enables the yogin to go without food and water, a skill necessary for extended periods of yogābhyāsa; this is also stated at GŚn 65 (= HP 3,38), AS p.2.1.3, Ghs 3,32, SS 3,81, 4,43 and by Bernhard (1982:68). An addition in the margin of S (f.21r) quotes Yogāṣṭhāra 3,29, which suggests early origins for this idea: kṣanṭhakūpe kṣuptipāsāvīrttiḥ ["[sāmyama] upon the hollow of the throat [brings about] the suppression of hunger and thirst"]. Cf. the passage from the Suttanipāta on page 26 of the introduction and footnote 404 on extended sādhi. Ballärā understands vratasthā to mean "living as a brahmacārin", i.e. practising celibacy: guptaṃ-driyasyopasthasam. yamah. (f. 27r²).

²⁴⁵This odd-sounding assertion probably means that the siddhiṣ only arise as a result of the mental and physical practices which are focussed on the region between the eyebrows (cf. 1.66b). This emphasis on the importance of the region between the eyebrows contradicts 1.50a–53d, where the tongue is to be lengthened until externally it reaches the top of the skull (see footnote 227). This suggests that the two passages were not composed together.

²⁴⁶At 2.22cd the somamanḍala is said to be between the eyebrows; this verse may be referring to that place. Here ākāś means the cavity above the soft palate. See page 43 of the introduction. Cf. JRY 4.2.157a, M VUT 21.2, TA 3,137–140, AM 67.1, GBS 23; see also Witty 1996:240–242. The Khecarīvidyā's subtle physiology does not include a system of bodily voids such as those found in some texts of tantric Śaivism and hathayoga (on which see Vasudeva 1999:201–204).
teeth; \(^{247}\) making the mouth [like] the hollow of a crow's beak (kākacāṇcupūṭam), \(^{248}\) he should drink the amṛta therein.

74c–75b. By drinking [the amṛta] he truly becomes free of old age and death after a year; he becomes an Ethereal Being (khecaravam avāṇoti) \(^{249}\) and lives as long as the moon and the stars.

75c–77b. The best adept quickly attains absolutely all the magical powers (śiddhi–śamayam) \(^{250}\) that are found in the three worlds, such as those of magical sandals

\(^{247}\) There is disagreement both between the witnesses of the KhV and between other hathayogic texts over whether or not the teeth should be clenched during the practice. Witnesses A and K, and TSBM 92 and 1.46 say that they should not; all the other witnesses, Mahopanisad 3.57 and SS 3.76 say that they should. Clenching the teeth is the preference of the more ascetic tradition—it is mentioned in the passages from the Pali canon cited in the introduction (pp. 23–26) and is consistent with the ideas of effort and force implicit in the name hathayoga. Not clenching the teeth is favoured by the tantric tradition: cf. KMT 23.16c (see page 34 of the introduction). In instructions for physical postures to be adopted during sādhana (but not specifically connected with khecarāmudrā) Mrgendratantra yogapada 19c, Sarvajñānottaratantra yogapada 12a (see VASUDEVA 1999:306 n.68) and JRY 4.2.68c instruct the sādhaka not to touch his teeth with his teeth.

\(^{248}\) During the practice fluid gathers in the mouth. By pushing out the lips into the shape of a bird's beak there is more room for fluid to collect. In the hathayogic practice of jālandharabandha (described at G Śa 62–63; H P 3.70–72 etc.) the throat is constricted by letting the head hang forward. The fluid dripping from the moon is thus diverted into the mouth and prevented from falling into the solar region at the stomach (hence the suitability of the name of the practice, jālandhara, which can be interpreted as a vṛddhi derivative from jālamdhara, "holding water"). Vivekadarpaṇ mentions the kākimukhi attitude in connection with this technique. Instructions to make the mouth like a bird's beak when practising khecarāmudrā are also found at JRY 4.2.157, KhV 3.25, G Śa 139, SS 3.70–75, GHS 3.86.

\(^{249}\) Ballāla (f. 27r) glosses khecaravam with devatavam: he does not equate khecaravatva with the ability to fly. See footnote 108 in the introduction.

\(^{250}\) The meaning of samayam here is not clear. It is tempting to conjecturally emend 'samayam to 'santhānam' (cf. KhV 2.70a). However, Ballāla (f. 28v) reads siddhasamayam (he glosses it with ḫotimādī-virādihūtapretādī and understands the verse to mean that the sādhakottama can quickly get control over all these beings), and I have found three instances of the compound siddhisamaya in Buddhist tantras—Guhyasamajatantra, prose section after 17.25: kāyasiddhisamayavajram (I am grateful to Harunaga Isaacson for providing me with this reference); Samvarodayatantra 18.30: siddhisamayamvarah; Kṛṣṇayamāratantra p.100: tathāgatasiddhisamayah.

A marginal note in S (f.27v) adds that all these siddhis are described in the Dattātreyatantra and other texts (dattātreyatantrādau).
(pādukā), the magical sword (khaḍga), power over zombies (vetāla), magical elixirs (siddhādravya), realgar, invisibility (añjana), access to the treasures of the subterranean realms (vivaram), and power over male (cetaka) and female (yakṣiṇī) genies.
Chapter II

[The kalās at the gateway of Brahmā]

1. O great goddess, at the barely perceptible bolted gate of Brahmā there is a great tetrad of kalās (kalacatus.kam), consisting of the four aims of man (caturvargātmakam).

2. On the eastern side is [the kalā] called Kr.ṭā, in the south Guptā, on the western side Šivā, [and] in the north Parāparāśivā.

3. When the yogin pierces that gateway with the tip of his tongue and drinks the amr.ta from the eastern kalā, he becomes a master of dharma (dharmaḍhipah.) after a month.

4. When the yogin licks with his tongue the amr.ta at [the kalā called] Guptā in the south, there is no doubt that after just one month he becomes the lord of wealth (artheśvarah.)

5. When he drinks with [his] tongue the amr.ta created in the western kalā, then, after a month, the great yogin becomes the lord of desire (kāmeśvarah.).

6. When he drinks the amr.ta created in the northern kalā, then he obtains dominion over the highest gods.

7. When the lord amongst yogins drinks the great amr.ta which is lying in the region above [the four kalās] (tadūrdhvamanḍale), at the opening of Brahmā, he becomes Šiva, liberated while living (jīvanmuktah.)

8. When he practises every month for twelve years (dvādasābdam), the yogin, free from all disease, omniscient, and worshipped by sages, becomes like Šiva, ageless and undying in this world.

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The basic meaning of kalā is "a part", especially "a sixteenth part of the moon" (e.g. Brhadāraṇyaka Upaniṣad 1.5.14; see Gonda 1965:115–116). The moon waxes and wanes in periods of fifteen days; each day it gains or loses one kalā. The sixteenth kalā is the amṛtakalā (SPP 6.41; cf. SCN 46) which never dies, even at the dark of the moon. (Some tantric texts add a seventeenth kalā; see e.g. TĀ 5.63–64, Parāstrīkāvīvaraṇa 3.) Many texts also describe the kalās of the sun and of Šiva (e.g. KAT 6.37–40, SPP 1.64–66, GBS 89). The moon’s association with soma and amṛta has led to all of its kalās being thought of as containing amṛta, and it is in the sense of a store of amṛta that the word kalā is used in the Khecarīvidyā. Kalā can also mean "tongue" (e.g. H.P. 3.33), and, in tantric descriptions of the phonematic emanation of reality, "vowel" (TĀ 5.63–64; Padoux 1990:89–91). See also footnote 291; White 1996:36–44.

The catuvarga is the four aims of man: kāma, artha, dharma and mokṣa. See 2.3–6. Cf. KJN 5.31, 8.41

I have been unable to find parallels of this list of kalās in other texts.

Thus mokṣa (see 2.1) is equated with paramethinām ādhipatīyam, "dominion over the highest gods" and subordinated to the end described in the next verse: becoming Šiva, liberated while living.

The witnesses here are unanimous in reading dvādasābdam (or corruptions thereof). One would, however, expect a word meaning "for twelve months" rather than "for twelve years" because of the passage at 2.10–17, in which are listed the rewards obtained each month from drinking the parāmṛta in the brahmarandhra over a period of a year, culminating in the attainment of Šivahood.
9c-10d. After the yogin has repeatedly drunk the amṛta from the four kalās, o great goddess, then he should insert [his] tongue into the place of Brahmā and drink the amṛta [which is] very sweet, cool, pleasant, milk-coloured and free of foam.

11ab. After just one month's practice, [the yogin] himself becomes like a god.

11cd. In two months he knows completely the meaning of all sacred texts, o Pārvatī.

12ab. After three months, o goddess, he truly becomes free [and] like Śiva.

12cd. After four months, great goddess, omniscience arises.

13ab. In five months, as a great adept (mahāśiddha), he is able to see the three worlds.

13C-14b. In six months, filled with the goodness of the quality of ultimate bliss, [the yogin] becomes liberated while living; in this there is no doubt, o Parāparā.

14C-15b. In the seventh month, with happy mind, he constantly associates at will with great ghouls, ghosts, snakes and demons.

15cd. In the course of the eighth month communion with the gods (devaiḥ sam-melanam) arises.

16ab. In the ninth month, the powers of becoming invisible and infinitesimal arise.

16cd. In the tenth [month], the ability to assume any form at will (kāmarūpatvam), [which is] manifest to all the worlds, [arises].

17. In the eleventh [month], o goddess, the yogin becomes lord of the universe, knowing the past, present and future, a master, like Śiva. This that I have spoken is the truth.

[T he kalās at Kedāra]

18. It is taught (prāhuḥ) that Kedāra is where the cūlitala has been declared to be, o goddess. Eight kalās of Soma are described there, o you who are worshipped by the extreme adepts (vīravandite).

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161For saha śamvartate G has sadā śaṃveṣṭo: rather than merely associating with the beings listed, the yogin is forever surrounded by them.

162cf. GBS 138: parcyojī unman khēdā āhanī īmchēyā karai devētā śuṃ melā, "the yogin in the paricaya state plays in unmanī day and night, and meets with deities at will".

163Kedāra is located between the eyebrows in HP 1.23 and Darāmāpanjaṇī 4.48, but KhV 2.49–56 clearly indicates that the cūlitala is at the back of the head, above the nape of the neck (see also footnote 223). The description at 2.22 of a further set of kalās at the somamandala between the eyebrows confirms that the KhV's Kedāra is not located there. Whitt (1996:245–246) describes parallels between the site of the Himalayan shrine of Kedārā and the subtle body of hathayogic physiology.

164On the connection between amṛta and Soma, see footnote 258, DASGUPTA 1976:250–1 and GONDA 1965:Ch.2.

Here Sβγ have the aiśa sandhi form 'maravandite, "o you who are worshipped by the gods". This is the only instance I have found in which an aiśa form in the KhV manuscripts is found in a correct form in ṇ. I suspect that this is because of an attempt to get rid of viru, a word that has strong connotations of left-hand tantrism. Cf. 2.110d, where almost all the witnesses read śamshitā vīravandite; only G has...
The names of the next sixteen kalās that are listed (eight at Kedāra, four at the somamāṇḍala, three at the khecaraḥmaṇḍala and the first of the two at the rājadanta) match exactly the sixteen saumya-kalās listed at Kulārvanavata (p.101; in this list Puṣṭī and Tuṣṭī are transposed). In Amrta-nanda-nātha’s Dīpikā on Yoginīhrdaya pūjāśaṃketa (K 104–105) he lists sixteen saumya-kalās: amrta, manadā, puṣṭī, pṛṣṭī, rēvatī, hrīmatī, śrī, kāntī, jyotsnā, haimavatī, chāyā, sampūrṇā, rāmā and śyāmā. M onier-Williams (1988:319), at the entries for each of the names of the eight kalās here located at the khecaraḥmaṇḍala, says that they are (in the same order) the names of the kalās of the moon as described in the Brahmāpurāṇa, but I have been unable to locate any such passage in that work.

In this and subsequent descriptions of groups of kalās, it seems that the yogin should spend a month tasting the amrta at each kalā because the rewards to be gained are obtained after the same number of months as kalās at that particular kalāsthāna.

Somamāṇḍala probably means the moon: the names of the kalās here have particularly lunar connotations; furthermore, in the Kaivalyadhām edition of the G S, the moon is called somamāṇḍala in verse 36 (Kaivalyadhām 1991:314). M KSG 11.197 mentions a mahācakra called Soma above the forehead. M V U T 16.13 and VS 4.41 locate the somamāṇḍala at the heart.

The reading samāvīśet found in almost all the witnesses seems odd, particularly after samāveśa earlier in the line. I have thus adopted Professor Sanderson’s conjectural emendation samāpibet. One could understand samāvīśet to mean “the yogin should enter [samādhi]” but there are no similar constructions elsewhere in the text. Bālā (f. 31v’) understands samāvīśet to mean that the yogin should remain with his tongue in place: praviśayāva shīta bhavet.

I have conjectured yogī for the first word of 2.24c where G and the KhV manuscripts havedevi. Nowhere else in the text does a vocative start a half-verse. The µ manuscripts have devabhāsacatuṣkona (Keśa), “a square of divine appearance”, for 2.24c which does not fit the context and is probably a corruption of

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198–20b. The first is Amṛta,267 a goddess, the second is called Mānadā; then there are Puṣṭī and Tuṣṭī and Puṣṭī and Rātī and Dhrīti, and the eighth is Śaśī; all are oceans of the great amṛta.

20C–21b. And when the yogin points [his] tongue towards that place then an eightfold stream of icy liquid flows there.

21cd. Through contact with the flow of that [liquid], diseases of the body are destroyed.

22ab. After eight months [of this practice] the yogin becomes an Ethereal Being (khecaraḥmāṇḍa).

23ac–24b. Verily, the place between the eyebrows is called the Orb of Soma (soma-māṇḍala).268 A group of four kalās is taught [to be] there, a seat of the great amṛta.

25cd. [T hey are], by name, [the kalā] called Candrikā, and Kāntī and Jyotsnā and Śrī.

24ab. [The yogin] should insert his tongue there and drink [the amṛta] over and over again (pītvā pītvā samāpibet).

27ab. In four months the yogin becomes free from danger; truly his body samāhitāmarmavandite (in which the sandhi is correct).

265 T he names of the next sixteen kalās that are listed (eight at Kedāra, four at the somamāṇḍala, three at the khecaraḥmaṇḍala and the first of the two at the rājadanta) match exactly the sixteen saumya-kalās listed at Kulārvanavata (p.101; in this list Puṣṭī and Tuṣṭī are transposed). In Amrta-nanda-nātha’s Dīpikā on Yoginīhrdaya pūjāṃśaṃketa (K 104–105) he lists sixteen saumya-kalās: amrta, manadā, puṣṭī, pṛṣṭī, rēvatī, hrīmatī, śrī, kāntī, jyotsnā, haimavatī, chāyā, sampūrṇā, rāmā and śyāmā. M onier-Williams (1988:319), at the entries for each of the names of the eight kalās here located at the khecaraḥmaṇḍala, says that they are (in the same order) the names of the kalās of the moon as described in the Brahmāpurāṇa, but I have been unable to locate any such passage in that work.

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becomes as hard as diamond from drinking the flow of [amṛta].

### [The kalās at the Diamond Bulb]

25C–26d. Above that is a rock (śilā), the Orb of the Ethereal Beings (khecaramaṇḍalam), known as the Diamond Bulb (vajrakandākhyam). [The yogin] should recognise [it to be] at the top of the forehead (lalātānte); there, o goddess, is a triad of kalās: Pṛiti, Āṅgadā and Pūrṇā. He should insert his tongue there.

27ab. He should drink with his tongue the cool flowing amṛta of that milky stream.

27c–28d. In three months, o goddess, [the yogin] becomes free from all disease, impervious to attack by all cutting weapons, unyielding to all methods [of hostile magic] (sarvaśadhanaiḥ), and inconceivable by means of all the mundane sciences (sarvavijñānaiḥ) with their ugly objects.

29ab. By the power of the Diamond Bulb he truly becomes like Bhairava.

### [The kalās at the Royal Tooth]

29cd. Below the nostrils and above the lips (nāśkādho dharōghthordhvam) is the great place [called] the Royal Tooth (rājadantam).

30ab. [There is], o goddess, a pair of kalās there, Pūrṇāmṛtā and Śītalā.

30cd. Holding the breath, [the yogin] should touch [them] with the tip of [his] tongue.

31ab. A sweet, cool fluid is produced there, o goddess.
31cd. Focusing his mind there, the ascetic (vrata) should drink [the fluid] for three months.

32ab. He becomes ageless and undying, free from all disease.

**[The kalas at the Base and Kunḍalini]**

32c–33b. The place between the anus and the testicles is called the Base (ādhāram). Five kalas are spoken of there, from which drips the supreme amrta.

33c–34b. Sudhā, Sudhāmayī, Prajñā, Kālaṅkhi, Jñānādāyini; these five kalas are praised as streams of nectar, bestowing all siddhis.

34cd. The supreme feminine divinity (paramā śaktih) is situated there, o goddess, the primordial (ādyā) Kunḍalini.

35. By contracting that region (tatākuñcanayogena) and holding the breath, o you who are worshipped by the gods (surācite), [the yogin] should unite the cool amṛta situated there with the goddess of the Base (mūlāśaktiya).

36. Leading [them] by way of the central channel [up] from the Svādhiśṭhāna and other lotuses, he should think of [himself] as being sprinkled by the rain of that nectar up to his skull (brahmāṇḍakāvadhī).

37a–38b. Taking the amṛta situated there, the great goddess Śrīkunḍalī goes by way of the central channel to the top of the abode of Brahmā, bathed in a surfeit of the nectar produced from the five kalas of the Base.

38cd. [The yogin] should imagine [her] pervading [his] body from his feet to his head.

39. In five months of using [this technique], absorption into the five elements arises through practising [it] in the morning, in the evening and at midnight (trikālā-

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277 This is the ādhāra or mūlādāra cakra of tantric and yogic physiology. See e.g. KJN 14.45–42b, KM T 13.37–52a, SCH 4, GŚ 4, 18, YŚ 1.168.

278 I have found no parallels for this or any of the subsequent lists of kalas.

279 i.e. by means of the hathayogic mūlabandha. Ballāla (f. 14v1–2) explains it to be the forcing of breath into the head by sitting in padmāsana or siddhāsana, contracting the Base and repeating hum hum. ākumānam tu padmāsādhanadhatve sati humh "umkærenādārakamalam samtukyta tatrasthav̄yey pr̄sthav̄yem nayanām Mbhav̄yayyau tu nābhimūlaṃ prar̄tasya vāyō upary ayhy abhīhananam | Cf. GŚ 58–59, YKU 1.64, H P 3.60–68 etc. In his commentary on NT 7.30 Kṣemarāja describes a forerunner of this practice in which the contraction and expansion of the anus (mattagandhasthāna) causes Kunḍalini to point upwards cittaṃrājīkāgryena kandabhumim avaṣṭabhaṃ tannūlām iti mattagandhasthānaṃ śaṅkair iti sāmkarcivikāśa-bhyāsena sākyunmeṣam upalakṣya pṛdacyay yathā saktir ārdhavamukhaiva bhavati (see also NTU pp.157–158). This repeated contraction and expansion is a feature of the Gheranḍaśaṃhitā's āśīrinmudrā which is also said to awaken kundalini (GHS 3.83).

278 In the KhV brahmāṇḍa means skull. See footnoter 378.

280 Ballāla (f. 33v7–8) explains pārīkahūtalaya as absorption into the subtle elements: yady api śūlānām bhūtānam lāyom (')ṣāmabhavasthāpaī tāṁmṛtānām lāvarayahānām bijabhūtānām tatra tatra āppanāvatādhyānena ca lāyetālasyārthaśiddhavat. In hathayogic texts, lāyastha is both an aim of yoga (see KhV 3.48–52, AY 1.21–98, AS p.5 II.16–20, H P 4.3, 4.29–34 etc.) and a type of yoga itself (e.g. DS 39–50 and 37–31, H P
bhāṣyayogataḥ)²⁸² he truly becomes equal to Śiva.

[T he kalās at the Svādhiṣṭāna]

40. That which is the place of the penis (liṅgasthānam),²⁸³ o goddess, is called the Svādhiṣṭāna; there is said [to be] a triad of kalās there, replete with the divine amṛta.

41ab. They are called Susūkṣmā, Paramāhālādā and Vidyā.

41c-42b. Holding his breath and awakening the goddess as before, he should lead [her up] as far as [his] skull and inundate his body [with amṛta].

42cd. In the course of three months the yogin attains the reward that has already been described.²⁸⁴

[T he kalās at the Bamboo Staff]

43. That which is between the anus and the penis is called the bamboo staff (vedūdanadā).²⁸⁵ A tetrad of kalāsi st aught [to be] there, consisting of the essence of the great amṛta.

44ab. [They are] Susītā, Mahāśtrāti, Palitaghnā and Valiṣṭāya.

44C-45b. [The yogin] should awaken the goddess there and inundate [his] body [with amṛta] as before; after four months of [this] practice he shall obtain the reward described earlier.

²⁸²This is the conventional meaning of trīkāla and it is understood thus by Ballāla (f. 36r²–²).
²⁸³²⁸⁵I have not come across references to the vedūndananda in any other texts. Ballāla (f. 37v³–⁵) says that it is the lower part of the spine (prāhavamāṣikhyaviniṇḍaṇḍaṇa mūlaṇa) and equates it with the vajradanda described in YB 131. G’s reading of viṇḍa may be original: Tantrarañjatantra 27,35 says that the viṇḍaṇḍa is the spine—susūmā prāhavamāṣikhyaviniṇḍaṇḍaṇa madhyagā; YSU 6.8 describes the viṇḍaṇḍa as being in the region behind the anus and supporting the body (dehabhr̥t).
[The Iḍā and Piṅgalā Channels] 286

45c–46b. Piṅgalā is the channel of the sun; Iḍā is the channel of the moon. 287 The sun is called the bearer of poison (viśakāhā), the moon is the bearer of nectar (sudhāvāhā). 288

46c–47b. Practice is enjoined in that which is called the channel of the sun and in the channel of the moon; and concentration (dhāranā) [is enjoined] in the channel of the moon. 289 The yogin should practice breath-retention.

47c–48b. He should fill his body with air by way of the channel of the moon; expulsion [of air] by way of the channel of the sun is enjoined for improvement of the body (dehavrddhayeye). 290

48cd. I have taught you this four-fold place of kalās, o goddess. 291

[The place of the ultimate amṛta]

49ab. Now I shall teach the great place of the ultimate amṛta. 292

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286 45c–46b appear to be a later addition to the text: 48c follows on directly from 45b.
287 Cf. G Sū 32, VS 2.27–28 etc.
288 The edition’s reading, raviḥ proktah, is attested only by B and is possibly a scribal emendation. It is tempting to adopt µ’s raver bāhuh, taking it to mean “a ray of the sun” but I have found no parallels for this usage of bāhuh. The reading raver vāhah found in a variety of forms in the other witnesses results in the unwanted repetition of vāhah.
289 47a is puzzling and I suspect that the text is corrupt. I have found no parallel passages in other hathayoga texts. As Ballāla notes (f. 39r13v), dhāranā can mean both fixing of the mind on a single object and fixing of the breath. (The two are linked: Vyāsa in his commentary to YS 2.52 states that mental dhāranā is brought about through breath-control; cf. HP 4.23.) Here I have interpreted the pāda with the former sense of dhāranā. It could also be interpreted with the latter sense, giving the meaning that the yogin is to inhale through the lunar channel but this would be somewhat redundant since the same is said in the next half-verse.
290 This lunar prāṇāyāma with its emphasis on inhalation through the iḍā nādi has no parallel in the manuals of hathayoga, in which the yogin is usually instructed to use alternate nostrils for inhalation (e.g. HP 2.7–10, SS 3.23–24, GŚ S, 5.39–53). There is one technique in which the yogin is to use only one nostril for inhalation: sūryabhādana (HP 2.48–50, GŚ S, 5.58–59); however it is the piṅgalā nādi which is to be used for inhalation and the iḍā for exhalation.
291 This kalās situated in the lower part of the body total twelve (i.e. at the ādāra, three at the śādīghāna and four at the venuḍaṇḍa). This figure tallies with the descriptions of twelve kalās of the sun (which is situated in the lower part of the body in yogic physiology; see e.g. HP 3.76–81) found in SSP 1.65 and KAT 6.39. This may be coincidence: here the kalās are not said to have any connection with the sun while in the SSP and KAT passages the names of the kalās are explicitly solar. Moreover, no such neat correspondence can be made for the twenty-two kalās situated in the head. Indeed it is striking that the kalās in the head do not total sixteen or seventeen (see footnote 238). (Ballāla (f. 38r7) omits the four kalās at the smaṇḍala and the single kalā above the brahmaśūrdhāvā (to arrive at the scripturally prescribed total of seventeen candrakalās.)
292 I usually translate sudhā as “nectar”, amṛta as “amṛta”, parāmṛta as “great amṛta”, and paramāmṛta as “supreme amṛta”. I have chosen to translate parāmṛta here as “ultimate amṛta” because Śiva is now teaching the location of the highest store of amṛta in the head.
The diamond bulb (vajrakandam) in the forehead sparkles like the shining moon; in its centre is the syllable lam and it is square. The deity there is the great Siva (parah śivah).

gods [and] yogins worship [him] together with his consort.

In the right temple, o most fortunate goddess (mahabhāge), is a [semi-]circle, looking like a half-moon, together with a lotus. It contains the syllable vam, and in the middle there is a solid liṅga full of nectar (sudhāmayam), as white as cow's milk, [and] with the radiance of the autumn moon. It is together with its consort and is served by the entire host of gods and goddesses.

Thus have I described stations in the four directions, o goddess.

I n the middle of them is a great circle (mahavrītam) which contains the syllable ham.

He is in the form of a liṅga, together with [his] host, and is as bright as ten million suns.

At the forehead is the Lord of Earth, at the back of the head is the Lord of Fire, in the right temple is the Lord of Air, in the left is the Lord of Water, o goddess, [and] in the middle is the Lord of Ether.

I have described the five stations of Śambhu.
60a–61d. Above the head of the god [who is] the lord of ether is a vessel (bhāṇḍam) full of the divine āmṛta, four fingersbroad, with a door closing it at its base (mūlabandhaka-pātañj)am), a great rock (mahāśilam) with the moon above it (ūrdhvacakram) in the middle of an orb of light, as bright as ten million moons, impenetrable, the seat of āmṛta.

62a–63b. Immersed in the cool āmṛta is a liṅga, a goddess, like a spec of dust, as bright as ten million moons, perfect (heya upādeyarahitam)[299] [and] destroying the darkness of ignorance.

63c–64d. Going beyond the five āmṛta-stations, in order to obtain the ultimate substance (paratatvopalabdhya),[300] the yogan, holding the breath, should extend the Goddess of Speech (vāgīṣṭhām),[301] with her mouth upwards (ūrdhvavaktra),[302] together with [his] attention, to the doorway at the base of the pot of the ultimate āmṛta (parāmṛtaḥatādhārakātpātañj).[303]

The readings of μ and G (ūrdhve āmṛta and āmṛtaṃdhṛa respectively), although corrupt, suggest that āmṛtaṃdhṛa may not be the original reading. The Vairāṭapurāna locates a cakra called both āmṛtaṃdhṛa and tāluacakra above the sahasrāra-cakra (Kantar 1987:51).

The order in which the elements are listed here is different from that found elsewhere. In the text from 49c to 51b and in its summary at 58c–59d the order is earth (pṛthīvī), fire (sūrya), air (anila), water (jala), and ether (ākāśa), in contrast with the usual order of earth, water, fire, air, ether. They are, however, positioned in their usual order as one circumambulates the head (albeit anticlockwise): starting at the forehead with earth, there is water at the left temple, fire at the back of the head, air at the right temple and ether on top.

297At f. 40Vv Ballāla likens the four liṅgas, with the fifth in the middle, and a store of cooling āmṛta above, to the four columns of a temple, with the liṅga in the middle, and a galantikā or kalaṅa dripping water onto the liṅga from above: caturdikṣu gaṇatīkādhambhas tadupari pragalajjalakalāḥ.

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299Literally, “free of those things which are to be rejected (heya) or cultivated (upādeya)”, i.e. free of any hierarchised duality. Ballāla (f. 43v[17]) glosses heyā with sāṃsāra and upādeya with mokṣa. The M āliṇīvajyottaratantra starts with a statement of what is upādeya and what is heyā (1.14-17b): “Siva, Śakti, Sovereigns of Mantra-regents, Mantras, Mantra-regents and individual souls” are to be cultivated; “impurity, karma, āyā, theentireuniverse deriving from āyā are to be berejected (Vasudeva's translation 1999:111).

300Here paratattva can be understood both physically and metaphysically: it is āmṛta, the ultimate substance, beyond the five elements already mentioned, and it is the ultimate reality, the goal of many tantric and hatayogic practices (see e.g. KT 59.36, HP 4.37 and KHV 2.100c). That this practice is not entirely physical is indicated by phrases such as manasa sāha at 64c and 65d, and unmanya tatra amṛtyogam at 67c. M ost of the first adhyāya of the Amanaskayoga (W 21-98) is devoted to describing laya, by means of which the paratattva is obtained. (This first adhyāya is called layayoga when quoted from by later commentators; the second, which describes amanaskayoga, is called rājayoga (Bouy 1994:22, 69, 78)).

301On Vāgīṣṭhā, see 2.110c.

302The tip of the tongue pointing upwards in order to lick at the āmṛta. G's reading, āmṛtaṃdhṛa, suggests the “upper mouth” which is at the opening of the śāṅkhini nāḍi, from which āmṛta flows (cf. AS p.10).

303The pot of āmṛta is a recurrent theme in Indian mythology. When the ocean of milk was churned by the gods and demons D hanvantri appeared carrying a white pot (kamaṭḍaḷu) of āmṛta (M abhindara 1.18). Four drops of āmṛta fell from this pot at the sites of the triennial Kumbha (“Pot”) M eṣa At SYM
65. Having reached [there] together with [his] mind, truly the yogin, restraining the flow of his breath, should playfully open the bolt with [his] tongue.

66. There the yogin should drink the drink of yoga (yogapānām), [which is] hard for even the gods to obtain: the icy, milky āmṛta, sweet [like] cool sugar-cane juice.

67a–68b. Satiated by a surfeit of that nectar and having entered the supreme state, the yogin should obtain there in the skull union with the supramental state (unmanya sanyogam).\(^{304}\) and eat, by means of yoga, the meat that consists of nāda and bindu (nādabindumayam).\(^{305}\)

68c–69d. This rare secret has been proclaimed, o goddess. Truly, after six months [the yogin] obtains the reward which the omniscient Śiva has taught in the scriptural transmission; in this there is no doubt.

70. He who desires [Khecarī] siddhi must not say anything to anyone who, although he has attained all [other] siddhis, does not know this yoga, o goddess.\(^{306}\)

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\(^{21}\) The yogin should obtain there in the skull union with the supramental state (unmanyā sanyogam), which the yogin must prevent from falling and being discharged as semen (unmanyā sanyogam).\(^{304}\) and eat, by means of yoga, the meat that consists of nāda and bindu (nādabindumayam).\(^{305}\)

\(^{304}\) “Unmanī, ‘the transmental state’, is a common goal of tantric and hat.hayogic practices. At H P 4.3–4 it is included in a list of synonyms of samādhi. It is also frequently mentioned by Hindī poets of the nīrguṇa tradition (Callewaert and de BiecK 1991:626).

\(^{305}\) “In tantric works, nāda and bindu (often combined with kalā—see footnote 238) have several different meanings. In particular, they refer to places in the subtle body (e.g. N T 7.29, K T 58.36, Vijñānabhairava 36–37) and describe corresponding stages in the manifestation of the phonetic universe (e.g. Sāradālakāntantra 1.7–8, TA 4.175; see Padoux 1990:86–121). They are also listed in some texts among the six lakṣais, ‘the six manifestations of Śiva as the ‘goals’, or ‘targets’, of yogic practice’ (Vasudeva 1999:190). In the texts of hat.hayoga, nāda is usually the internal, ‘unstruck’ (anāhata) sound heard during yoga practice (see e.g. H P 4.66–106, Nādabindupanīṣad 31–51). Meanwhile, bindu is understood to be the āmṛta secreted in the head, which the yogin must prevent from falling and being discharged as semen (see e.g. H P 2.78, 3.42, SSP 2.13, GHS 3.47; but see SS 5.110 where nāda and bindu, together with ākāra, are pīthas in the lotus of the forehead; see also BK āp 1000v: pīṭhatrayaṃ bhāle bīmbdūrāsaktirūpam | tātpahalāṃ jämāmamāramtiḥ | viparitajīvāyā nādadyānām pāpānānam | vastu vāsānākṣayah, and MSaSm 17.14–16, in which the viśuddhacakra and an unnamed cakra somewhere above viśuddha are said to be nādarūpaka and bindurūpaka respectively). It is with the usual hat.hayogic meanings that Ballāla (f. 44v−−) understands nāda and bindu (cf. H P ad 4.1). As such, the compound nādabindu joins two unconnected concepts and his interpretation seems forced. I suggest that in hat.hayoga works the compound is used more as a catchphrase, harking back to its use in tantric texts and thereby adding esoteric gravitas (see e.g. H P 4.3, GBS 163, 181, 184 etc., YŚU 6.70, GHS 6.12 and the Nādabindupanīṣad, which, despite its title, concerns only the ‘unstruck’ nāda and mentions bindu just once; at verse 50). On nāda, bindu and kalā see also Kiehnle 1997:141.

At H P 3.46 in the description of khecarīmudrā the yogin is said to eat beef and drink wine (see page 43 of the Introduction). The jog is said to drink vārūni at GBS 137. Cf. Rasārnava 1.26, Rasendracādāmāni 1.7–10. See also Rogu 1997:443.

\(^{306}\) Ballāla (f. 44v−−) takes this verse to be describing those entitled to teach and learn Khecarī yoga: the text is to be spoken by [a yogin] who has no desire for siddhi (na kim cit siddhim icchatā—he interprets
71. One should not cause this text to be given to those who delight in deceit and dishonesty, who do not recognise the guru as a god, and who do not know the observances (sāmayān) taught in scripture.\textsuperscript{107}

\textbf{[Massaging the body with amṛta]}\textsuperscript{108}

72ab. At the root of the tongue is situated, o goddess, the all-glorious (sarvatejōmayah) fire.

\textsuperscript{107} The aśa anacolouthion found in this verse has been emended by G, or one of its antecedents.

\textsuperscript{108} The physical practices are attacked at SSP pat.ala towards the end of SSP patala 6 appear to be later additions to the text since they contradict other verses in the text: see e.g. 6.13 where the avadhūta who drinks his own urine is praised). Cf. ṆY 2.33 (– AP 8): keśin mūtraṁ pibanti smalam, ... , “some drink urine, their own filth ... ,” and Rasārvana 11.11c–12b: śukramūrtrapurīṣāṁ yadi mukīr niṣavanāṁ kiṁ na muktā mahādevi śānaśākaraṅjataḥ ... “If liberation [comes] from using semen, urine and faeces, then why are dogs and pigs not liberated, o great goddess".

śiddhi here as śyād dravya [śevā] diṇḍātā, “obtaining goods, service etc. from the pupil”! to one who has attained the means of śiddhi (śiddhispañām) but does not know this yoga.

Practices involving massaging the body with various physical secretions are alluded to fleeringly in many hathayogic texts (see the references in the footnotes to 2.75a–77b). Patala 27 of the Māṣyendra-saṁhitā (which is reproduced in the appendices) describes several such techniques in detail, summarising them as “the ritual bath which is better than [bathing] at all the sacred bathing places” (sarvatērthā-dhikām sānam 27.1cd). (At MāSaṁ 27.2 faeces, urine, menstrual blood, phlegm (?reka) and semen (?) are said to be the gods Lokēsa, Kēśava, Rudra, Īśa and Sadeṣvara.) These practices corporealise the techniques of rasāśāstra, alchemy (on corporealisation see page 41). The words used to describe the massaging of the body, lepana and mardana, are also used to describe sāṃskāras in the process of fixing mercury (see e.g. RAK 80, 91, 150 etc. on lepana and 14, 89, 98 etc. on mardana). As with the substances to be rubbed into mercury in the alchemical sāṃskāras, in MāSaṁ patala 27 minerals and herbs are added to the fluids to be massaged into the body. MāSaṁ 27.1 calls the knowledge of these practices kṣatriyāṇā; at Rasārnava 18.11, 18.15 and 18.19 the preparation of the human body for alchemical practice by the consumption of herbal preparations is called kṣatriyāṇā (see also W hite 1996:265–273).

In verses 95 and 281c–282b of the RAK it is said that the urine and faeces of a man who eats certain herbal preparations (which do not include mercury) can transmute copper into gold (cf. SS 3.54 and DYS 197 quoted in footnote 316). At 146 it is said that by eating a preparation of calcined mercury, a man becomes sāṃsvedhī and his sweat can fix mercury.

The physical practices are attacked at SSP 6.9c:

śaṃskhāśātanam aṭaranaṁ rasayāṁ tālveṣṭhanāśātanam
vānter ucbhādanam kavātan amaripānam tathā kharparim |
viryaṁ drāvitaṁ ātmājauṃ punar aho graśam pralepaṇau ca va| ye kurvanti jādastu te na hi phalaṁ teṣau ту śiddhāntajam ||

gob ucbhādanam ] em.; uḷilataman Ed, ucbhātan Ed \textsuperscript{\textasciicircum} | kharparim ] em.; kharpari\textsuperscript{Hy}
Ed gob \textsuperscript{\textasciicircum} virya Ed, virya Ed | graśam pralepaṇau ca va | graśapraśaṇau paḥcadhā||

"Those who practise emesis and enema [and] use the fluids from the palate, lips and nose with the tongue, who massage themselves with vomit, who practise kavāta (?), drink their own urine, use kharpari (coryllium?), who use their semen having caused it to flow, and eat or massage [themselves with these fluids], are stupid and do not get the reward that is produced by the correct doctrine." (Several verses towards the end of SSP patala 6 appear to be later additions to the text since they contradict other verses in the text: see e.g. 6.13 where the avadhūta who drinks his own urine is praised). Cf. ṆY 2.33 (– AP 8): keśin mūtraṁ pibanti smalam, ... , “some drink urine, their own filth ... ,” and Rasārvana 11.11c–12b: śukramūrtrapurīṣāṁ yadi mukīr niṣavanāṁ kiṃ na muktā mahādevi śānaśākaraṅjataḥ ... “If liberation [comes] from using semen, urine and faeces, then why are dogs and pigs not liberated, o great goddess".
72c–73b. At its tip is the sun; the moon is situated in the middle of the forehead (bhālamadhya). Siddhi arises for him who really (tattvāna) knows thus.\(^5\)

73c–74d. Having churned (mathivā)\(^6\) and zealously awakened\(^7\) the orb of fire, [the yogin] should turn [his] tongue, on the tip of which is situated the sun, to the orb of the moon at the forehead, which has liquefied due to the heat of that [fire].\(^8\)

75–76. [The yogin] should gather in a vessel (pātreṇa)\(^9\) that cool supreme amṛṭa [when it has] dripped from the moon and emerged from the nostrils (nāśkārandhira-niryātaṁ),\(^10\) o goddess.

76ab. By rubbing the body with that [amṛṭa], truly the channels of the body become purified (nāḍi-śuddhiḥ prajāyete).\(^11\)

\(^5\) Here Śiva teaches the physical locations of fire, the sun and the moon. As in the locations of the five elemental deities discussed in footnote 296, the system described here is different from that found in other tantric and haṭhayogic texts. In the texts of haṭhayoga, the sun and fire are combined and said to dwell in the navel region, consuming the amṛṭa that drips from the moon which is situated at the palate (see e.g. G Šv, 133, HP 3.78, GhŠ 3.31).

In this verse, only ṯ has bhālamadhya, “in the middle of the forehead”, (cf. bhālajam at 74b), which is almost certainly original in the light of both 2.75, where the amṛṭa that has dripped from the moon emerges from the nostrils, and 2.22, where the somamandala, i.e. the moon, is located between the eyebrows. Similarly, at SSP 2.21 the yogin is told to visualise a candramandala at the bhrūmadhyādharā while SS 1.147–8 locates the moon at the sahaśāra lotus at the top of the skull. The readings of the rest of the witnesses, which locate the moon at the palate, have probably originated through confusion with other texts, rather than through deliberate alteration.

\(^6\) On mathana, “churning”, see 1.57c–64d.

\(^7\) Ballāla (f. 46v1–3) describes how the orb of fire is to be awakened: daksāhastaṣṭa madhyamāṅgu-ghābhyaṁ damaruṇaṁ nāśkāpate pūryan recayan̄s (em.; pūrya=reccyan̄s S) ca vādyaytvā paścād gāḍhaṁ pūrayed recayed ity bhṛtā (em.; bharā S) tāyā suṣumnāvahane sati ṯ adadhiṁhitavahner udbhodhānam bhavatī. Tīṣa is a variation of the bhaṭrā/bhaṭrākā prañāyāma described at YB 108–112, HP 2.59–67 and GhŠ 1.75–77 (in the almost identical YB and HP passages the practice is said to be kundalībodhakam and bring about sārāṅgī viwardhānam, i.e. it awakens Kundalini and increases bodily fire).

\(^8\) HP 3.48 describes how amṛṭa flows from the moon after it has been liquefied by the heat produced when the tongue enters the opening above the palate: jihvāpraveśasambhūtavaṁ nāspādaṁ tathāh khalu | candrātm śravati yah sāraḥ sā yād amaravaṁ | Cf. TĀ 4.131cd, 134ab.

\(^9\) MaSam 40.8 (A f. 90v1) says that the vessel used to hold the yogin’s urine (amari) should be made of gold or silver, or, if they are unavailable, copper or brass (kāmāya). KJN 12.11–16 describes the different materials that can be used to make the pātra that holds the cāruka (the kaula paṇcāṁrta libation: faeces, urine, semen, blood and marrow—KJN 11.11; cf. TĀ 11 (29) P.130, ll.5–8 where the five jewels are said to be urine, semen, menstrual blood, faeces and phlegm (Sanderson 1995:82)).

\(^10\) Cf. MaSam 27.9. A corrupt passage at HP 3.93–94 describes the amarioli technique: amariṁ yah piben nṛṣyam naṣym kuruṇaṁ (naṣyaṁ kurvan) | taṣaṁ kuryād Ṛd\(^{12}\) dīne dine | vajriṁ abhyaset samyag amarioli kathyate | abhyāsān ṃhāṛtām cāndrīm vībhūtyā saha miśrayet | dhārayed uttā mantreṇu disvāyagṛṣṭiḥ prajāyate | “H e who always drinks urine, [also] using it as a nasally administered substance, every day [and who] correctly performs vajri, [his practice] is called amarioli. He should mix with ash the lunar [fluid] that has emerged after practice and put it on his head; he gets divine sight.” (As translated by Dr. Dominic Goodall and Dr. H. Arunaga Isaacson.) Brahmānanda (HP?) ad loc. attributes this practice to Kāḍalikās.

\(^11\) In haṭhayogic texts, nāḍī-śuddhi is usually said to arise by means of prañāyāma. See e.g. G Šv, 95, HP
76c–77b. [The yogin] should stir up the essence of immortality (amarīrasam) which is produced at the anus and penis\(^{196}\) and has emerged into a vessel, with the amṛta from the armpits (kakṣāṁrtam),\(^{197}\) embellished with fluid from the lower lip

\(^{196}\)Cf. M aSaṃ 27.6. M aSaṃ paṭala 40 describes amariṇāṇa in detail and calls the process kulacāra (40.4). Ballāla (f. 47v\(^{−7}\)) quotes a passage in this context which he attributes to “traditional teaching”: mūtrapūrisyayor alpatvam ca | yālelapa lōhaśa svārṇāṭa goraśaśeveda tadā vajrośa śād'}}

\(^{197}\)Itseems likely that this passage has been redacted to conceal a practice in which the combined sexual fluids of the yogin and his consort are smeared on the body. MaSaṃ 40.48 describes a similar technique to be practised after intercourse although here it is only semen (mixed with gold, camphor, safron and such like) that is to be smeared on the body: tad vīrāṃ svārṇakarpurakunāmādīviliṭṭitam | svadehaḥ mardayet kāntiḥ candraśvamā jarāyati. The siddha Karnaśaṇa added his “own water” to a potion and it became “as the essence of the alchemists” (ROBINSON 1979:88–9); Caparipa gave a child magical powers: “From his penis came the power to transform things into gold. From his anus came the elixir of immortality” (ibid.:206–7).

\(^{198}\)The reading kāḷaṁtam found in μ may be original. Śiva has described amṛtakālaṁ at the anus and penis (2.32 and 2.40) but not at the armpits and M aSaṃ paṭala 27 does not mention anigamardan with sweat. However many hathayogic texts do teach that the sweat produced through yogic exertion should be rubbed into the body (e.g. G S 57.1, SS 3.40, HP 2.1.3, Dhyānabinduṣaṇḍ 79–72, DYS 1.48) and it may be because of this idea that the reading kāḷaḥtṛtam supplanted kāḷaṁtam. SS 3.40 adds the reason for the practice: anyāthā vīrāme dhiṭṭur na tu bhavati yognah, “otherwise the basic constituents in the body of the yogin are destroyed”. Cf. Ballāla (f. 93v\(^{+}\)): evaṁ sāνiṣyaśaṃprāṇāyāme jayāmāṇaśa dehe svadaśa mardanāṃ ṛṭabhyām kāḷaṁ na tu vadraśaḥpālaśaḥ | [lāghaḥ] balanāśaḥ | “The sweat produced when prāṇāyāma is practised in this way, (i.e.) according to the rules, should be rubbed into the body with the hands, not wiped away with a cloth. Otherwise suppleness and strength are lost.” Like lepana and mardana, svadana is an alchemical sāṃsāra (see Rasaṅnakalpa 98, 368–369 etc.).
(cādharārasaiḥ).

77c-78b. Rubbing the body with that, the yogin truly becomes free from disease in this life, mighty [and] free of wrinkles and grey hair.

78c-79d. Rubbing (sāmghṛṣya) the root of the tongue, [the yogin] should massage his body with the great fluid that is produced there, within half a year the tongue becomes four finger-breadths longer; in this there is no doubt.

[Khecarīmudrā]

80. Pushing the tongue upwards with the fingers of the right hand, o goddess, [the yogin] should push aside (sphoṭayet) the uvula (ghanīkām) with the fingers of the left hand.

81. Churning (mathitvā) the place of fire, [the yogin] should gently turn the tongue above the uvula (ūrdhvavaktram) to the place of Śiva (śivasthānam) at the

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Footnotes:

118 The feminine form adhārā for adhara is probably metri causa. Monier-Williams ([1988:219]) does report that adhārā can mean “Pudendum Muliebre” but such a meaning is unlikely here. Ballāla (f. 47v9-10) takes the plural rāṣaiḥ to indicate that fluid from the lips, tongue and nostrils should be used.

119 Ay.2.33 castigates those who rub saliva into their bodies: ... atha tanau ke cid ujjhanti lālā. . . nai-teaṁ dhāsiddhir vijatani jamanorāyogad rte gat || Cf. SSP 6.90 (quoted in footnote 308). See White 1996:391-2 for legends describing the initiatory and magical powers of yogins’ saliva.

120 I have found no description of this practice in any other text. Ballāla (f. 47v9-10) identifies it as a supplementary practice to that described in 1.43a but he seems mistaken: at 1.43a it is the tālmūlā which is to be rubbed and then all the impurity (mala) is to be cleansed. Here a potent “great fluid” (mahādrava; but n.b. μ’s reading maḍdrava, “intoxicating fluid”) is produced at the jihvāmūla.

121 Monier-Williams ([1988:270]) gives “to push aside (a bolt)” as one of the meanings of the causative of √sphut. Ballāla (f. 48r4-7) takes this verse to refer to the practice of tādana (see footnote 218).

122 The Vaiṣṇavapuruṣa locates an amṛtaacakra in the upper part of the forehead from which “nectar is constantly flowing. This place is described as the abode of the Gāyatri named Kāmadhenu (lit. wish-giving cow) figured like a milch-cow with four teats, viz. Ambikā, Lambikā, Ghaṇṭikā and Tālikā” (Kaviraj 1987:55).

123 I have taken verses 80 and 81 to be summarising the practice of khecarīmudrā (unlike Ballāla who takes them with 78a-79d at f.48r4-7). Verse 80 describes the process of inserting the tongue into the region above the palate. The tongue is to be pushed upwards (from its underside) while the uvula is to be brought forward thus making it easier for the tip of the tongue to reach the opening behind it (see footnote 211). The root √tā fruitful normally has a sense of “pull” or “draw” but if one were to pull the tongue upwards with the fingers of the right hand, the uvula would be inaccessible to the fingers of the left hand. I have thus taken utkṛṣṇa raśāṁ ārdhvaṁ to mean that the tongue is to be pushed upwards (as was demonstrated to me by several of my informants).

124 I am here following Ballāla’s interpretation of ārdhvavakram as meaning laṁbikordhvakram, “going above the uvula” (f.48r4). Alternatively it could mean “the upper mouth”: see 2.23b and footnote 399.
kalās (candrāmśe)\(^{324}\) above the three-peaked mountain (trikūṭordhve).\(^{325}\)

82ab. This khecārimudrā that I have taught you destroys death.

**[The problems of bhaṭa and nāṭa]**\(^{126}\)

82c–83b. Four types of bhaṭa and likewise [four] types of nāṭa\(^{127}\) arise to obstruct the practice of him who practises thus.

83c–84b. Dying up of the body (āṅgāsāḥ),\(^{128}\) sloth induced by hunger (kṣudhā-حساس).\(^{129}\) itchiness and pallor: these are the signs of bhaṭa. Hear their remedy.

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\(^{324}\)A part of the moon (candrāmśa) is a kalā (see footnote 258). The kalās referred to here are the three at the Diamond Bulb (vajrakanda — see 2.23c–23b and footnote 273) which is said to be the place of Śiva at 2.49c–50b (cf. H P 1.148). For candrāmśa, ṭū has vajrāmyo and G vajrānte. G’s vajrānte may be the original reading, referring to the top of the vajrakanda.

\(^{325}\)In the Khecārīvidyā, trikūtā is located between the eyebrows. See footnote 241.


\(^{127}\)I have found no parallels for this usage of bhaṭa and nāṭa. The usual meaning of bhaṭa is “mercenary” or “warrior” and that of nāṭa is “actor” or “dancer” (M O N I R W I L L I A M S 1988:8vW). The terms may thus refer to the different types of śādhakas that are afflicted by the problems listed. In Hindi, bhaṭ can mean “misfortune, curse” (M C G R E G O R 1993:757) while the Sanskrit root ṭā can mean “to hurt or injure” (M O N I R W I L L I A M S 1988:525). A Buddhist vihāra was established near Mathura by two brothers called N āṭa and Bhaṭa (Paṃśupadānāvadāna, Divyāvadāna N 2.6, p. 349; see also ibid. pp. 356 and 385, E D G E R T O N S V. nātathātikā, BÖH T L I N G K and R O T H S V. nāta. I am grateful to Peter Wyzlic for supplying me with these references.) G, S and most of α and β have ṭa or ṭa for bhaṭa for bhaṭa. I have adopted ṭa over ṭa/haṭa for these reasons: firstly, ṭa is found in both μ and θ; secondly, the use of the word ṭa to describe a system of practices was only just beginning at the time of the Khecārīvidyā’s composition and is not attested elsewhere in the text; and, thirdly, the pairing of ṭa with ṭa seems unlikely. Witness K, lends weight to the idea that ṭa is a later emendation: at 84a and 99c it has ṭa, corrected to ṭa in the margin. (Perhaps the first description of a systematised hathayoga named as such is to be found in the Dattātreya-gaṇadāstra (17–19 and 37–62) in which the term refers specifically to the practice of ten mudrās. The D Y S is quoted extensively in the Sārīgadhara-paddhati (25 ṭoksas between SP 4376 and 4461) and was thus composed before 1365 C E.)

In his commentary on nāṭa, Ballāḷa devotes five folios (f. 48r–f. 53r) to quotations from various texts about ṭaṣṭaṣṭaḥnībādhārasidā, “the dramatic sentiments etc. involved in the various types of drama”. The Khecārīvidyā’s nāṭabhedas are physical manifestations of these sentiments. When they arise, actors are unīt for acting: teṣu jāteṣu nartanatāgā ṭaṭā na bhavantū (f. 53r). This is relevant to yogic practice because the sense organs are like the nāṭas: vastutas tu saasaavāyaṭe nartanāśiṇāṁ nāṭanāṁ išvendrī-yaṇāṁ nētraśiṇāṁ bheṣā bhetakā nāṭabhedā ity uṣānte (f. 53r). Concerning ṭaṭa (S’s reading for ṭaṭa), Ballāḷa (f. 53r–f. 53r) writes that the four manifestations of ṭaṭa given in 83cd are proof of success in hathayoga (!): ṭe ṭaṭhaṣṭaḥ yogasāḥ pratyayāḥ ṭaṭhaḥ Siddha iti pratiṣṭhaḥ janayānte.

\(^{328}\)At Kubjikāmatatantra 23.169 a practice similar to the hathayogic khecārimudrā is said to get rid of ṭoṣa, dāha (cf. K H V 2.880) and vaivarṇa (cf. K H V 2.87cd).

\(^{329}\)In order for the varieties of ṭaṭa to total four, kṣudhāḥaṣa must be taken as a single entity. I have chosen to translate it as a tapuruṣa amāśa; Ballāḷa (f. 53r–f. 53r and f. 53r) takes it to be a dvandva meaning “hunger and sloth”.
84c-85d. Having made the mind empty [the yogin] should rub [his] body with the essence of immortality (amarīrasam) for three months; by means of this the body is nourished. He should rub [the body] three times in the day and three times at night.

86. By pointing the tongue upwards towards the place of the Diamond Bulb (vajrakanda), and licking the nectar produced there, sloth induced by hunger truly disappears.

87. By taking the nectar produced there and the amṛta from the anus and penis (amarīm) and rubbing the body with them both pallor and itching truly disappear.

88. The four varieties of nāta have many manifestations, my dear. Eye-disease, trembling of the body (aṅgavepah), fever and dizziness (bhrāntih): thus have I told you one type of nāta.

89. Now hear the second: tooth disease, lack of strength, and loss of suppleness of the body.

90. Now hear the third type, o goddess: high fever (mahājvarah), headache and imbalance of the phlegmatic humour.

91. Now may the fourth [type of nāta] be determined: vomiting, breathing trouble, blindness and sleep that cannot be overcome.

92. The yogin should lead Kundalinī from the Base into the Susumnā. Making the tongue motionless and pointing it upward, he should hold his breath.

93. From the disturbance of Kundalinī (ṣaktiksobhāt), o great goddess, a great sound (mahānādah) arises. When [the yogin] hears that sound then he is said to be
liberated [from the problems of naṭa].

94. He should visualise his body as sprinkled with amṛta, o supreme goddess. By this [practice], o goddess, he becomes freed from the first problems [of naṭa] in a month.

95. When he practises with this method for two months, then he hears in his ears (kaṇṭābhyaṁ) the sound of the roar of a great elephant (mahāgajaravadhvaniṁ).

96ab. He should visualise [his] body as before; he is freed from the second [type of] problems [of naṭa].

96c–97b. After three months, having heard the sound of Brahmā (brahmanādām), he should visualise [his body sprinkled with amṛta] as before; he is freed from the faults of the third category. In this there is no doubt.

97c–98b. In the fourth month, hearing the sound of thunder called Aghora, and practising as before, [the yogin] is freed from the problems of dizziness.

98c–99b. Thus with firm mind [the yogin] should carry out the meditation and practice three times daily; truly, after three years he becomes ageless and undying.

99c–100b. I have told [you] the remedy for the four faults of bhaṭa and for the problem[s] of naṭa. [Now] hear more, o queen of the gods (surādhīpe).

100c–101b. I bow at the feet of that yogin who, knowing all the categories of reality

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(HP 4.81). Here, μ reads jalanāḍa for mahānāḍa. μ's reading may be original: in a passage which is found at both HP 4.83–89 and NBU 32–38 it is said that in the beginning of the practice one of the sounds that arises is that of jaladhi, "the ocean" (HP 4.85a). On the other hand, HP 4.84ab reads śṛutya prathamābhyaśe nāḍo nāṇāvīdho mahān, "in the first [stage of the] practice a great sound of many kinds is heard". Both HR f. 137v–2 and GhS 7.9 connect khecarimudrā and the internal nāḍa. For a survey of descriptions of the technique of nāḍa and lists of the internal sounds found in tantric works see Vasudeva (1999:205–211).

114. Abhyām is quite often used for the locative and genitive (-ayoh) in Śaiva tantric works. See e.g. Svachchandaśātra 2.231 and Kṣemarāja ad loc., JRY 3.38.158c and JRY 3 Yogniścarcarakaraṇa 1.63ab, 1.64. I am grateful to Professor Sanderson for providing me with these references.

115. In the lists of the various sounds heard during nāḍuṇusandhāna given in hāṭhyogic texts (see footnote 340 for references), no animal sounds are mentioned.

116. Ballāla (f. 56v–2) offers two explanations of brahmanāḍa: firstly he takes brahma to mean bhrat, and thus brahmanāḍa is the same as the mahānāḍa of 91b; secondly brahmanāḍa is the anāhata, "unstruck", nāḍa that is the focus of nāḍuṇusandhāna (see footnote 140). μ has śīmhaṇāḍa, "the sound of a lion", which may be original. The small whistle worn on a thread around the neck by Goraknāthī Yogīs is called śīmhaṇāḍa (See SSP 4.159a). (Brockes 1989:241), however, reports that the Yogīs understand it to be called thus because ideally the whistle is made of śīmha ("deer-"horn").

117. The sound of thunder, meghanāḍa, is given as one of the anāhata sounds at GhS 5.80 and VS 3.40. Aghora, "not terrific", is a name of Śiva and of one of his most important mantras (see e.g. Pāṣupataśātra 3.21–26, KMT pāṭala 9 and the Siṣṭ Śiṣṭ Purāṇ (Bhāṣṭhavāl 1994:236–237), a work ascribed to Goraknāth, in which Aghor is said to be the best mantra.)
(sarthattvajñāh), has entered into this peaceful supreme reality (śānte pare tattve), the blissful yoga (yoge sukhātmake), o goddess.

Ballāla (f. 57v⁻ᵃ⁻) mentions four systems of tattvas: that described in the Nārāyanayogaśūtravṛtti in which there are two types of tattva, jāda and ajāda, corresponding to the prakṛti and puruṣa of Sāṁkhya; a säkta system of twenty-five tattvas; a system said to be found in the Saivāgamas comprising fifty tattvas, including the twenty-five just mentioned; and the (presumably twenty-five) tattvas described by Kapila in the Bhāgavata-purāṇa. Ballāla adds that the system of fifty tattvas found in the Saivāgamas has been described by him in the Yogaratnakaragrantha. Gharote and Bedekar (1989:208) list two manuscripts of works entitled Yogaratnakara but they are ascribed to Viśvesvarānanda and Rāmānandayogin.

Cf. z.65d. Ballāla (f. 57r⁻ᵃ⁻⁻f. 57v⁻ᵃ⁻) says that this param tattvam is the state reached by means of the four mahāvākyas of the Upaniṣads.
The stages of the practice

The first stage is loosening (cālanam), goddess; the second is piercing (bhedanam); churning (mathanam) is said to be the third; the fourth is insertion (pravesānam).

As Ballāla notes at f. 38v -10, it is surprising to find cālanām named as one of the four stages when in the first pātala’s description of the practice cālanām is only mentioned in passing (1.49) and not by name. The cutting of the frenum, however, is discussed in some detail (1.46–48) and one might expect chedanām to be the first stage. In other texts where the practice is taught (e.g. GHS 1.25–32, 3.23–26), cālanām is given much more emphasis than it is in the first pātala of the Khecarīvidyā. In the Siddhasiddhāntapaddhati (2.19, 6.84) the tongue is to be lengthened by means of cālanām; chedanām is not mentioned. This suggests that KHv 1.44.C.7b and 2.100.C.10d were not composed together.

It may be that cālanām here does not refer simply to the stretching of the tongue. Commenting on 1.49, Ballāla (f. 19v””), quotes YB 91-98 for a description of the cloth used to take hold of the tongue when practising cālanām. He notes that the passage comes in the description of a mudrā for arousing Kunḍalinī, the sakti-cālananāmadhūrā. Nowhere in this passage is it explicitly stated where the cloth is to be applied. The Hindi translation of the text supplies nābhī, “the navel” as the location. Similarly, in the description of sakti-cālanām found in the Gherandāṣaṃhitā, a much later text, the cloth is to be wrapped around the nābhī (3.52). It is hard to imagine how such a practice could be performed. It is probably because Kunḍalinī is located in the lower part of the body that the practice is thought to be carried out there too. (Another description of sakti-cālanām at SS 4.53–57 says that it is to be done by means of the āpānāvāyu; see also SS 5.5 and YB 124; Satyānanda Sarasvatī (1993:385-6) says that nauli, churning of the stomach, should be used.) The description of the cloth at YB 91–92 is found in the HP’s description of sakti-cālanām at 3.109 without any instructions as to what to do with it. Brahmānanda (HP 6.20) takes the description to be of the internal kanda above which Kunḍalinī sleeps. Perhaps the earliest reference (pre-1450CE; see Bouy 1994:40) to the hāthayogic sakti-cālanām is found in a text called the Gorakṣāṭakā which is an unedited work, found in only four manuscripts, different from the more popular text of the same name (which is available in several editions; on the different Gorakṣāṭakās see footnote 6 in the introduction). Bouy (loc. cit.) has noted that the first sixty verses of the first chapter of the Yogakundalupanisad (whose second chapter is taken from the Khecarīvidyā’s first pātala) are taken from this unedited Gorakṣāṣamhitā. YKU 1.7–8 states that there are two methods of sakti-cālanām: a technique called sarasvatī-cālanām, and prāṇāyāma (cf. HR f. 12r10–11). 1.9–18 describe sarasvatī-cālanām. Again the place where the cloth is to be applied is never explicitly stated. The wise yogin is to wrap it around tannādiṃ (1.11). T he sarasvati nādi ends at the tip of the tongue (VS 2.37, DU 4.21, SP 4.311) and, as we have seen (KHv 1.49), vājśvari, “the goddess of speech”, i.e. Sarasvatī, has her abode at the tongue. T his leads me to believe that sakti-cālanām is performed by wrapping a cloth around the tongue, not the stomach. Contradicting this location of the practice is the list of diseases cured by sarasvatī-cālanām given at YKU 1.18: gulināja lalodarapālīyo ca śāntiḥ, “splenitis, dropsy, splenomegaly and other [diseases] in the stomach”; it is possible that this verse is a later interpolation but I have not had access to the Gorakṣāṣamhitā manuscripts to check if it is present there. Ballāla connects the pulling of the tongue with awakening Kunḍalinī in his commentary to 2.40–42 (f. 36v””): vastraveṣṭitajihvācālanāna ca saktiṃ prabodhya... “awakening [Kunḍalinī]-śakti” by moving the tongue wrapped in a cloth...” and also at f. 37v”” where he says that Kunḍalinī is to be awakened āsanamukhākarasāncālananamudrādīnā, “by āsana, breath-retention, moving the tongue, mudrā etc.”. Touching the palate with the tongue is said to bring about immediate upward movement of the breath (which is the yogic forerunner of the awakening of Kunḍalinī) at Kīrāṇatātra 59.35 (see page 28). Cf. the practice shown to me by Dr. Tripathi described in footnote 28.

101C-102B. The first [stage] is loosening (cālanām), goddess; the second is piercing (bhedanām); churning (mathanām) is said to be the third; the fourth is insertion (pravesānam).
102C–103A. After rubbing the base of the palate, [the yogin] should draw out (utkārṣyate) the tongue; he should know that as loosening (cālana).\textsuperscript{349}

103BC. The cleaving asunder of the bolt of Brahmac is called piercing (bhedanam).\textsuperscript{350}

103D–104D. When [the yogin] practises churning by means of a thread and churning by inserting an iron pin he should understand that to be churning (mathanam),\textsuperscript{351} which brings progress in yoga, my dear.

105. Having opened the gateway, [the yogin] should extend his tongue upwards into the ether (ākhās);\textsuperscript{352} [this] is called insertion (praveśa), o goddess; it brings about success in yoga.

106. By breaking the bolt of Brahmac (brahma-galaprabhedena)\textsuperscript{353} and inserting the tongue (jīvhasamkramaṇena), truly evidence of success arises instantly, o supreme goddess.

107. At first [there arise] a condition of bliss (anandabhāvatvam)\textsuperscript{354} and a decrease in sleep (nirāhāraḥ);\textsuperscript{355} social intercourse (saṃgamam)\textsuperscript{356} and food-consumption (bhojanam)\textsuperscript{357} diminish.

problems. Firstly, praveśa/praveśaka needs to precede pāna— the tongue must be inserted into the cavity above the palate before amrta can be drunk. (Ballāla notes this at two places (f. 58r\textsuperscript{7−2} and f. 58v\textsuperscript{1−2}) and gives two conflicting explanations. At first he says that after mathana the upper kalās start to produce amṛta and thus there is an intermediate pāna before that which follows praveśa. At the second instance he employs the M imāṃsakas' maxim that the order of words is sometimes subordinate to the order of their meaning: sałakramād arthakramaṇa kva cid balavātā.) Secondly, in 102C–103D these stages are elaborated. No mention is made of pāna but a stage called bhedana is described between cālana and mathana. I have thus conjecturally emended 101D–102A from dviṭyām mathanam bhāvet || trītyām pānam uddīgam to dviṭyām bhedanam bhāvet || trītyām mathanaṁ yājantam.

\textsuperscript{349}Cf. 1.45.

\textsuperscript{350}See 1.56. Cf. MKSG 22.971 and 985. NT 7.29 locates the fourth of six cakras at the palate and calls it bhedana.

\textsuperscript{351}See 1.57C–64D. This passage (103C–104D) is corrupt. G omits 103CD while υ omits bhedanam and mathanam in 103CD and has tam vadiṃtīma sūtra tamtunā priye at 104AB. I have been unable to conjecture a suitable emendation but the meaning of the passage is clear.

\textsuperscript{352}On this use of akāśa to mean the hollow above the palate see footnote 246.

\textsuperscript{353}All the witnesses except υ read praveśa here (N has praveśē tułumūla). The idea of insertion is also present in jīvhasamkramaṇa so praveśa is redundant. I have thus adopted υ's prabhēdaṇa and take the two pādas to be referring to bhedana and praveśa respectively.

\textsuperscript{354}Ballāla (f. 59r\textsuperscript{4}) quotes [without attribution] the following to explain ānanda: yathā ratau yathā ca miśabhojanēyā suśupta iti, “like [the feeling experienced] in love-making, eating sweets and deep sleep”.

\textsuperscript{355}Khecarimudrā is said to remove the need for sleep at HP 3.38. In the Haṭhaṛatnāvalī (f. 3v\textsuperscript{r}) the adept is described as tyaktaṇidrah, “not sleeping”.

\textsuperscript{356}Cf. Yogasūtra 1.46: sucau sāṅgajugupsā parair asamargāḥ, “from purification [arises] disgust for one's own body [and] not mixing with others”. Forsaking company (janaṁgavivarjana) is said to lead to perfection of yoga at HR f. 67\textsuperscript{r−s}. Both υ and G read saṃgamam here while most of the other witnesses have saṃgama. Ballāla (f. 19r\textsuperscript{f}) understands saṃgama to mean amṛtāśānavajīhāvāśasmyayo; “on the conjunction of the tip of the tongue and the place of amṛta”.

\textsuperscript{357}In the texts of haṭhayoga and amongst today's haṭhayogins there are two different attitudes towards
108a-109b. Well-being arises and the lustre [of the body] increases, my dear; [there is] no ageing and no death and no diseases and no grey hair. With his seed turned upwards (urdhvaretāḥ), o great goddess, [the yogin] is endowed with the [eight] powers whose first is minuteness (animadgunaṁvītaḥ).

109c-110b. If, with fixed mind (niścalabhañvena), [the yogin] masters yoga thus, then, o Parvati, he duly obtains these rewards that have been described.

110c-111b. O n the tip of the tongue are situated Śrī’sambhavīmudrā and Vāgīśā, o you who are honoured by the heroic adepts (vīra-vandite); in the area at the base of the root of the tongue is situated the fetter of death (bandhamṛtyuh).

111cd. Completely eradicate the place of the fetter of death, o mistress of the host (gañambike).

112ab. With the tip of the tongue [the yogin] should enter the place of Soma called Blessed Śambhu.

112c-113b. By this yoga, o goddess, and with a controlled mind, the yogin enters the transmental state [and] achieves absorption in it (tallayam).

113cd. Assuredly, evidence of absorption arises immediately.

114ab. Applying his mind to the tip of the tongue, he should focus on that place with [inner] vision (drśā).

food consumption. As a result of success in yoga, the yogin either eats very little (e.g. H P 4.75) or he can eat as little or as much as he likes without any effect (e.g. DYŚ 157). (Before attaining siddhi, however, the aspirant must curb his appetite (e.g. H P 1.15, SS 3.18, GhŚ 1.16) but he should not fast (e.g. GhŚ 5.31, SS 3.33). Cf. Bhagavadgītā 6.16–17.)

360 This is the only mention of semen-retention in the text. Other hathayogic texts put much more emphasis on khecarimudrā’s usefulness in preventing the loss of semen (see e.g. GŚ 50, which is reproduced at H P 3.41, and page 46 of the introduction).

361 The locus classicus for these eight siddhis is Vyāsa ad Yogasūtra 3.44: animā, “minuteness”, laghīmā, “weightlessness”, mahīmā, “hugeness”, prāpti, “the ability to reach anywhere at will”, prakāmya, “the ability to do what one wants”, vaśītvā, “control over elements and animās”, Isaiah, “sovereignty” and kāmāva-sāyītvā, “erecting one’s desires”. Ballāla (f. 59v1–4) gives a list which has garīmā, “heaviness”, in place of Vyāsa’s kāmāva-sāyītvā. MaSaM 18.36C–37B substitutes garīmā for Vyāsa’s mahīmā. Vasudeva (1999:280) translates Kāmarāj’s interpretation of the eight siddhis (or gnas) as given in his Svachchandatantrodhyota ad 10.1073 and adduces parallels from other tantric Śaiva works.

362 “Splendour”— a name of Lākṣmī, the consort of Viśṇu. Ballāla calls her Yogiśā (f. 6or1).

363 “The Queen of Speech”— a name of Sarasvatī, the consort of Brahmā. See 1.49 and footnote 347.

364 This is the linguae frēnum, the binding tendon at the root of the tongue. It is called bandhamṛtyu, “the fetter of death” because it ties down the tongue, preventing it from reaching amṛta, “non-death”. See 1.46 and footnote 312. One would expect this compound to be mṛtyu-bandhaḥ. Ballāla makes no comment on the odd order of its elements.

365 This is the area in the middle of the skull described at 2.57.

366 Ballāla (f. 61r) understands tallayam to mean either tatra shāne layam, “absorption at the place of Śambhu”, or tatra manaso layam, “absorption of the mind”. I have taken tat to refer to unmanī.

367 It is of course impossible to look at the tip of the tongue when it is in the cavity above the palate so we must assume some sort of internal “sight”. Ballāla (f. 61r) glosses drśā with antardrśījā. After a passage on laya at H P 4.23–34, we hear of the śambhavicāra (which brings about the same result as khecar-
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114c–115d. The yogin should lead [his] breath upwards from the base by way of the Susumna; having reached the abode of Brahman he should place [his] mind in the void. He should meditate thus on the perfect (heyopadeyavajritam)\(^66\) highest reality (paramā tattvam).\(^67\)

116ab. The very cool Ethereal Ganges (ākāśaganga)\(^68\) flows from the place of Brahman.

116c–117b. Drinking [the Ethereal Ganges], [the yogin] assuredly becomes one whose body is as hard as diamond in just one month; truly, he becomes of divine body, divine speech [and] divine sight.

117cd. He gets divine intellect, o goddess, and, indeed, divine hearing.

118. On the tip of the tongue [the yogin] should visualise the Queen of Speech (vāgīśam) shining like ten million moons [and] satiated by the kalās of the great amṛta; he instantly becomes a master poet (kavitvam labhate).

119. Meditating on Lakṣmī as situated at the tip of the tongue [and] delighted by the great amṛta, the yogin, o great goddess, becomes a king of yoga.\(^270\)

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\(^299\) On this adjective see footnote 299.

\(^367\) In contrast with the rest of the Khecarīvidyā, 2.107–115 fits the first of the two yogic paradigms described at SP 436a–437b in which the yogin is to raise his mind and breath by way of the central channel and cause bindu to enter the void. Among other rewards, he becomes āridhivareśṭaḥ: his seed turns upwards. Amṛta, Kuṇḍalini and cakras are not mentioned. On the two paradigms and their attempted synthesis in hathayogic works, see pages 44 to 48 of the introduction.

\(^368\) The homologue of the Ganges in hathayogic physiology is the idā nāḍī (see KhV 3.10). However, idā only goes as far as the left nostril (TSBM 70, VS 2.39) and is never said to reach the cranial vault (ākāśa—see footnote 246). It is thus unlikely to be the referent of ākāśaganga. On the macrocosmic level there is an ideal homologue of this ākāśaganga in the high Himalaya: an Ākāśa Ganges flows from Tapovan, above Gaumukh, the glacial source of the Ganges.

\(^369\) At Śv 147 (see SS 3.71) the yogin is said to become a kavi by pressing the tongue against the rājadanta, drinking (amṛta), and meditating on the goddess that consists of amṛta (amṛtamayim devīm). Cf. SYM patala 12 in which the sādhaka attains kaviṣṭva by visualising the goddess Parā (who is associated with Sarasvatī: Sanderson 1990:435–51) as pouring nectar into his mouth.

\(^370\) Edition on Lakṣmī besots kingship. Cf. MaSaṃ 34.58 where the the rājyalakṣmī mantra is said to make the Kaula practitioner a king.
[The five innate constituents]

120ab. There are said to be five innate constituents (sahajāḥ) in this body which embodies the supreme (paramātmake).371

120C–121b. When the body [of the fetus] is produced in the body of the mother through the loss of the father (pitr.ks.ayāt),373 all [the sahajās] arise there by the time the body [of the fetus] has reached maturity.374

121C–122d. The first innate constituent is the primordial goddess Kūndalinī, the second is the Susumnā and the third is the tongue. The fourth is the place of the palate, the fifth is the place of Brahmā.

123. [The yogin] should raise the first innate constituent and place it in the second innate constituent. [Then] he should insert (viṣet)375 the third innate constituent upwards into the fourth innate constituent.

124ab. After piercing the fourth innate constituent, [the third innate constituent] should enter the fifth innate constituent.376

124cd. This is the secret piercing (bhedam) taught by me, o Lady of the Kula (kuleśvari).377

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371 I have not come across any parallels of this usage of sahajā nor a similar set of innate physical constituents in any other text.

372 This description of the body is odd. It is tempting to take paramātmake as a vocative addressed to the goddess (wrongly written for paramātme) but such a usage is not attested elsewhere.

373 Witnesses M and G have pitṛksanāt and pārksaye respectively here, neither of which seems better than pitṛksayāt which is found in Sū.β. This unusual compound is glossed by Ballāla (f. 63r”) with pitṛfārīrāt which has then been altered in the margin by a later hand to pitṛvīrāt. Pitṛksayāt has a disparaging sense to it and Professor Sanderson has suggested that it may be some sort of yogic slang, implying a condemnation of householders who do not retain their seed. In Ayurvedic works, kṣaya refers to the decline of a bodily element (dhātu); see M. Kulenbeld 1974: 438–9.

374 In the ninth month according to Ballāla (f. 63r”).

375 Viṣet is being used here with a causative sense; in 124b it may be taken as indicative or causative.

376 In 123b–124b, the gender of sahajā/sahaja is somewhat confused throughout the witnesses. In 121C–122d it takes the gender of its referent and I have kept these genders in 123b–124b. No other witness does the same but it is the only way I can see of being consistent.

377 Ballāla (f. 63r”) understands kuleśvari to mean the “Mistress of Kūndalinī”: kulā kūndalinī taṣṭā isvari niyantre. In Kaula tantric works, Kuleśvari is the highest goddess, the consort of Kuleśvara. See also footnote 3.
Chapter III

[Kundalini and the flooding of the body with amrita]

1a–2a. When she has reached the path of the Suṣumnā from the Base, the yogin should insert (prāviṣya)378 into the uvular passage the goddess Kundalini,379 who has the appearance of a single thread of a spider's web [and] the splendour of ten million suns.

2b–3b. Having broken the bolt of Śiva's door (śadvārārgalām)380 with the tongue, o great goddess, he should, by holding the breath (kumbhakena),381 insert (prāviṣet)382 [Kundalini] into the abode of Brahmā (dhāma svāyambhuvam) which has the splendour of ten million suns, my dear.

3c–4d. There, in the great ocean of amṛta, abounding in cool waves, [the yogin] should drink the flow of nectar and rest, with his mind full of ultimate bliss; he should visualise his body as satiated by the nectar of that [ocean].

5a–6b. By means of this divine yoga divine sight arises; truly he becomes an ethereal being (kheṣaravām prajāyate),383 and there arise the destruction of all sickness [and] the [powers of] cheating Death (vañcanaṁ kālaṁtyoh)384 and of wandering throughout

378For similar instances of √viṣ having an indicative form and causative sense see 2.123d and 3.3a. Ballāla (f. 63r11) also understands it thus, glossing prāviṣya with prāveṣyatvā and prāviṣet (3.3a) with prāveṣyet (f. 63v1). In this passage (3.1–4) the subjects of the verbs are not clear. This is indicated by the confusion among the witnesses over whether Kundalini is the object or subject in verse 1. I have chosen to adopt the readings of µ and G in which she is the object of prāviṣya (the use of prāviṣya with a causative sense adds to the subject/object confusion). I thus take yogin to be the subject of all the verbs in this passage. It is tempting to take Kundalini as the subject of pītvā and viṣāmya in 4a (cf. SCN 53a where Kundalini drinks the amṛta herself; at KH 3.41c the tongue (vāgś) rests in the amṛta) but the yogin is clearly the subject of viṣāmyat and even in aśa Sanskrit absolutes and main verbs usually share a subject.

379Ballāla understands 3.1–31 to be an expansion of the description of the five sahājās given at 2.120–12.4. Thus Kundalini is described at verse 1, Suṣumnā at 8, the tongue at 16, the palate at 21 and the brahmāsthāna at 28. This somewhat forced schema may be due to the corrupt reading pañcamam found at 3.248 in all the witnesses except µ and G (which have the correct pāñcamam) and of wandering throughout.

380The śadvārārgala is the brahmārgha. See 2.12a and 2.12a where brahmāsthāna and śadvārārga are identified with one another, and footnote 227.

381Ballāla (f. 63r11) takes kumbhakena with bhīttvā. This seems unlikely since kumbhaka is not mentioned as necessary for piercing the brahmārgha in pañcalas 1 and 2 while breath-retention is often invoked as the means of forcing Kundalini upwards (see e.g. 2.35, 2.41cd).

382On the causative meaning of prāviṣet see footnote 378. I understand its object to be Kundalini. It could perhaps be the tongue but I have decided against understanding it thus for two reasons: firstly, there is no need to use kumbhaka to insert the tongue into the passage above the palate; secondly, if Kundalini were not meant here, there would have been little point in mentioning her in verse 1. Ballāla (f. 63v1–2) also takes Kundalini as the object, explaining that she is to be cooled down after being heated up in the course of her awakening: pūrvaṁ yā | vāyagnīnā taptā | sīmṛṭena śa bhavatāti tāparyāṃ.

383As at 1.75, Ballāla (f. 63v1) glosses kheṣaravatvam with devatvam.

384See 3.43–47 for a description of kālayaṁtana by means of this technique. I have emended µ's kāla-
the three worlds (trailokyabhramanam).\textsuperscript{385}

6c–7b. Endowed with the [eight] powers whose first is minuteness (anîmâdî-guṇopetaḥ)\textsuperscript{386} [the yogin] assuredly becomes completely perfected (saṃśiddhah); he becomes a ruler of yogins [and his] movement is unimpeded.

7c–8b. With the strength of nine thousand elephants [the yogin] himself becomes like Śiva, o goddess. I have indeed taught the truth.

8c–9b. Endowed with the [eight] powers whose first is minuteness (anîmâdî-guṇopetaḥ)\textsuperscript{386} [the yogin] assuredly becomes completely perfected (saṃśiddhah); he becomes a ruler of yogins [and his] movement is unimpeded.

9ab. The yogin becomes like Śiva, o goddess. I have indeed taught the truth.

9cd. She who has the form of a sleeping serpent is the great Kunḍali.\textsuperscript{389}

10ab. Gâṅgâ and Yamunâ are called Iḍâ and Pingalâ.\textsuperscript{389}

10c–11b. [The yogin] should insert that goddess, who has the form of the supreme amrta, between Gâṅgâ and Yamunâ, as far as the abode of Brahmâ, o goddess.

11cd. Truly he becomes identical with Brahmâ (tanmayah); he himself has an immortal body forever (sadâmaṃrta-tanuh).\textsuperscript{390}

12a–14b. The goddess, having reached the abode of Śiva, the place beyond the Supreme Lord (paramēśṭ param padam),\textsuperscript{391} satiated by the pleasure of enjoying that place and filled with supreme bliss, sprinkling the body of the yogin from the soles of his feet to his head with the dewy, unctuous, cool nectar, o supreme goddess, proceeds again by the same path to her own home, o goddess.\textsuperscript{392}
This is the secret yoga taught [by me], o you who are honoured by the master yogins.

**[Victory over Death]**

15. Casting off all sacred texts and [ritual] action such as mantra-repetition and fire-oblation, [and] freed from the notions of right and wrong, the yogin should practise yoga.

16ab. Turning the tongue upwards, he should insert it into the three-peaked mountain (trikūṭe).[^395]

16c–17d. He should know that three-peaked mountain to be in the skull, below the forehead and in the region above the uvula; there is a blazing liṅga there, free from the process of time (kālakramavinirmuktam) [and] hard for even the immortals to perceive.

18. Night is said to be in Iḍā, day in Piṅgala; the moon and the sun, o goddess, are forever established as night and day.

19. [The yogin] should not worship the liṅga by day nor by night, o goddess; he should worship the liṅga constantly at the place where day and night are suppressed (divārātrinirodhataḥ).[^395]

20. This [existence] (idam) consists of day and night, the process of time is its true nature; by the suppression of the process of time, Death is defeated (kālāmṛtyujayo bhavet).[^397]

[^395]: On trikūṭa see footnote 241.

[^396]: i.e. the yogin should hold his breath to stop it flowing in Iḍā and Piṅgala. He thereby forces it into Susumnā ("the place where day and night are suppressed"). Cf. MaSaM 44.23cd nāgīḍvāyaṃ divārātriḥ susumnā kālavajjitaḥ, "the two channels are day and night; Susumnā is timeless". See also Dādu sākhi 16.22 (Callewaert and de Beeck 1991:174). KhV 3.19 is found at HP 4.42. Brahmāṇanda, in his jyotnā commentary on the verse, understands liṅga to mean ātman. The next verse (HP 4.43) equates khecarī-mudrā with the flow of the breath in the central channel: savyadakṣiṇānādiṣtho madhye ca rati mārūtaḥ | tīṣṭhate khecarī mūḍrā tasmān śāmena samāyayāḥ ||

[^397]: This is one of the few instances where I have adopted a reading of βγ (cedam) over that of µα (devam/liṅgam; J), has vedam while G’s (ahorātram avicchedam) is probably a scribal emendation. S does the same— devam/liṅgam makes no sense in the light of verse 17—and glosses idam with pratyaksam viśam deham vā, “the perceptible universe or the body” (f. 70v).

[^393]: Such as aha (the obvious emendation śicanti is unmetrical).

[^394]: Professor Sanderson made the emendation kālakrama which I have adopted here. I have adopted the same form at 3.10b and 3.1c where only J has kārma and have emended 3.21a likewise. It is time that is under discussion here, not action, so kārma is better than karma. Ballāla (f. 67v) takes kālakarma to mean time and action, glossing karma with kriyā kalanādi.
21. [The yogin] should imagine his body as free from the process of time; he should worship [it] with the flower of thought (bhāvapuṣpaṇa)\textsuperscript{398} [and] he should offer it a libation of the amṛtas from the lotuses.

22. By applying himself thus for six months he assuredly becomes ageless and undying. Truly, he becomes all-knowing, equal to Śiva [and] free of disease.

23\(\text{a}\text{-}2\text{a}4\). Inserting the tongue into the base of the palate, with it pointing towards the upper mouth (urdhvalavakrāgam),\textsuperscript{399} the yogin should drink the nectar produced there and gently suck in air with a whistling sound (śṭkāraṇa),\textsuperscript{400} o goddess.

24bcd. Uniting the mind with the transmental state (unmanyā), in the supportless space (nirālambam pade),\textsuperscript{401} o goddess, he should practise natural (saḥjām)\textsuperscript{402} yoga.

25\(\text{ab}\). [Practising] in this way the yogin becomes ageless and undying after six personified it as "Death".

\textsuperscript{398}KJN 3.24–27 lists eight pūpas with which the internal linga is to be worshipped. The bhāvapuṣpa is the fourth. The Bhṛhatālaśottara (NAK 1.89/NGM PP B 24359) contains an aṭṭapupikāpatala (f. 156v\(–\)f. 157r\(v\)) which describes four varieties of this internal and abbreviated Śiva worship. Only the first includes the bhāvapuṣpa which is last in the list of eight "flowers". See also Ārṣacarita p.35 ll.5–8 and p.175. (I am grateful to Professor Sanderson for providing me with references from these last two sources.) See also KT 59.28–32.

\textsuperscript{399}It may be that mūs urdhlavakrāgam was the original reading, with the sense of "having the mouth pointing upwards" where "mouth" refers to the tip of the tongue, with which amṛta is tasted. The reading urdhlavakrāgam suggests a plan of the subtle body found in many hāthāyogic texts (but not in the KHV) in which the amṛta tasted by the tongue flows through the śaṅkhini nāḍī and emerges at the dālamadvāra which is situated at the rājānta (the uvula). See e.g. AS p.11 l.1, where the aperture is cut both mukharandhra and śaṅkhinimukha, and SSP 2.6. Cf. KHV 2.81.

\textsuperscript{400}With the tongue in the aperture above the palate it is impossible to breathe through the mouth. KJN 6.17–28 and SS 3.69–76 also describe practices in which amṛta is drunk and air is drawn in through the mouth—SS 3.71a reads saraṣṭä yah pibed vāyum. There are three possible ways of resolving this apparent contradiction. The first possibility is that the tongue is to be removed from the cavity above the palate before air is inhaled. Secondly, it may be that the tongue is to be turned back with its tip touching the uvula without entering the cavity above the palate. In this position a śṭkāra may be made. However the absolute samāvēśa (with its sense of "insertion") makes this interpretation unlikely. (This could, however, be the answer to the KJN and SS passages in which the tongue is "placed" at the root of palate—3.64ab: rasānāṃ tāllumule yah śānpyatvā vicakṣaṇāḥ; cf. G 5a 139: kākaçāvindav āsena śīlam sallam pibet.) Thirdly, it may be that the yogin is to make a whistling sound as he inhales through the nose. This, however, seems unlikely—it is much easier to make a rasping noise as the air moves over the back of the palate (as is done in the ujjayī prāṇāyāma described at H P 2.51–53 and GhS 4.69–72). In the śṭkāra prāṇāyāma described at H P 2.54–56 a whistling sound is made as the yogin inhales through his mouth.

\textsuperscript{401}i.e. practising dhāyaṇa without an object. At H P 4.4 nirālambam is mentioned in a list of synonyms of samādhi.

\textsuperscript{402}Like nirālamba and unmanī (on which, see footnote 304) saḥjā is given as a synonym of samādhi at H P 4.4. In tantric texts saḥjā yoga is a state that arises naturally, without being forced (personal communication from Professor Sanderson). D. Mock, analysing the āryāpādas of the Vaiṣṇava Sahajāyas, writes "The state of saḥjā is one of utter harmony, in which there is no motion, no passion, and no differentiation" (1991:42 n.3). Ballāla (f. 71r) understands saḥjāṁ yogam to mean yoga using the five saḥjās described at 2.120–124.
months.


26C–27b. Holding his breath by stopping the Iḍā and Piṅgalā, [the yogin] should awaken Kuṇḍalinī and pierce the six lotuses.

27C–28b. Inserting [Kuṇḍalinī], who has the appearance of a thousand lightning-bolts, into the very middle of the skull in the place that is an ocean of cool amṛta, he should remain there for a long time.⁴⁰⁴

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⁴⁰³This is the viśuddhakāra at the throat. See e.g. KMT 11.448–99b, ŚCN 28, ŚS 5.90. Ballāla (f.100v⁴–⁵) writes: "atha kanyate viśeṣa śuddhir yebhyaṁ te viśuddhayo ‘kārādivisargāṁthāḥṣoḍāṣaḥvaramāṇḍale’; s. od. aśā Jībhīdhanā sarāhī camdrakalās teṣām tatra shtīkhyā yata iti tādākhyaṁ | Placing the chin on the throat is part of the jālandharabandha technique described in footnote 248.

⁴⁰⁴During my fieldwork many people told me that khecarimudrā was used by hathayogins to enable them to stay in a state of extended samādhi. Ballāla, commenting on this verse, writes (f.72v): "esa cīrākālāsamādhyupāyaḥ, "this is the means to long-term samādhi". He goes on to say that it should be done in a mountain cave, in the ground or in a matha of certain specifications. There should be a ‘gāyasamrakṣanagāmaka, "a group of pupils to protect him" (or perhaps "a small village[nearby] to look after a pupil"), yato dehasamrakṣanam āvāyakam, "because the body [of the yogin] must be looked after by one of his pupils" (f.72v).

Writing in 1342CE, Ibn Battūta reported of the jokīs (yogīs): "These people work wonders. For instance one of them remains for months without food and drink; many of them dig a pit under the earth which is closed over them leaving therein no opening except one through which the air might enter. There one remains for months and I have heard that some yogīs hold out in this manner for a year" (Husain 1953:364). Honigberger (1852:127–131) recounts the celebrated story of the “faqueer” Hāridās who in 1817 was buried for forty days in a locked chest in a garden in Lahore. He was exhumed in front of “a great number of the authorities of [Maharaja Ranjit Singh’s] durbar, with General Ventura, and several Englishmen from the vicinity” and revived. Describing those who practise this technique, Honigberger continues (ibid.132): “those who do succeed must undergo a long and continual practice of preparatory measures. I was informed that such people have their fraenulum linguae cut and entirely loosened, and that they get their tongue prominent, drawing and lengthening it by means of rubbing it with butter mixed with some pellitory of Spain, in order that they may be able to lay back the tongue at the time they are about to stop respiration, so as to cover the orifice of the hinder part of the fossæ nasales, and thus... keep the air shut up in the body and head”. Sir Claude Wade witnessed the revival and reported that Hāridās’ servant “after great exertion opened his mouth by inserting the point of a knife between his teeth, and, while holding his jaws open with his left hand, drew the tongue forward with his right,—in the course of which the tongue flew back several times to its curved position upwards, in which it had originally been, so as to close the gullet” (Brand 1850:53). Bouleau (1837:41–44) describes a similar incident that took place at Jaisalmer adding that “the individual... is, moreover said to have acquired the power of shutting his mouth, and at the same time stopping the interior opening of the nostrils with his tongue” (ibid.:43). Cf. the seventeenth century account given by Tavernier (1929:156). Monier-Williams (1878:30–53) reports two such attempts at “Samādhi”, both duplicitous. In the first, the practitioner’s “friends were detected by the villagers in pouring milk down a hollow bamboo which had been arranged to supply the buried man with air and food. The bamboo was removed, and the interred man was found dead when his friends opened the grave shortly afterwards” (ibid.:50). Brunt (1995:112–120) describes in detail a meeting with an Egyptian fakīr who used the khecarimudrā technique to enter a state of catalepsy. The
28c–29b. When the yogin resides comfortably at the abode of Brahmā then [with him] at that place (tatpadam)\(^405\) the body appears lifeless (nirjīvatat).\(^406\)

29c–30d. If he should practise this yoga for a week, o goddess, then he becomes ageless and undying. With just one month’s practice, he lives as long as the moon and the stars.\(^407\)

31. When the yogin easily breaks and enters the city of Brahmā, then he attains the state of Śiva, which consists of an eternal body (nityadehamayam),\(^408\) o goddess.

32ab. Never again does he drink at a mother’s breast on the wheel of rebirth.

**[Leaving the Body and C heating Death.]**

32c–33d. When the yogin decides to leave this body [temporarily],\(^409\) then, sitting up straight [and] knowing the self, he should visualise for a long time the goddess of the technique, says the fakīr, was originally developed by Indian yogins. At the 1992 Ujjain Simhasth Kumbh Mela, the 1995 Allahabad Ardh Kumbh Mela, the 1998 Hardwar Kumbh Mela and the 2001 Allahabad Maha Kumbh Mela, a yogin called Pilot Babā, together with a Japanese disciple, remained in an open pit for periods of up to a week, emerging with much ceremony in front of large crowds. See also Siegel 1991:168–170.

\(^{401}\)Ballāla f. 72\(^1\)–\(^2\) understands tat to be referring to brahman: om tat sad iti trividho brahmanirdelaḥ.

\(^{402}\)cf. Ay 1.39, KJN 14.82–83, MVUT 17.222–23b, Svāyambhūvasūtraśaṅgraha 20.33–35 (as edited by Vasudeva, 1999:339–340). Ballāla (f. 71\(^{1}\)) notes the objection that if the body seems lifeless then surely a bad smell and other signs of putrefaction (daurgandhyādi) that are found in a corpse will arise. But this is not the case, he says: it is contraindicated by the use of bhāti (his reading for bhā vi).

\(^{403}\)Ballāla (f. 72\(^{1}\)) describes the yogin’s state here as samādhi and mentions in passing some bizarre techniques for both reaching and returning from samādhi practised by other schools: anye bhavabhyaśena jñatābhyaṃtanārādhīśamadmandanāpi taṁ kurvantī kārayaṃtī ca | eke tu śavasāṣādhiḥ āh sṛ obhaya-pādāmgusthāgramārmanasaś kā gratāyām ca taṁ kurvantī | ... tatra samādhyavatāropaye bāhyavāyu-sparśaṁ śrīri navanītādhitādayam | tadavatāravetiṇyām devamūrttyādaye na śyāḍiś tiṣṭhī. . . “Others, after lots of practice, use a special massage of an internal channel that they have discovered to enter [samādhi] (and cause others to enter it). Some enter it in the corpse pose, once they have focussed their minds on both their big toes... The touch of fresh air [or] massaging the head with butter, ghee etc. are the means of bringing [the yogin] round from samādhi. When bringing him round one should hold an image of a deity or such like in front of his eyes. Pupils etc. should not stand [in front of him].” At the 1998 Hardwar Kumbh Mela, Raghuvār Dāś Jī Yogirāj tried to induce samādhi in me by squeezing the sides of my neck. I backed away as I started to feel faint. The corpse pose practice is taught at DYŚ 46–48.

\(^{404}\)Śvyatvam have nityā here where μ and G have tyātvā. This indicates a doctrinal difference between the earlier and later recensions of the text. In μ and G Śvyatvam happens after death; the later tradition wants Śvyatvam in an eternal body. The original idea behind 31ab was that of Kūndalini breaking out of the top of the skull (resulting in physical death for the yogin) rather than just entering the abode of Brahmā (as has already been described at 31cd). The use of vraja-ti (in contrast to vasati at 28d) confirms that this was the meaning intended in μ and G.

The readings for 31d found in the later tradition are slightly awkward. That of α, nityadehamayam, is better than the nityadeham imam of the other witnesses and I have thus adopted it.

\(^{405}\)Cf. DYŚ 251–258 (= YTU 107–111), which describes how the yogin can leave and return to his body at will.
Base shining like ten million suns.

34. Contracting his jīva, that has spread as far as the soles of his feet, he should gradually lead [it] to the place of the Base support (mūlādārapadam).

35. There he should imagine the goddess Kuṇḍalinī like the world-destroying fire devouring the jīva, the breath, and the sense-organs.

36. Holding his breath, o goddess, the yogin should raise [Kuṇḍalinī who is] radiant like a ball of lightning up from the Base and lead her to the place of Śvādhīṣṭhāna.412

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4 Ballāla here embarks on a long excursion about arīṇāni, ways of forecasting impending death, including, among several others, palmistry, pulse-reading, dream analysis and shadow-inspection (f. 73v4-75v).

(Arīṇāni (or kāḷājāni) is also taught at M VUT 16.48-52, Dīkottara samudāyaprakaraṇa 39 (VASUDEV 1999:277), M atangapāramekara yopādā 4.98cd-100ab, TĀ 4.127-144, KMT 23.1-80, M ārkaṇḍeya-pūrāṇa adhyāya 43 (of which vv. 3-16 are cited at SP 4564-4590) and VS adhyāyas 7 and 8. On arīṇā in the medical literature see M EUENBLED 1974:444.) Then, at f. 75v2-1, Ballāla gives three ways (corresponding to the techniques described in KHV 3.32c-43b, 43c-47d and 48a-53b) in which the yogin might deal with impending death: ittham kālaṁtyum upahāṣṭāṁ vijnāya yadō yogino buddhir iṃam deham tyaktaṁ bhavet sā ca trividhaḥ | saṁśāvāḥ aikiyaśāhānaś ākāvaṇcāṇi āyamākṣaṇaṁ ca | tatrāṇi prathamaṁ dvidhā | svadehe jīveśāikiyaśāhānaṁ | parādehe svāmākṣaṇaṁ | aikiyaḥ parakāya-pradehe śārṣṭravādāpa ceti || dvitiyāpi dvidhā | kevalāmahāya kālāti kramāṁ | sarvaḥ kāraṇaṁ tadaṁ ca || tṛtiyā tu svedo-kṛṣṇāyā brahma-kīṣaṁ-pādam || "Hāving thus realised that Death is at hand is 'when the resolve of the yogin is to abandon this body.' And it [i.e. the resolve] is of three kinds: bringing about unity in samādhi, cheating Death, and going to final liberation. Of these, the first can take two forms: bringing about in one's body the union of the vital principle with the Lord, and manifesting oneself in the body of another (this takes the form of willful entry into another's body). The second can also take two forms: by means of the highest samādhi until the time [of Death] has passed, and by introspection of all [objects] until that [time] has passed. The third brings about union with Brahmā by means of voluntary yogic suicide."

401I have taken jīvāni-lam as a dvandva; Ballāla (f. 76v1) takes it as a karmadhāraya (see also footnote 233).

4 Ballāla (f. 76v4-7) adds that the yogin is to inhale with the right nostril: pimāṃsāmāṛgana pūraka-pūrva-kāṃ kumbhakaṁ samprāpya.

402The Śvādhīṣṭhāna centre is in the region of the genitals—see e.g. G Śū 22. Here Śiva is describing Kuṇḍalinī's ascent through the six centres that are the basis of a system of subtle physiology found in some hathiyogic texts (e.g. G Śū 15-16, SS 5.56-110—a seventh centre, the sahasrāra, is added in these texts) and which has become today the most widely accepted model of the subtle body. In the texts of hathiyoga there are many different systems of cakras (e.g. SSP 2.1-9 which lists nine cakras and KAVIRĀ 1987, who describes a list of 26 cakras given in a manuscript of the Vairācārapūrāṇa) and this reflects the even greater variety of such systems found in earlier tantric works. The first systematic description of the six cakras can be found in patañgas 11-13 of the Kubjikāmatatanka. (An earlier, but vague, reference can be found at M ālatimādhava 5.2. W HITE (1996:334) suggests that the earliest systematic description of the six cakras is found at KJN 17.2b-4a. 17.2c-4b reads: gudhaṁ guhyam śāhānī ca hṛdi padma adhunukham || āmsrātobhākam cakram ghanṭikāgranṭhaṁ || nāśaṁ dvāsaṁtaṁ ca bhuvor madhye vyavahārī || lalāmatri bhraṁ sandhānaṁ ca śīkharadham auṣṭraṁ || The text is obscure and possibly corrupt but there are clearly at least eight cakras listed and probably as many as eleven. 17.4cd implies that they number eleven: ākāśāvidhākāṃ prakṛtaṁ vijnānaṁ dehamadhyāyaḥ. As W HITE also notes (ibid.:323 n.86), at KJN 5.23-28 there is another of the text's many lists of centres in the subtle body, which, although again rather obscure, does describe seven centres, of which five have locations similar to
37ab. The ascetic (vratī) should imagine the goddess devouring the entire ķīva situated there.
37C–38b. The yogin should quickly raise [the goddess] who resembles ten million lightning bolts from there, [and] having reached the place of Maṅipūra and having reached the place of Māṅipūra¹⁵⁴, practise there as before.
38C–39b. Then, raising [her] up from there, he should lead [her] to the place of Anāhata.⁴¹⁴ Staying there for a moment, o goddess, he should visualise her devouring the ķīva as before.
39C–40b. Raising [her] again he should insert [her] into the sixteen-spoked lotus.⁴¹⁵ There too he who knows the path of yoga should visualise [the devouring Kunḍalinī] as before, o goddess.
40C–41b. Raising from there the great goddess who has devoured the ķīva [and who] has a radiance equal to that of ten million suns and leading [her] to between the eyebrows⁴¹⁶ [the yogin] should [by means of Kunḍalinī] again consume the ķīva.
41C–42b. The tongue (vāgīśi), together with the mind, should break the bolt of Brahmā and duly come to rest (viśīram)⁴¹⁷ straight away in the great ocean of the supreme amṛta.
42C–43b. Joining Śiva, [who is] situated there [and who is both] the supreme Parmāṇu (paramam) [and] the supreme cause (paramakāraṇam), with the goddess, [the yogin] should visualise their union.⁴¹⁸
43C–44b. If [the yogin] is keen to deceive Death (kālam),⁴¹⁹ [then], knowing the

those of the cakras in the KhV and other hāthayogic texts. At KJN 10.6–8 there is a list of eight cakras of which six correspond to those described here in the Khecarīvidyā.
³⁷The Maṅipūra cakra is at the navel. See e.g. GŚ 23. (But cf. GŚ 25 where the kanda, which in verse 23 is situated at the nābhimaṇḍala and is the site of the maṅipūracakrā, is said to be below the navel. This discrepancy (or, perhaps, textual corruption) is noted by Ballāla at f. 99v⁷.)
³⁸The Anāhata centre is located at the heart. See e.g. SŚ 5,81.
³⁹i.e. the Viśuddhi/Viśuddha cakra at the throat. See e.g. KMT 11.448; 99b, SCN 28–29. The mixing of metaphors in the description of this "lotus" as "sixteen-spoked" is curious. As a lotus, this centre is usually said to have sixteen petals (GŚ 15C–16b); one would expect it to be called a wheel (cakra) when described as sixteen-spoked. The emendation of padmē to cakre is tempting but nowhere else in the KhV is cakra used in this sense.
⁴０The Ājñā centre is located between the eyebrows. See e.g. SŚ 5,96.
⁴¹See JRY 4,2.2159 and NT 7,13 for similar descriptions of relaxation in the ocean of amṛta.
⁴²Here Ballāla has an excursus on parakāyapravēṣa, "entering another's body" (f. 77v⁴–f. 79v⁷). Professor Sanderson has provided me with the following references to Śiva passages on this topic: Niśvāsamūla (NAK 1.1.77/NGMPP A 49/14) 7,220; Svacchandatantra 7,32C–359b; Picumata (NAK 3,370) 3,228–231b; 3, 96,19–35; M VUT 21,9–10; TA 28,294–300; JRY f.13v (WV 197C–204b), 3,31–32b, 4,2.397–400b; Lingapurāṇa 1.1,412,18–130; Vāyupurāṇa 1,23,209–211. Rama (1978:437–465) tells of witnessing yogins abandoning their bodies and entering those of others.
⁴³Kālavaṇcana, "deceiving Death", is a common motif of tantric and hāthayogic texts. Indeed, mastery over Death is the sine qua non of the perfected hāthayogin: yoga is said to be kālaśa vaṇcana at GŚ 3,5–6; the mahāsiddhas listed at H P 1,5–9 are said to have broken the rod of Death (khaṇḍayīvā kālaṇḍam);
apportionment of [the locations of] death (kālavibhāgavit), while Death (kālam) is approaching him he should happily remain there.

44C-45b. Below the bolt of the gateway of Brahmā is the cause of bodily death; in the region above there, o goddess, there is no opportunity for death.

45C-46b. When [the yogin] sees that [the time of] his death has passed, o goddess, then he should break the bolt [of the gateway] of Brahmā and lead the goddess [back] to the Base centre.

46C-47b. [Re-]placing his jīva, which has been [re-]produced from the body of the goddess (Kuṇḍalini), together with the senses, in their respective [places of] action, he should live happily and healthy.

47cd. By this yoga, o goddess, [the yogin] can cheat an imminent death.

[Abandoning the body]

48a–49b. If he desires to abandon [his] mortal body then the supremely content (paramasamutṣṭāh) [yogin] should unite Śiva, who is in the place of Brahmā, with the goddess, pierce the void, and enter the rock of Brahmā (brahmaśīlam).

49C–51b. He should place the ether element in the great ether, the air element in the great wind, the fire element in the great fire, the water element in the great ocean, the earth element in the Earth, the mind in the supportless space and [his] sense-organs in the elements from ether to prakṛti.

vernacular tales of Yama’s rough treatment at the hands of the Nāths are common (see ELLADE 1970:313–317). Techniques of kālavacana similar to that of the KhV but using visualisations of amrta alone and not involving the tongue can be found at SYM patala ii, MVUT 16.53–54, Svachhandatraña 7.217d–226b, NT 7.37–53 and VS 4.41–46, 6.32–41. The methods taught at KJN 6.16–28 and SP 4598–4612 do employ the tongue. At GB[a] 459b the tongue is associated with kālavacana: jibhy ēndrī ekai nāl jo rākhai so bāncai kāl, “the tongue and the penis [are joined by] one channel; who knows this deceives Death”. On the corporealisation of subtle tantric practices see page 41 of the introduction.

i.e. knowing the division described at 3.44C–45b. Alternatively, the compound could be understood to mean “knowing the apportionment of the time of death”, i.e. having arṣṭajñāna—see footnote 409. As Ballāla says at f.79v1, kāla can of course mean both time and death: kālo dvividhah yamo ‘tādīvya-vā–hāraḥetuṣ ca’

Ballāla (f.8r1) glosses paramasamutṣṭāh with na tu kīm cādchayāsamutṣṭāh | punarjanmaprasamīt | “not unsatisfied because of the slightest desire, because it would [then] undesirably follow that he would be reborn”.

This rock (śīla) is perhaps the same as that at the top of the forehead described at 2.25. Ballāla (f.8r1–1r) says that it is like a rock blocking the way to brahman: brahmanirodhakām (em.; brahmano rohekṣām Śv) śīla iva, and locates it at the crown of the head where the fontanelle is found in infants and where [dead] renouncers’ skulls are to be smashed with a conch shell: yatra bālaśraśa mṛdulam tatraiva ca samyāśaṁ āṁśikhana mūrdhā bheetavyo ‘nitarāla iti.

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i.e. the yogin is to return the microcosmic elements, mind and sense-organs of his body to their macrocosmic origins. Cf. SP 4531–4544.
53C-54b. If, for the good of the universe, he does not abandon [his] body, then, abandoning it in the end, when the world is dissolved, he abides only in his own self.410

54C-55b. This is Khecarimudrā, which bestows dominion over the ethereal beings [and] destroys birth, death, old age, sickness, wrinkles and grey hair.

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410The conjectural emendation suggested by Professor Sanderson of adṛṣṭaḥ and its variants to asprṣṭaḥ is found in the BKhp as a marginal addition by a later hand (f. 82v²).

473This is only the mention of the sūrya-mañḍalā in the text. Māṇḍalabrāhmanopaniṣad 2.1.5 describes how the agnī, sūrya, udśācandra and ahaṃda-brāhmaṇatō maṇḍalas are seen in the process of sāṁbhavī mudrā but these are unlikely to refer to places in the subtle body. Bhallā (f. 82v²) associates the sūrya-mañḍalā with the pīṅgalā nādi: sūrya-mañḍalā pīṅgalā sūrya-nādi tanmārgaṇa tanmāndalā pūraka-pūrva-kumḥbhakena bhitvā. His interpretation seems forced: sūrya-mañḍalā almost certainly refers to a region at the top of the head. SP 4591–4617 describes both vidhāmukti and kālavaṇḍāṇā. To deceive Death the yogin seals all ten apertures of the body (4602) and floods it with amṛta. To abandon the body he seals only nine doors (4594) and then, using his breath and his mind, he fires the arrow of his soul by way of the tenth door towards the supreme target (4595–6). This tenth door is in the region of the top of the head (see footnote 222). Cf. Bhagavadgītā 8.32–13; VS 3.34–56. Descriptions of methods of "yogic suicide" (utkṛṇṭi) are found in several tantric Sāiva works. See the testimonia to M VUT 17–25–34 in Vasudeva 1999 and the editor's analysis on pp. 141–148; in the KMT, the yogin is instructed to perform utkṛṇṭi when the place of the uvula dries up (śuyeṇa ghautikāsthānam- in 23,99a). Professor Sanderson has provided me with the following further references to Sāiva passages on utkṛṇṭi: Skandapurāṇa, ed. Bhaṭṭarā (Kathmandu 1988), 182, 973–977; Niśvārākārikā (N A K 1.277/N G M P P A 41/14 f.114v ff.) pātalas 33; Sārāhatriśāktikāloṭṭara (N A K 5.4613/N G M P P B 118/7) 111–119b and Rāmakarṇḍa ad loc.; Bhṛṭakāloṭṭara Utkṛṇṭyantyeṣṭi pātalas 51–7 (N A K 1.89/N G M P P B 25/49 f.187v ff.); M atāgāpāramēsvarāgama Cavyāpāda 9; Picumata (N A K 3.370) pātalas 5 and 100; TA 28,292–302; Jīnānīsiddhānta (Old-Javanese, ed. and tr. H. Arty Boebadio, The Hague, 1971). Yogayājñāvalya adhyāya 10 teaches how to abandon the body by means of samādhi.

414In the description of utkṛṇṭi at Śvāyambhuvasūtrasamgraha 22.2 (Vasudeva 1999:344–5 f.203) the yogin is said to be śivaśīlamanāṇāḥ; his mind is absorbed in Śiva. At SP 4596 he becomes absorbed in paramāṭman.

415Bhallā (f. 82v²–f. 82v²¹) here describes two types of liberation: gradual (kramamukti) and subitist (kevalamukti), citing "Yājñāvalya", the Tantrārāja, the Bhāgavatapuruṣa, and the Yogaśtrīta with Vyāsas Bhāṣya.

416Cf. the description of khecarimudrā in the Hāṭhārataśālahi where it is said that the yogin abandons his body and enters the place of Brahmā at the end of the kalpa: kāyaṁ tyaktva tu kalpante brahmasthānam vrajataḥ asau (f. 13v²).
[Praise of Khecarī and devotion to Śiva]431

55cd. There is no vidyā432 like this anywhere in [any] other text.

56. [The yogin] should not make public the very secret Khecarīmelana,433 o goddess, and, out of affection for you, I have proclaimed this method of the practice (abhyaṣayogah) of [the vidyā].

57. O goddess, he who does not know Khecarī, who is worshipped by all great yogins, is called a bound soul (pāśuḥ) in this world, o goddess.

58–59. The great yoga cannot be perfected without my worship, even by [the yogin] who, while wandering through the three worlds, is constantly devoted to the practice and who practises the vidyā obtained from the mouth of [his] guru, with his mind always focussed on Khecarīmelaka and such like.

59. For those bound souls caught in bondage [who] do not have my grace [and] who are intent on scorning me, yoga is a source [only] of suffering.

60. For him who abandons my worship, which [I], the all-knowing Śiva, have taught, even if he constantly practises yoga, yoga leads to destruction.

62ab. [The yogin] should worship the universal (sarvalokamayam) Śiva with devotion (bhaktyā).434

62cd. All the gods and goddesses are pleased by him whose mind is focussed on me alone.

63. Therefore [the yogin] should worship me and practise the yoga of Khecarī with my grace. Otherwise there will be only trouble and no siddhi [even] in ten million births.

64. For him who is keen on worshipping me [and] whose mind is intent on me alone all mantras and yogas are successful, o supreme goddess.

431From here to the end of patala three, witnesses µ and G vary considerably from each other and from the text as I have presented it. Analysis of their variant readings indicates that µ preserves the earliest version of the passage and that G represents an intermediate stage between µ and the other witnesses. µ’s passage is in praise of mādirā, “alcohol”, and this explicit Kaula ideology has been expunged from the other witnesses who have turned the passage into a eulogy of Khecarī and Śivabhakti. See pp. 11–13 of the introduction for a detailed comparison of the different versions.

432We return here to the oldest layer of the text (see pp. 14–18 of the introduction). Thus in this verse vidyā would originally have meant the mantra of Khecarī but can now be interpreted as meaning the teachings of the whole text.

433On melana/melaka see footnote 180.

434Here Ballāla has an excursus on the various methods of śiva worship (f.85v–f.86(3)v). Among more orthodox practices he includes at f.86(4)r2–3 a ten-fold physical worship from the Rudraḥṛdayā: kamthavikāragadgadakarajihvägammadaugthaphuranalariyakamanaromāmśavedāyalambanāirgarodanapāravaṣṭāḥ. At f.86(4)r2–3 f.86(3)v he gives a six-fold mantranyāsa from the Śivārādhanadīpikā to be performed when bathing in ashes: om īśānāya namah śāraṇaṁ om tatpuruṣaṁ namah mukhe om aghoraye namaḥ hrdaye om vāṃdevaye namaḥ nābhaṁ om sadyajātyaṁ namaḥ pādaye om namaḥ sarvāṅge evam uddhiṣṭaye evam maṇaprakramah. At f.86(4)v he mentions a pāśupatavrata from the Atharvaśirṣa[upanisad].
Therefore, to advance in all types of yoga (sārvayogābhivrddhayā), the yogin should worship me, o goddess, and, delighting in Khecarī, he should practise her (tanmayam) yoga.

In a place free of people, animals and all disturbance, the yogin, endowed with all that is necessary for the practice (sārvasādhanasyuktah) and free of all anxiety, should, in the manner described by his guru, sit on a comfortable seat and do each practice one by one (ekai kramabhāya), relying on the teachings of his guru.

I have taught this yoga, the best of all yogas, out of fondness for you, o great goddess. What more do you wish to hear?

The goddess said:

O Śambhu, whose diadem is the crescent moon (candraśraddhāśekhara) and who can be attained only by true devotion (sadbhaktisamālabhyā), may you be victorious. You have described well the secret and glorious Khecarīvidyā.

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435 The next nineteen folios of Ballāla’s commentary (f.87v–f.106v) are devoted to a description of sārvayoga, all the various methods of yoga.

436 For descriptions of suitable places for the hathayogin to carry out his practice see e.g. DYŚ 107–114, HP 1.12–13. Vasudeva (1999:184–187) surveys similar descriptions in Śaiva tantric works.

437 Ballāla (f.108r1) understands sārvasādhana to refer to food and herbs: svarūpasādhanāni tānda luddhādīni aushdhiṇī, “the requisites for his food [such as] rice and milk etc. and herbs [such as] dried ginger etc.”. At f.108r4–5 he says how the yogin is to obtain them: dhanadhyārājā−srayen. a...svāyadravyen. av... “by recourse to a rich king...or by means of his own wealth”.

438 Ballāla (f.109v1) expands uvāca with evam karunārājaśakteṣaṇa tāraratadṛṣāvaya prolāstā ķakṣaṇa pratyuvāca, “thus gladdened by Śiva, the teacher of salvation, whose sideways glance was wet with [tears of] compassion, Pārvati, whose purpose had been fulfilled, replied to him”.

439 Śambhu’s altruism is proven: when he holds the moon that consists of amṛt at his heart, there is the destruction of [his] poison and fever, but he holds it at his diadem to appease the three-fold afflictions of others. amṛtātmānaḥ candraśa vāhīdaye dhārānēpi vijñānahopasāṁtisambhavante ṣūkhare dhārānēṣu tu pareṇaṃ trividhāhatāpāṃtaye evati lokapakāraḥ siddhaḥ (BK hP f.109v4–7).

440 The reading sādhvā, “true essence”, found in µW, and G (after 3.56d) may be original; see KJN 21.10 where, after giving an exposition of the different Kaula schools, Bhairava declares “kathitam kaulasādhvāṃ”; cf. ibid. 14.93–94 where amṛt is located in the khecaricakra and identified with kaulaśadbhāva.
1. And now I shall teach you some very sacred drugs. Without drugs a yogin can never attain siddhi.

2. Having prepared a powder of the leaves, flowers, fruits and stem, together with the root, of the plant whose name consists of the highest limb of the mendicant (bhikṣutamāṅgāparikalpaṭanāmādheyam) with buttermilk and water (takrā), fermented ricegruel (āraṇāla) and milk, together with honey (madhu), sugar (sarkarā) and the like, one should give (dadyāt) to the yogin in separate mouthfuls (prthak-
kavalitam) round essential pills (rasaṁandalī) [of the mixture]. The yogin attains all together (samyag eva) the loss of grey hair, great well-being, great vigour (udāra-vīryam) and the removal of debilitating diseases.

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444 This chapter is a later edition to the text. See page 16 for details.

445 Four verses in this pāṭala are not in anuṣṭubh metre: verse 2 is in vaṣantaḷakā, 3 and 10 are in upajāti, and 4 is in sṛṣgdrā. These different metres have in places confused scribes and account for some of the variants and omissions in the witnesses.

446 As explained by Ballāla (f. 116v−111), this compound is a riddle standing for the munḍī plant (which is mentioned by name in verses 9 and 12). The mendicant (bhikṣu) is the saṃnyāsī whose highest limb (uttamāṅga), his head, is shaven (munḍa). He is thus munḍī. Munḍī is Sphaerantus indicus Linn. (DASH and KASYAP 1980:54). (When reporting the botanical name of a plant mentioned in this chapter I give only that primarily identified with the Sanskrit term; for alternatives see reference in M.EULENBELD 1974 or DASH and KASYAP 1980 must be consulted.)

Ballāla (f. 116v−) introduces his commentary on this verse with atha munḍikalpaṁ āha, indicating that he regards this practice as a form of kāya kalpa, a technique of physical rejuvenation still practised by hathayogins in which the yogin stays in darkness in a cave or specially built room for long periods (usually a month), restricting his diet to a single herbal preparation. Similarly, his commentary on verse 4 begins atha vārahikalpam āha (f. 116v−). Tonics to be consumed in kāya kalpa are described in M S O (see Sources, p.74). The Kākacandīśwarakalpapatra describes kāya kalpa with different herbal preparations, including several with ingredients similar to those described here. For a modern account of the technique, see ANANTHA MURTHY 1986.

447 Ballāla (f. 116v−−2) says that takrā here is three parts buttermilk to one part water and cites the Amara-kośa for definitions of the different varieties of takrā: takraṁ hy udāśin mathitam pādamśrī ardhambu nirjalam ity amaṛaḥ |

448 On the use of takra, āraṇāla, madhu and sarkarā in Ayurveda see M.EULENBELD 1974:465–7; 445, 486–7 and 507–8 respectively.

449 Verses 2 and 4 are written as instructions for a physician attending to the yogin—in this verse the verb is dadyāt, "he should give", while in verse 4 there is the causative pāyayet, "he should cause to drink". ANANTHA MURTHY (1986:237–61, 235) explains the necessity of an attendant physician to oversee the kāya kalpa process.

According to Ballāla (f. 116v−−5), the yogin should be fed the pills for either 49 or, ("some say"—ke cit), 40 days, in the morning and evening.

450 It seems likely that a half-line is missing at the end of this verse, in which the yogin would have been said to obtain the various benefits listed in 468.

451 "Vigour" (vīrya) may refer to semen: MaSaṁ 40.50 describes a herbal rasāyana useful for semen-retention.
3. [His] ears [become like those of] a boar,⁴⁴⁹ [his] eyes [become like those of] a bird of prey, and [his] nails [and] teeth [become] like diamonds; [he becomes] young, as fast as the wind, and lives as long as the earth, the moon and the stars.

4. [If the yogin] should eat powdered bulb of vārāhi,⁴⁴⁰ with ghee and unreined cane-sugar, [there arise] health and growth; [if he should eat that powder] in buttermilk and water (take), piles are destroyed; [if he should eat it] in cow's milk, leprosy is destroyed; one should have [the yogin] drink that powder with sugar and the like and water cane-sugar, [there arise] health and growth; [if he should eat that powder] in buttermilk and sulphur with ghee and unreined cane-sugar, [there arise] health and growth; [if he should eat that powder] in buttermilk and sulphur.

5. To get rid of old age and debility, the wise [yogin] should eat guggulu⁴⁵² with castor-oil and sulphur with triphala.⁴⁵³

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⁴⁴⁹Ballāla (f. 110v⁶) adds: varāhaḥ śūkraḥ sa ca viprakṛṣṭaṁ śūṣṇam api śabdam avadhārayati, “varāha means a boar, and it can make out distant and subtle sounds”.
⁴⁴⁰Vārāhi is Tacca aṣpera Roxb. (Mullenbeld 1974:599-600). According to Ballāla (f. 111r⁴), vārāhi is known as vilā in the vernacular (bhāṣyām). Under bilāi-kaṃḍ, Mcgregor (1995:73) writes “cat's root: a large climbing perennial, Ipomoea digitata, having tuberous roots which are eaten and used medicinally”.
⁴⁴ⁱThis epithet is odd. Most of the KhV manuscripts read kṛṣṇabhṛd śārīraṁ. śārīraṁ is clearly redundant—none of the adjectives agree with it, nor can it be taken with a verb. The reading that I have adopted, śārīre, is not much better. The only way I can see to translate it is “on the body” which is quite redundant in the context. The three preceding adjectives must be referring to the yogin (µ's valipalitaharo for hatavalipalitah could perhaps be referring to the therapy but this is very unlikely in the light of kṛṣṇakeṣ which must refer to the yogin). For kṛṣṇabhṛd, S and a, read kārṣabhṛd, “destroying thinness”, which is probably a scribal emendation of kṛṣṇabhṛd. The reading varṣabhṛd found in µ is perhaps due to a scribal error in which a copyist inadvertently looked back to ‘varṣau kṛṣṇa’ earlier in the line, although varṣ could perhaps be understood in its meaning of “seminal effusion” (Monier-Williams 1988:226). I have taken kṛṣṇabhṛd to refer to the therapy’s property of combating kūṣṭha, which, as Ballāla notes at f. 111r⁴, can manifest itself in blackness: kūṣṭhaḥ śetām kṛṣṇam cety anekavidihaṁ.
⁴⁴⁲Guggulu is bdellium, the gum of the Commiphora tree (Commiphora mukul Engl.—Mullenbeld 1974:570).
⁴⁴⁳Ballāla (f. 111r⁹-¹¹) describes the preparation of triphala in detail: laghveraṃṣhapalaghavāniyeṣ sam-bhajraya kṣatayitvā tatra vipuṇaṁ jalaṁ niṣkāya pācayatvā vastrāntaritam kṛtvā tata uparanantar talaṁ samghṛṇyāt tac chuddham talaṁ tena samyuktaṁ guggulum māhiśākhyām tathānyaṁ triphalāyutaṁ gamdhakaṁ ca triphalā tu

ekā harītakī yojyā dvau yojyau ca vibhītakau │
catvāry āmalakāni syus triphalaiṣa prakārtīta

“Get some young castor fruits, parch them a little, grind them, add a large amount of water, cook them, put them in a cloth and take the oil from the top. That is pure oil. The wise [yogin], who knows the qualities [of herbs], should eat the guggulu which is called Māhiṣa and the other [guggulu], mixed with that oil and triphala, and sulphur. Triphalā: one harītakī (Terminalia chebula Retz.—Mullenbeld 1974:601) should be used, two vibhītaka (Terminalia belerica Roxb.—ibid. 1974:601) and four āmalaka (Phyllanthus emblica Linn.—ibid. 1974:527). This is called triphalā.”

Ballāla (f. 111r¹¹) takes jaradāridṛya as a karmadhāraya: “the debility that is old age.”
6. By just one month's use of aśvagandhā, sesame seeds, mung beans, sugar and viśasarpikā, there is no disease or death.

7a. With [these] five, immortality is obtained in five months, my dear.

7c-8b. [The yogin], after he has risen at dawn, should eat sulphur, triphala and kūṣṭha, mixed with the three sweeteners; after six months he is rid of wrinkles and grey hair.

8c-9d. O goddess, taking mercury, sulphur, orpiment, realgar, that which is called Rudra, namely the stem and pollen of kunāśi, and the pollen of muṇḍikā soaked in the three sweeteners, becomes strong after a year.

10. By regularly eating powdered, dried bhṛṅga with its root, black sesame seeds and an āmalaka fruit in half measure, with the three sweeteners, in one year neither diseases nor old age nor death [arise].

11. [The yogin] should eat one nīrgūḍi leaf three times a day; in twelve years, o goddess, he becomes free of old age and death.

12. [The yogin] should use equal amounts of the pollen of nīrgūḍi, āmalaka and muṇḍi, anointed with sugar, ghee and honey; after a year he destroys grey hair and wrinkles.

13. In six months, sulphur, gold, orpiment, and rudrākṣa seeds mixed with the three sweeteners bestow freedom from old age and death.

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454 Winathia somnifera Dunal. (DASH and KASHYAP 1980:46).

455 S is the only witness to read viśasarpikā here but since I can make no sense of the other variants and Ballāla (f. 111r) confidently asserts that viśasarpikā is a synonym of Hindī moṭhā I have adopted his reading. (Hindī moṭhā is "a kind of grass, Cyperus rotundus, and its tuberous root"—MCGREGOR 1995:836; DASH and KASHYAP (1980:25) give musta as the Sanskrit name for Cyperus Rotundus Linn.)

The MaSaṅ manuscripts insert the following corrupt passage between ec and ed: hastinā saha yudhyate || triphala puṣkara vrāhmi (vrāhmi J.), niḥśakti laṁsānāi || punarnava vrddhātā īna yayuḥ śnehamiśritā || samāśāhārayogena. Thus the result of eating the preparation is the ability to fight with elephants, while to be free of disease and death the yogin must eat for six months a mixture of triphala, puṣkara (Iris germanica Linn.—M EULENBLED 1974:570), brāhmi (Bacopa monnieri Penell—DASH and KASHYAP 1980:55), niḥśakti laṁsānāi, punarnava ("hog-weed," Boerhavia repens Linn.—M EULENBLED 1974:575) and vrddhātā (probably vrddhādāraka, Gmelina asatica Lin. or Rourea santaloides Wight et Arn.—Ibid.:600) mixed with oil. The phrase na yayuḥ is likely to be a corruption of the name of an ingredient of the medicine.


457 A marginal note in W. (ghṛtamadhuśārkarā) and two pādas added after 14b in γ (āyam gudo māyikām ca viyayam madhuratrayam) say that madhuratraya is ghee, honey and sugar, as does Ballāla at f. 110v3, where he adds that they should be in equal proportions.

458 The identity of kunāśi is uncertain. It is perhaps kunāśaka (Alhagi maurorum—MONIER-WILLIAMS 1899:286).

459 Munḍikā is presumably a synonym of muṇḍi (see footnote 443).

460 Eclipta prostrata (MONIER-WILLIAMS 1899:765).

461 Vitex negundo (MONIER-WILLIAMS 1899:354).

462 Alhagi maurorum (MONIER-WILLIAMS 1899:765).
14. Rising at dawn, [the yogin] should eat mercury,\textsuperscript{464} the sap of the silk-cotton tree (śālmati),\textsuperscript{465} sulphur and the three sweeteners; after six months he becomes free of old age and death.

\textsuperscript{464} As White (1996:170) remarks in the context of this verse, Bernier reported in the seventeenth century that “certain Fakirs . . . can prepare mercury in so admirable a manner that a grain or two swallowed every morning must restore a diseased body to vigorous health, and so strengthen the stomach that it may feed with avidity, and digest with ease” (1891:321).

\textsuperscript{465} Bombax ceiba Linn. (Meulenbeld 1974:602).
Appendices
1. Opening remarks:

|| iṣvara uvāca || A,
|| iṣvara uvāca || J,J,,

Khecarīvidyā UT,

śrīgaṇeśāya namāḥ || oṁ namāḥ śivāya || namāḥ sarasvatayai || S,
śrīgaṇeśāya namāḥ || śrīgurubhyo namāḥ || N,
śrīgaṇeśāya namāḥ || śrīsarasvatayai namāḥ || śrīgurubhyo namāḥ || W,,
śrīgaṇeśāya namāḥ || iṣvara uvāca || M,
oṁ namāḥ śrīgaṇeśāya namāḥ oṁ namāḥ śivāya K₁,
śrīgaṇeśāya namāḥ oṁ namāḥ śivāya K₃,
śrīgaṇeśāya namāḥ J,J,K₄PC,
|| śrīgaṇeśāya namāḥ || atha khecarī paṭala likhyate || J₄,
|| śrīgaṇeśāya namāḥ || śrīgurubhyo namāḥ || V,
śrīmaṭaṁ rāmāṇya namāḥ oṁ K₂,
śrīgaṇeśāya namāḥ || atha khecarī paṭalikhyate || śrī śiva uvāca || J₃,
śrīmātre namāḥ śrī saccidānandasadguruparabrahmnam namāḥ śrī mahāgaṇaḷhipataye namāḥ śuklāmbaraḍhrānam viṣṇuṁ śaśiśvarṇaṁ caturbhujāṇaṁ prasannavādanaṁ dhīyāyet sarva-vighnopāsautaye F,
śrīkṛṣṇāya namāḥ K₅,
|| śrīnātha namāḥ || J₁,
|| śrīyojēśvarāya namāḥ || J₅,
śrīgaṇeśāya namāḥ || W₂,
oṁ śrīgaṇeśāya namāḥ R,
śrīmaṇḍalaṁurtaye namāḥ || śrīmaṇḍavadhūtadigamṇavarāya namāḥ || B.

1.1a Attha Praṇavāṣyāmi

atha devi || μTS₀β₁K₀J₀PF₀K₀γ₁; athāha saṃ T U, atha deviṁ α₁, atha devi C  Ṛ pravāṣyāmi || μTS₀β₁J₀γ₁K₀PC,F₀CB; pravāṣāmi K₀J₀, pravāṣāmi[mi] P

1.1b Vidyām Khecarīsamjñitāṁ

vidyān || μUTS₀β₁; vidyā γ  Ṛ khecarī | UTS₀α₂J₀J₀K₀J₀PF₀K₀γ₁; khecarī VF (umar.)  Ṛ samjñitāṁ | TS₀γ₁β₀PF₀K₀J₀; samjñitāṁ μ, saṃjñitāṁ U, saṃjñitāṁ K₁, saṃjñitāṁ K₀R, saṃjñitāṁ K₁, saṃjñitāṁ J₅; saṃjñitāṁ W₂B

1.1c Yāya Viṃjñatayā Cā Syāl

yāya || μβ₁; yathā UTJ₀PC,F₀γ₁; yasya K₀, yasya B  Ṛ viṃjñatayā ca syāl || J₀VK₀,; viṃjñataye bhyāsāt μ, viṃjñānamātreṇa So₀K₀J₀F₀; viṃjñānamātreṇa K₀, viṃjñatayā ca syāt J₀K₀, viṃjñatayā ca syā C, viṃjñātvāṁ asya UT, viṃjñātvāṁ syā P, saṃjñānamātreṇa γ

1.1d Loke 'Smīna Ajarāmaraḥ

loke || μUTS₀β₁γ₁; trialokyā α₁ (umar)  Ṛ sminn | AJ₀UTS₀K₀J₀J₀VK₀J₀PF₀K₀γ₁; smin K₀J₀J₀; ajarāmaraḥ || μUT₀α₀β₁K₀PF₀K₀J₀RB; jārāmarāḥ K₅, ajarāmarāḥ PC, ajarāmarāḥ J₅,W₂

1.2a Mrtyuvyādhiarāgrastāṁ

mrtyuvyādhi || codd.  Ṛ jāra || μUTS₀β₁K₀J₀PF₀K₀γ₁; 'j'arā P, jjarā C  Ṛ grastam || μSo₀β₁γ₁; grasto U, grastā T

1.2b Drītvā Viṃvam Idāṁ Priye

drītva || μUTS₀β₁PF₀K₀C₀γ₁; drītvā K₀  Ṛ viṃvam || μSo₀β₁PF₀K₀C₀γ₁; vidyām U, vivam T, [viṃva]m K₀  Ṛ idaṁ || μSo₀β₁γ₁; imaṁ U, ama T, imaṁ α₁  Ṛ priye || μTS₀β₁γ₁; mune U

1.2c Buḍḍhiṁ Drīṭhatarāṁ Kṛtvā

buḍḍhiṁ || UTS₀β₁J₀FB; vuddhi AP, vuddhiṁ J₀J₀M₀J₀K₀K₀C₀, buddhi V₄, buddhir J₀W₂, vuddhir J₀R  Ṛ drīṭhatarāṁ || μUTS₀β₁J₀J₀K₀K₀C₀CB; drīṭhatarāṁ V, drīṭhatarāṁ
1.3a Jārāṃtyuyagadghnīṃ yah
jārā | codd. mṛtyu | μUTSO₁J₁J₄K₂P₁J₄KF₃Cγ; mṛtyūḥ α₂, mṛtyyü V | gada | μUTSO₁J₁J₄K₂P₁J₄KF₃Cγ; tu sam. M, veti J₄K₂W₁RB | bhūtale; | μUTSO₂α₂J₂⁻VK₄P₁J₄KF₃Cγ; tu sam. M, veti J₄K₂W₁RB | bhūtale | μUTSO₂α₂βγ; ‘āśrayet M

1.3b Khecārīṃ vetti bhūtale
khecārīṃ | μUTSO₁J₁J₄K₂P₁J₄KF₃Cγ; khecārīn J₃P | vetti | μUTSO₂α₂J₂⁻VK₄P₁J₄KF₃Cγ; tu sam. M, veti J₄K₂W₁RB | bhūtale | μUTSO₂α₂βγ; ‘āśrayet M

1.3c Granthataś caiva
granthataś | μUTO₄; ‘āśrayet M

1.4a Taṃ devi sarvabhāvēna
taṃ | μUTSO₁β₃PC; taṃ α₂J₂Fγ; tan K₅ | devi | μUTSO₁J₁J₄K₂J₄W₁RB; mune U, sarva’ α₃, devi VPJ₁FC, deviṃ K₂, devaṇa K₅, deci J₄ | sarvabhāvēna; | μUTSO₁βγ; ‘āśrayaḥ, sarvabhāvēna; | μUTSO₁βγ;

1.4b Guruṃ natvā samāśrayat
guruṃ | μUTSO₁β₃FCγ; tan ca K₁, tan va K₅, guru K₂P, guru J₄, guru K₅ | natvā | SMVK₄; natvā | μUTSO₂J₁J₄K₂J₄PFC, om. J₁, natvā J₁, mṛtāva J₁ | samāśrayat; | AJ, UTSO₁K₃βγ; samāśrayaḥ & samāśrayaḥ, J₄; sarvabhāvēna; | μUTSO₁βγ;

1.4c Durlabhā khecārīvidyā
durlabhā | μUTSO₁VJ₁FK₄Cγ; durlabhā J₁K₂C, durlabhaṃ J₄, duralabhaṃ P (umm.) | khecārī | codd. | vidyā | μUTSM₁J₁K₂P₁J₄FK₃Cγ; vidyā α₅V, mudrā α₃

1.4d Tad abhāyased ca durlabhā
tad | μUTSO₁βγ; ta[d] K₁, tam K₃ | abhāyased; | So₁β₃FK₄; abhāyasaṃ μ, abhāyaso U, [abhāyā]sā K₅, a’nā’tvā K₃, abhāyasa K₅B, abhāyasa P₁J₄Cγ₂W₂, abhāso R | ca | μSO₃β₃FK₄; pi UTR, sāś K₅, ta K₂, tu B; ‘sya PCγ₂W₂, su’ J₃ | durlabhāḥ | μUTSO₁V₁J₁FK₄Cγ₂RB; durlabhaṃ μW₂, durlabhā α₃, durlabhaḥ J₂K₃PC, durlabhā J₁, durlabhaḥ J₂

1.5a Abhāyasa melakaṃ caiva
abhāyasa | MFB; abhāyasa μK₄, abhāyasaṃ UTSO₂K₁β₃K₂P₁J₄Cγ₁ | melakaṃ | S; melanaṃ μUTOJ₁K₃βγ; metvaṇī K₃ | caiva | codd.

1.5b Yugapan naiva siddhyati
yugapan | μUTSO₂β₃K₂PK₄Cγ; yogayat J₄, yugaṃ yat’ F | naiva | μUTSO₁β₃J₁K₃Cγ; aiva K₂P, ’nena F | siddhyati; | μUTSO₂K₁β₃P₁J₄Cγ; siddhyataḥ M, siddhyati K₅K₂F

1.5c Abhāyasaṃtrānirātoto
om. VK₁W₂; abhāyasa | μUTSO₁J₁J₄K₂P₁J₄FCγ₂RB; abhāyasaṃ K₂ | mātra | μUTO₄J₁FCγ₂RB; nira’ S, matra J₄K₁, māatra J₄, māna K₂ | niratoi J₅J₆α; virato A, nirata | UTC₁J₁J₄K₂P₁J₄Cγ₂RB, ’t devi S, niraṭah F

μ = ΑJ₆J₇,
α = NW₁MK₁K₃; α₁ = NW₁M; α₂ = NW₁;
β = J₂J₄VK₁K₂P₁J₄FK₃Cγ; β₁ = J₂J₄J₆VK₄
γ = J₁J₃W₁RB; γ₁ = J₁J₃W₁R; γ₂ = J₁J₃

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1.5d NA VINDETEHA MELAKAM

om. VK, W₂ • na [ μUTSoJ₁ J₁K₁K₂PJ₁C₂, B; vin’ F • vindeteha | μ; vindaṃṭi ha UT, vindaṃṭiha SMJ₁ J₁PB, ca vindaṃṭi N, ca vindaṭi W₁, vindaṭiḥa α₃, vindaṭi sa K₂, vindaṭiḥa J₁, ’daṇṭi na ca F, vadaṇṭi hi J₁, R, vadaṇṭi ha J₃ • meḷaṇaṃ | μα₃J₃; meḷaṇaṃ UTSoJ₁ J₁K₁K₂PFK₂C₂, RB]

1.6a ABHYĀŚAL LABHATE DEVI

om. J₁W₂ • abhyāśal | μα₃; abhyāśasam UTSoβ₁K₂PFK₂C₂, RB, abhyāśo B • labhate | AUTSoJ₁ V₁K₁PFK₂C₂, J₁; labhate J₁ J₁, RB, late J₄ • devi [ μUTSoJ₁ J₁K₁PFK₂C₂, RB; brahmaṇa U, deviḥα₃, devi V]

1.6b JANMAJANMĀTARE KVA CIT

om. J₁W₂ • janma [ μUSαβ₁K₂PFK₂C₂, RB; yogy T • janmāntare | μUTSoJ₁ J₁K₁K₂PFK₂C₂, RB; janmāntara V • kva | μUTSoαβ₁PFK₂C₂, RB; pi K₂ • cit | μUTSoαβ₁PFK₂C₂, RB, ca K₂]

1.6c MELAKAM JANMANĀM TAT TU

om. Mα₃J₁J₁R • melakaṃ janmanāṃ taf tu | melane bhujagāṇam ca A, melanam bhujagā nāma J₁, melanam bhujagāṇam ca J₁, melanam janmanāṃ tat tu U, melanam tattva jnanāṃ T, abhyāśamātaraniratā So₂J₂V₁K₁PFK₂C₂, B, abhyāśamārganiratā J₄, abhyāśamātaraniratā F

1.6d ŚATANTE ’PI NA LABHYATE

om. Mα₃J₁J₁R • sātante ’pi na labhyate | UT; jannante tu na labhyate μ, na ca vindaṃṭi melanaṃ SN₁, na ca vindaṭi melanaṃ W₁, na ca vindaṃṭi melakaṃ J₁K₁PFK₂, CB, na ca vindaṭi melakaṃ V, na ca vindaṭi melakaṃ K₂, na ca vindaṭi melakaṃ J₃, na ca vindaṭi melakaṃ W₂

1.7a ABHYĀŚAM BAHUJANMĀTE

om. Soβ₂γ • abhyāśam | μU; abhyāsa T • bahujanmānte | UT; valuhumānte μ

1.7b KṚṬVĀ SADBHĀVASĀDHITAM

om. Soβ₂γ • kṛtvā | μUT • sadbhāvasādhitam | A; tadbhāvasādhitam J₁ J₁, U; tadbhāva-

1.7c MELAKAM LABHATE DEVI

om. K₂J₁R • melakaṃ | Soαβ₁J₁V₁K₁PFK₂C₂, W₂B; melaka μ, melanaṃ UTMJ₁ • labhate | μUTSoαβ₁PFK₂C₂, W₂B; labhate J₁ • devi | μSo₃J₁J₁K₁PFK₂C₂, W₂; kaś cid U, devi TK₁V₁J₂, yogi B

1.7d YOGĪ JANMĀNTARE KVA CIT

om. K₂J₁R • yogi [ μUTSoαβ₁J₁J₁K₁PFK₂, C₂, W₂; janma S, yogi α₃, yogi V, yo* F̄c, yogā F̄c, devi B • janmanānte kva cit | codd.]

1.8a YADĀ TU MELAKAM KĀMĪ

yadā [ UTSoβ₁J₁PFK₂C₂; tadā μR, mela K₂, • tu | UTSoβ₁; tan μ • melakaṃ | ATSoαβ₁J₁PFK₂C₂; melakaṇ J₁J₁, melanaṃ U, labhate M, 'nam yadā K₂, melaka P kāmī | SW₁αβ₂γ₂W₂B; karma μ, yogī UTR, caiva N, devi M • tadā śivatvam āpnoti vimuktah sansrṣṭi vā * add. A

1.8b LABHATE PARAMEŚVARI

labhate [ μUTSoαβ₁PFK₂, CB; melanam M, labhate J₁γ₁ • parameśvari | μSNMK₁C₂; guruvaktarātā U, parameśvari TW₁, PJ₁F, parameśvarī J₃, parameśvari J₁V₁K₁B, parameśvarīn K₂

1.8c TADĀ TAT SIDDHUM ĀPNOTI

tadā [ μUTSoβ₁J₁W₂, RB; nadā J₁ • tat siddhām | μUTSoJ₁J₁V₁, K₁K₁C₂; tadā siddhām av K₂; tac cidhim F, tat siddhām C • āpnoti | codd.]

1.8d VATUKAM ŚĀSTRAMĀTATU

yat [ μUTSoβ₁K₂PFK₂C₂; yathā J₃ • uktaṃ | μUTSoβ₁K₂PFK₂C₂; ukta U, "oktaṇ J₃ • sāstra | μUTSoβ₁J₁K₁K₂PFK₂C₂; sāstra P • saṃtattu | μUTSoJ₁V₁K₁PFK₂C;

α = NWMK₁K₂; α₁ = NW₁M; α₂ = NW₁; β₁ = J₁J₁V₁K₁PFK₂K₂C; β₁ = J₁J₁V₁K₁; γ = J₁J₁W₂, RB; γ₁ = J₁J₁W₂, R; γ₂ = J₁J₁.
సముదతా J₁, సతపతి J₁, సంతాతాపి K₉, సత్తమి J₁W₉ RB, సత్తమే J₉

1.9a GRANTHATAŞ CĂRTHATAŞ CAIVA
granthataş | μUTS0₆αβJ₁βW₁RB; sṛjataṃ T, granthatas N, abhyāsā M, granthataś J₉K₄, granthathaṇaś J₄, grānthād ā K₂, grānthataś γ₁ • cărthataş | μUTS₀₁₂βνJ₂βK₂KF₉C; caryataṃ T, vārthaṇaḥ M, cāryataḥ J₁K₂J₇W₂ B, c[a]iva yad[R • caiva | μUTS₀βγW₂ B; [u]ltuṭaṃ R

1.9b MELAḴAM LABHATE YADĀ
melaḵaṃ | TSo₀₁₂βνJ₁βK₁PF₉K₄γ; labhate μ, melanam UM, melanam K₄ • labhate | UTSoJ₆V₆PF₉K₆C; melanam μ, labhave J₆, labhyate J₆γ • yadā | J₆ UTSoβγ; tadā AJ₉

1.9c TADĀ ŚIVATVAM ĀPNOTI
tadhā śivatvam | codd. • āpnoti | μUTS₀αβJ₁βW₁RB; āpno (umm.), āproti J₉

1.9d VIMUKTAH ŚAMSRTER BHAYĀT
vimuktaḥ | μ; nirnuktaḥ USo₀₆V₆K₂PF₉K₆C; nirnuktas T, nirnuktaṇḍu J₂, nirnyukta J₃, nirnutka F • sanshir | So₀J₆V₆K₂KF₉C; sanshirī μ₃, sarvaśaṃ U, saṃṣnṛtu T, saṃṣnṛte J₃, sa mrṭer K₉J₇γ₂ R, sa mrṭe P, sa srṭer K₆, saṃmrṭer W₂ • bhayat | So₀βγ; vṛtān A, vṛa-j'āt J₆, vṛāt J₆, 'ṛṣṭe U, prajāt To₀₆

1.10a ŠASTRAṆ VIGHANAM SAMĀVODDHUM
śāstraṃ | μUTS₀αβJ₁FKᵢ₆βγ; śāstra T, śāstra K₆PC, vinā B • vinā | μUTS₀αβγ; vinna T, śāstra B • samāvoddhum | So₀F; samāvodhum A, samāvodham J₆, pi samāvodhum U, pi sambhoktum T, bodhayitum M, samam āvoddhum K₁ (umm.), masāvoddhum K₃, samāvoddham J₆K₆, samāvoddhum V, samāvo’dhhum F, samāvodhum V, samapovdhhum J₆, samapovdhham J₆, samāvoddhum W₂ B, sa[m]āvoddham vai R (umm.)

1.10b GURAVO 'PI NA ŚAKNYUYAH
guravo pi | μUTSN₆α₀J₁VF₆K₆C; gu‘n‘u vo pi W₁, guurvo pi J₁K₆J₆K₆, guurvo ‘pi P, guur apī γ₁, guor apī B • na | codd. • śaknyuyah | μUTS₀αβγ; śānayuyh J₁F, śān‘ku‘yuh J₆, śānayuyh K₆, śānku‘y R, śānku‘y B

1.10c TASMĀT SUDURLAṬHUM
tasmāt | μUTS₀αββJ₆PKᵢ₆C; tasmād M, tasmāc K₂ • sudurlabha‘ | J₆ UTSo₀J₆V₆K₀₁Fᵢ₆C; B; sa durlabha‘ AJ₆γ₁, tu durlabha‘ α₂, dhi durlabha‘ M (umm.), sudurlabha‘ J₄ (umm.), ca durlabha‘ K₂, sudurlabha‘ PC, sa durlabha K₆ • taraṃ | codd.

1.10d LABHYAṀ ŠASTRAM IDĀM PRIYE
om. T • labhyam | AJ₆U₀; labhyāṃ J₇, tehbyaḥ So₀βK₀J₆K₆C, tehbyaḥ P, tehbya F • śāstra | μUSo₀J₆V₆K₀₁Fᵢ₆C; śāstraṃ J₄, śāstra C • idāṃ | μUTS₀βK₀J₁FKᵢ₆C; idāṃ K₀ • priye | μUSo₀J₆V₆K₀₁Fᵢ₆C; mune U, priyo K₄, priye P

1.11a YĀVAN NA LABHYATE GRANTHAS
om. T • yāvan | μUSo₀J₆V₆K₀₁Fᵢ₆C; yāvate J₄, pāvante K₀ • na | μUSo₀J₆V₆K₀₁Fᵢ₆C; J₆ γ₀ J₆ • labhyate | Jo₀J₆U₀U₀J₆; labhate A₀V₀K₀PF₉C; labh[γ]ate S, labhaye J₆K₄ • granthas | μUSo₀V₆K₀₁γ; śāstra U, granthāṃ Mo₀K₅, grantha J₆K₄, granthāḥ K₂, grathas P, śāstra J₆, granthāḥs F, grathas C

1.11b TĀVAD GĀM PARAṬIYAM EMĀM
om. T • tāvad | μUSMW₆α₀βK₀J₁FKᵢ₆C; tāvane NW₆, tād K₆ (umm.), tāvat γ • gām | μUSMW₆α₀ββJ₆PKᵢ₆C; na NW₆, a‘ K₀, pa‘ γ • paryat | μUSo₀βJ₆PK₀Fᵢ₆C; ‘pi [rayastij] [ighnāṃ] yathā K₀ (umm.), ‘ṛyaṭate γ • imāṃ | μSo₀βJ₆PK₀Fᵢ₆C; yathī U, isṭām α₃, vidyāṃ K₆ (umm.), imā K₆, diśā γ₂W₂, diśām R, diśāḥ B

1.11c YADĀ SA LABHYATE DEVI
om. T • yada | μUSo₀βJ₁K₀J₁FKᵢ₆W₂RB; yāvate K₁, yā* J₁ • sa labhyate | μ; sam-labhaye USo₀βJ₆PK₀J₁FKᵢ₆W₂, samalabhaye α₈K₀FKᵢ₆CR, sa labhate M, ca labhate B • devi | μSo₀βJ₁K₀PK₀K₀C; śāstra UM₀₀, devi J₉F

\[
\mu = A₀J₆₇
\alpha = NW₆MK₆K₆; \alpha₁ = NW₆M; \alpha₂ = NW₆
\beta = J₆J₆K₀K₀J₁FK₀C; \beta₁ = J₆J₆V₀
\gamma = J₆J₆W₂RB; \gamma₁ = J₁J₆W₂R; \gamma₂ = J₁J₅
\]
1.15a viśuddhēsvaṃsarājanāṃ ca
om. U • viśuddhēsvaṃ [μTSNα,]: viśuddhēśva[ra] W1, [tantraṃ] viśuddhā M, viśuddhēsvaṃ K (unm.), viśuddēsva F • saṃjñāṃ [μSo/βγ]; tantraṃ T • ca | codd.

1.15b tathā vai jālaśaṇavaram
om. U • tathā | μSa/αβγ; tathya T, śāstraṃ M • vai | μSa/βγ W2, B, ve TR • jālaśaṇavaram [μJ,K,PK,C]: jālaśaṇavaraṃ α2, 'tālaśaṇbaram T, jālaśaṇbaram S, jālaśaṇjītaṃ M, jālaśaṇvare α1, jālaśaṇvaram VK2, jālam eva ca J3, jālaśaṇbharam F, jālaśaṇvā'rama K0, jālaśaṇbhavam J,R, jālaśaṇbhavam J3 W2 (unm.), jālaśaṇbhavam B

1.15c etesu tāntravayesu
om. U • etesu | J0J1To/αβγ; etesum A, maṇṭreṣu M • tāntra | μαJ3 K2; maṇṭra TSα,JK2PFK3C; varyesu | μTSα,J3PFK3C; varyesu W4c, varyesu K3, varṛesu J3

1.15d tadābhyaśaḥ prakāśitaḥ

1.15a kva cit śaṣṭaṃ tāṭhaśaṣṭaṃ
cit | codd. • spaṭaṃ | ATSo,J3VK,F,K3C; spaṭaṃ J3J, spaṭaṃ M, spaṭaṃ J2, spaṃ K2 (unm.), spaṃr P, 'spaṣṭaṃ F • tāṭhaśaṣṭaṃ | TSαJ3VK,F,K3C; tāṭhaśaṣṭa A, tāṭhaṣpr J3J (unm.), tāṭhaśaṣṭaḥ M, tāṭhaṣṭaḥ K3, tāṭhaśaṣṭaḥ J2

1.15b kva cit tāṇṭakādikam
om. U • kva cit | codd. • cit | μTSNMK1,J3PFK3C; cit W3K3, cin K3 • tan | TS-α,J3K2F; tanμJ3VK,F,K3C,W2B, om. K4, ta J3, 'tan' J3, a R • melakādikam | ATSo/βγ; melakādik J3J (unm.), melakādikham o3

1.15c asmin tāṇṭavrām divye
cit | codd. • asmin | μSW,M3J3J2J3FK3C; asis N, asmi J3P, asmit VK4 • tāṇṭavrām | SoJ3J2FK3C; tāṇṭaṃr e J3, tantra vai J6, bhījo jare T, maṇṭra-

1.15d melakādi pākāṣaṃ
cit | codd. • melakādi | μTSα,J3FK3C; melkādi K2P (unm.) • prakāṣitaṃ | μTSα,J3; prakāṣe K3, prakāṣe K3

1.15a yad yaj jñeyam bhavet kim cid

1.15b durjñeyam khecārimē
cit | codd. • durjñeyam | μTSα,J3J2FK3C; durjñeyμ, durjneyam J4, durjneyam V, 'ga-rjñeyam P, dur'jñeyam F, tajñeyam K6, gurujñeyam γ2W2 (unm.), gurujñey R (unm.), gurugam B • khecāri | μTSα,J3VK,F,K3C; khecārim J4, 'yam ca khe' B • mate | μTJ,K2J3Fγ1; "m rte So,J3VK,PFK3C, matā α3, "car B

1.15c tat tat sarvaṃ hāṃsēbhīs
om. U • tat tat sarvaṃ | TSα,JK3J2J3K3CJ3R; tataḥ samaym μ, tat tat sarvaṃ MK2, tat ta sarvaṃ V, tat sarvaṃ K4, tatrat sarvā P, tat sarva J3 (unm.), "tattvas" sarvaṃ

μ=AJ3J7,
α=NW1MK1K3; α1=NW1M; α2=NW1
β=J2J3J2J3VK4;
γ=J3J2W2B; γ1=J,J3W2R; γ2=J3J3
F, tatat saṁravam J, tat tat sarvaṁ W, mate tat sar’ B  \( \mid \mu \alpha \beta J J_{1} \cdot \) VFK; iḥāṃśāḥ bhūḥ Tγ, mayā devi MJ, iḥāṃśāḥhīs K, mahāṭmaḥbhīs K,P, aḥāṃśāḥbhīs K, iḥāṃśāḥ bhī C, vam aṁśāḥbhīs B

1.17d TAVA PṚTYĀ PRAKĀŚITAM
om. U  \( \bullet \) tava | codd.  \( \bullet \) prṛtyā | TS α, β JK, V, K, K, P, K, Cγ; devi μ, saṁtyā K, protyā J2 \( \bullet \) prakāśitam | μTS α, β K, PF K, Cγ W2B; prakāśite α, prakāśyate J3, prakāśaṁ R

1.18a TASMĀC CHĀSTRAṬ PRALABHYETA
om. U  \( \bullet \) tasmāc J, S, K, F; tasmā A, J, P, C, W2B, tasmā T, tada o, tasmā dṛ K (unm.), tasmā R  \( \bullet \) chāstraṇ | μTS α, β J, K, Cγ W2B, śāstraṇ To, cūstra K PR, cūstraṇ F, cūstra K C, cūstraṇ C  \( \bullet \) pralabhya | \( \mu \alpha \sigma FR; \) pralabhyaṇa SNMJ, V, K, Cγ W2B, pralābhya T, pralabhyaṇe W, J, pralabhate K, pralabhyaṇa P, prayatnena J, pralabhyaṁ R

1.18b MAYOKTAM IDAM Adbhutaṁ
om. U  \( \bullet \) mayoktaḥ | μTS o, J, V, K, P, F, K, Cγ; yathoktaṃ o, mayoktaṃ J2  \( \bullet \) idam | μTS o, J, V, K, P, F, K, Cγ | \( \mu \alpha \sigma J P \)  \( \bullet \) adbhutaḥ | codd.

1.18c GOPANIYAM MAHEŚĀNĪ

1.18d NA SARVATRA PRAKĀŚITAM
om. UNMo o  \( \bullet \) na sarvatra | μ; saṁyak satyaṇ T, yataḥ sarvaṁ SW, V, K, Cγ RB, saṁyak sarvaṁ J, J, K, K, saṁyak sarva P, yataḥ saṁrva P, yataḥ sarva J, W2, yatas sarvaṇ F  \( \bullet \) prakāśitam | μSW J, K, P, F, Cγ; prakāśyate T, prakāśaṁ K PC

1.19a MANMUKHABRUHĀ JĀTAM

1.19b YAS TU ŚĀSTRAMṬĀM VADET

1.19c SA EVA HI GURUH SATYAM

1.19d ARTHATO VETTI YAḥ PUNAH

1.20a SA CĀDIHAKATAMAḤ KHYĀTO

\( \alpha = NW; MK; o = NW; M; \alpha = NW, \beta = J; J; J; V, K; P, \gamma = J; J; W, R; \gamma = J; J, J, J \)
1.20b GURU NĀSTI TATO 'DHIKĀH
om. UNM • gurun | SW₂,α₁J₁VK₁,PJ₁FK₄γ; na gu´ μ, gurun T, gurura J₄ (unm.), guror K₂, guru K₆, guru C (unm.) • nāsti | TSW₂,α₃β₇, rus te´ μ • tato | TSW₂,α₃β₇; 'na cā´ μ • 'dhikāh | μTSW₂,α₃β₇, kāḥ G (readings from G start here)

1.20c labdhāvā ŚAṬRĀM IDAṬI GUHYAM
labdhāvā | GUTSrJa, FK; ladhā J₁,J₄,J₅,K₄PC, la´dhiv´a J₆, labdha α₂W₂, luddhā K₃, ladhā J₃,J₆, ladhā J₄,B, ladhiva J₅, laś R • śastrām | μGUTSrJa,J₁FPJ-K₃,Cγ; śaṭrāṃ K₃, śaṭrāṃ K₅, śaṭrāṃ PC • idam | J₆,J₃GUTSrJaβ; iham A, idam T • guhyam | GTSrJa,J₃VK₅FK₅,K₅γ; guhyam μ, mahyam U, mahyam T, guhyam J₄PC, guhyam Kes

1.20d AṆYEṢĀM NA PRAKĀṢAYET
aṆyesāṃ | μUTSrβ,K₃PJ,K₅JC,RB; aṇyesāṃ G, aṇyesā K₆J₅W₂ • na | J₄,GUTSrJa,K₄-PJ₄FK₅,Cγ; ma AJ₇, tat J₃K₄, nat J₄ • prakāṣayet | AJ₄GUTSrJa,J₃K₅PJ₄FK₅,K₄γ; kāṣayet J₄ (unm.), prakāṣate V

1.21a SUCIṆAṆA PRAVAṬTAYAM
om. GU • suvicārya | μSMO,J₁VK₅PFK₅K₆; vicāryeṇa T, suvicāryā α₂, suvicārya J₂, suvicārya K₂, suvicāraḥ J₄, suvicāryā C, suvicāryā γ₀W₂, sarva-v´a´[rYa] R, samayag vicā´ B • pravāttayam | μTSrJa,K₁PFJ₄K₅Cγ; pravāttayam NM, pravāttayam W₁, prakārttayam K₅PK₄Cγ, prakārttayam J₄, prakārttayam W₂R, `rāya kartāvyaṃ B

1.21b ETANMĀRGOPAṆĪVĀṆAM
om. GU • etan | SPFK₅CJ₅W₂RB; eka μ, etad T, eṣa α₁β,K₅, ekam α₃, etat K₂, tena J₃, ettan J₄, margo | μTSrJa,K₅PJ₈J₃K₆Cγ; R; atmo T, māś F, mārge J₅W₂B • paṇīvān | SM₃J₃FK₅K₆C; paṇīvān μ₃, paṇīvānāṃ TK₄, pi jīvanam W₁, paṇīvitaṃ K₃, prajīvānaṃ K₂, prajīvānāṃ P, ca jīvanam B

1.21c YA IDAṆ PARAMĀṃ ŚAṬRĀM
om. U • ya idaṃ | TSW₂MO,J₁PFJ₄K₅Cγ; satpadaṃ μ, prakāśi´ G, ya imaṃ N, japa-daṃ K₅, iyaṃ γ₀W₂, ichami´ R, idam e´ B • paramām | J₄,J₃TsrJa,J₃K₅FK₄K₅C; parasam A, `taṃ yadi G, praraman V, parama P, śṛṇuṇyā′ J₄, `daṃ para J₅W₂ • śaṭrāṃ | μTSrJa,K₅PFK₅,K₆γ; punar G, chāstrāṃ J₃, śaṭrāṃ C

1.21d YATRA TATRA PRAKĀṢAYET
om. U • yatra | TSW₂MO,J₁PFJ₄K₅Cγ; tathā μ, mūḍhe´ G • tatra | SM₂J₃K₃PJ₄K₅K₆Cγ; tathā μ(um.), nāmā´ G, kutra TSW₂α₁, yatra F • prakāṣayet | μTSrJa,J₃PFJ₄K₅Cγ; `bhīta-tinā G, prakāṣayat K₂

1.22a SA ŚIṆHRAṆ BHAKSAYE DEVI
om. U • sa | μGTSrKa,J₁β,J₅PFJ₄K₅Cγ; sa K₅, tam K₄, sa ṣiṁrha | μGTSrJa,J₁PFJ₄K₅Cγ; śiṁrha K₃, bhaksaye | μSMN₃J₃FK₅K₆C; bhaksaye T, labhaye W₁, bhāṣayed α₁γ₀W₂, bhyaksaye J₄, bhāṣate K₅PJ₃, bhāṣyete C, takrayed R • devi | μGTSrJa,J₅PFJ₄K₅Cγ; devi TJ₃

1.22b YOGIṆIṆIṆHĪ ŚIVĀṆĀYĀṆ
om. U • yoginibhiḥ | μSM,J₃J₅VK₅PK₄K₅Cγ; yoginibhiḥ G, yośintobhiḥ T, yoginिजोळbhiḥ K₄ (unm.), yoginiḥiṣiḥ J₃, yoginiḥiṣiḥ F • śivāṆāvāyā | μTSrJa,J₅PFJ₄K₅Cγ; śivāṆāvāyā G, śivāṆāvāyā K₂

1.22c GRANTHIṆ NODGRANTHAYE DEṢAYE
om. U • granthiṁ | om.; granthi ṹy, granthiṁ GTSrJa,J₅VK₅PFJ₄K₅CB, śraṇam T, gra-thaṁ J₂K₄, grathaṇa γ₁, nodgranthayen asya | μ; samarpayet tasya G, sadācayekṣaya T, tu nāryayed devi SP₅K₅C, samarpayed asya NM, samarpayed asya W₁, samarpay`d y` asya K₁, samarpayet K₅, tyā asya K₃, tu nāryayed devi J₂, tu nārāyendevi J₄, tu nārāyayed devi V, tu nārāyayed devi K₄, tu nāryay devi J₄ (unm.), tu nāryay devi F, tu cāryay devi γ₁B, tu cāryay devi W₂, tu cāryay devi R

\[
\begin{align*}
μ &= A_{J₃J₇} \\
α &= NW₁MK₁K₃; α₁ = NW₁M; α₂ = NW₁ \\
β &= J₄J₅VK₅J₃PJ₄FK₅K₅C; β₁ = J₄J₅VK₅ \\
γ &= J₃J₅W₂RB; γ₁ = J₄J₅W₂R; γ₂ = J₃J₅ \\
\end{align*}
\]
1.23a Pūjītaṁ SUBHAVASTRASTHĀM
om. U • pūjitaṁ | μGSoJ, VK₁, J₁,FK₁,K₂,Cγ; pūjite T, pujitaṁ J₃; • śubha | J₆,Sαβ, K₃, PF₄,K₄,Cγ; śubha A₁, J₃, śubha G, tu bha " T, bha K₆ (umm.) • vastraśthām | μβ,F,K₄,K₆,CB; vastraṇa GSo₁; 'vet svastham T, vastraṁa α, vastraṁa K₃, vastraṁa K₆, vastraṁa J₃, vastraṁa J₉; vastraṁa J₃, vastraṁa J₅, vastraṁa J₆.

1.23b DīVYADHŪPASUDHĪPITAM
om. U • divya | μGSoJ, K₁roach, FK₁,K₆,Cγ W₂,B; divyair T, divyavya C, divita R • dhūpa | μGoJ, VK₂, FK₂, K₃,Cγ; dhūpaś T, dhūpaś J₃, dhūpaś K₄ • sudhūpītam | μGoK, J₁, FK₂, Cγ; ca dhūpītaḥ T, ca dhūpītaḥ S, sudhūpītaṁ K₃, tu dhūpītaṁ J₃, K₄, sudhūpītaṁ V, sudhūpītaṁ K₆, sudhūpītaṁ K₈.

1.23c SRĀVAYED VIJANASTHĀNE
om. U • śrāvayed | J₅ J₉ GTSW, Mo₃β, J₁,FK₁,K₂,Cγ W₂,B; śrāvaneṣ A, śrāvaye [t] N, śrāvaye K₆, PR • vijana ] GTMo₃βJ₂,W₂RB; vijane μ, vijasam " SW₁, dvijasam " N, dijana J₄; • sūkhene | codd.

1.23d YOGINE YOGASILNE
om. U • yogine | μGTSO₂αββ, PJ₁, FK₁, K₂; yoginī M, yogino K₂, om. C, yogino γ₁, yoginā B • yogasiline | μGTMG₃, J₁, K₅, Cγ; yogśilne SNJ₁, K₄, FK₄, K₅, yogśilne K₂.

1.24a YASMINI APŪJITAM ŚĀSTRAM
om. U • yasminī | J₅ J₉ TSOβ, K₁, FK₁; yasminṇa AGJ₁, W₂RB, yasminṇa J₁, PF₄C, yasmin J₅ • apūjitaṁ | μSoJ₁, FK₁, PJ₁, FK₁, K₄, Cγ; nu pūjitaṁ G, apraiṇitaṁ T, apraiṇitaṁ J₉, vai pūjitaṁ γ • śāstram | GSoFK₁,K₂,Cγ; śāstram μT, śāstram β₁, śāstram K₂, śāstram P, grhaṇam J₉.

1.24b IDAM TIṢṬHATI VA GRIHE
om. U • idām | μGSoJ, PJ₁, FK₁, K₂, Cγ; yadi T, ida K₂ • tiṣṭhati | GS₁, K₃, CγCB; tiṣṭatnti μTJ₁ J₉, tiṣṭati α₁, J₁, PF₄J₁, R, tiṣṭa K₁ (umm.), tiṣṭhaṇi J₁ W₂; vai grhe ] J₅ J₉ S₀β, K₁, PF₄K₁, K₄, Cγ; | vigrave A, om. G, vai grhe T, caiva hi α₂, sundari M, ve grhe J₉, yave B

1.24c TATRĀNGRUGRAHĀRATI
om. GU • tatraṅga | μT₀₂αβ, J₁, J₉, K₁, K₃, PJ₁, FK₁, K₂, Cγ; tadagnī M, tatraśi V • ruggra | S₁, J₁, K₂; ruga A₁, rugda J₁, cora " T, ruga α₂, J₁, K₉, FCB, vārā M, ruga α₃, rugrā J₁, rugma V, ruggna P, stagra K₆, rugna γ₂ W₂, sgnu R; • hārati | S₀β, FK₁, W₂B; hārānti μα₃, jā pādā T, rātipāṁ K₆, hārāṁ K₆, hārāṁ K₆, hārāṁ J₅, hārāṁ J₆; hārāṁ J₆, hārāṁ J₉, hārāṁ J₁ ≤ R

1.24d PIḌA BHAVATI NIŚCITAM
om. GU • pīḍa | μSoJ₁, VK₁, K₂, PF₄K₁, Cγ; bhava " T, pīḍa J₄, pāḍa J₃; bhavati | μS₀βγ; 'ty eva hi T • niścitam | μS₀β, PJ₁, FK₁, K₂, Cγ; niścayaṁ T, bhūṣcitam K₂.

1.25a YATREDAM PŪJITAM GRANTHĀM
om. GU • yatredam | Soβ, PF₄K₁; yatredm μ, yatrayāṁ TB, yan nadam K₄, yatreyam J₃, yatredam C, yatreyam γ; • pūjitaṁ | μSoJ₁, VK₁, K₂, PF₄K₁, Cγ; pūjitaḥ T, pujitaṁ J₃, pujita γ • granthām | μSo₃J₁, VK₁, K₂, PJ₁, FK₁, K₄, Cγ; cahi T (umm.), granthām N₁, sāstram W₁, MC, grānthe γ.

1.25b GRHE TIṢṬHATI PĀRVAṬI
om. U • grhe | J₅ J₉ TSoJ₁ J₉, K₁, PJ₁, FK₁, K₂, Cγ; grahe AVK₂, om. G • tiṣṭhati | So₁, K₁, P₃W₂, C₄; grahe μTK₁, J₁, VK₁, P₄K₀, C₀γ, R; om. G • tiṣṭhati J₃ J₉ • pārvaṁ | μGSo₁, J₅ J₁, J₉, PJ₁, PF₄K₁, Cγ; pārvita T, pārvaṁ α, VF₄K₀, pārvaṁ K₆, pārvaṁ C.

µ=J₁J₃J₅
α=NW;MK₁K₆; α₁=NW₁M; α₂=NW₁;
β=J₁,J₉, VK₁, K₂, PJ₁, FK₁, K₃, C; β₁=J₅ J₁, VK₁;
γ=J₅ J₉ W₂RB; γ₁=J₁ J₃ W₂R; γ₂=J₁ J₃

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1.25c TATRA SARVĀRTHĀDĀYINO

om. U • tatra | codd. • sarvārtha | μGSTo₁K₁β₁K₂J₂FK₃K₄γ; savārtha K₁, sarvārtha P • dāinyo | J₄TSα₁VK₄PFK₅K₆γ; dāinyau A₂K₂, dāinyo J₁, dānyau G, dānyau J₄, dānyo J₃

1.25d VASANTI KULADEVĀTĀH

om. U • vasanti | μGSTo₁β; vasaṃte α; • kula | μGSTo₁β₁K₂J₂FK₃K₄γ; krula P • devatāḥ | μGSTo₁K₂J₂VK₂K₃PFK₄CB; devatā K₅J₆J₇γ₁. devatā[h] | K₈

1.26a TAMṢṬĀT SARVAPRAYATNENA
tasmāt [μGUSo₁β;] tasmāt T • sarvaprayatnena | codd.

1.26b GOPANIYAM VIJĀNATA

gopaniyam | μGUSo₁β₁K₂PFK₁K₄γ; gopaniyam T (umn.), gopaniyam J₃, gopaniyam R • vijānata | μUTSo₁J₂J₃VK₂PFK₅γ; prayatnataḥ G, vijānataḥ α; vijānataḥ K₅, vijānataḥ J₃

1.26c YAS TU YOGI MAYĀ PROKTĀ

om. U • yas tu | Go₁, yo smin μ, yaś ca T, yasmin Sβγ; tasmin α; • yogy | J₄J₅GTα₁J₆-VK₅FK₆C; yogy A, yoge Sγ, yogo J₂, yogα P, yogā J₃ • mayā proktā | α; mayoktāni μGSTo₁J₁J₄J₅J₆PFK₅K₆γ; imāṁ proktā M, mayoktāti V, mayā proktān K₂, [ma]yo bhaktā K₅

1.26d IMĀḤ SIDDHIH SAMĪHATE

om. U • imāḥ siddhiḥ samīhate | W₁; samsiddhiḥ samīhate μ, samsiddhiḥ samīhate G, samsiddhir na samīhate Tsα; siddhāvāyāni satvadat SK₆J₇FK₁K₂J₃W₂B, imāḥ siddhi samīhate N, mayā siddhiḥ samīhate M, siddhāvāyāni satvadat J₂, siddhāvāyāni satvadat J₁, siddhāvāyāni satvadat K₂, siddhāvāyāni satvadat J₄, siddhāvāyā satvadat R

1.27a SA YOGĪ SARVABHĀVENA

om. U • sa yogī sarvabhāvena | codd.

1.27b GOPAYET PUSTAKAṂ TV IDAM

gopyat | μGSTo₁β₁K₂PFK₃K₄γ; gopyat μ, gopani J₃ • pustakaṃ | μTSα₁K₁-J₄J₅J₆-VK₅PFK₆C; pustakaṃ G, puktakaṃ K₅, `yam vijā` J₃ • tv idam | μGSTo₁J₄J₅J₆PFK₅K₆γ; idāni J₄, idāna K₅ (umn.), `nātā J₅

1.27c AHAṂ TASYA GURUR DEVI
gurur | μGSTo₁β₁K₂PFK₃K₄γ; hy ahaṃ α; ahaṅ K₅ • tasya | GTSα₁βγ; tasya Tu μ; • gurur | GSα₁β₁J₄J₅J₆PFK₅K₆γ; gurum μ, guru T, guror K₂ • devi | μGSNMJ₆-K₅J₆FK₅K₆γ; devi T₆V, dvedi W₆P,PC

1.27d YATRĀSTE PUSTAKAṂ SVAYAM

yatrāste | J₄J₅GTSo₁β₁J₆J₇FK₁K₂C; yaśaste A, yatraste K₅P • pustakaṃ | μ-GTSok₅K₆γ; pustakaḥ β₁K₂PF₆, pustaka J₅C • svayam | μTSα₁β₁K₂PFK₆C; tv idam GMK₁B

1.28a GUṆĀGAṆUṆA MAHEṢĀṆI

guṇāguṇaṃ | J₄So₁β₁J₅FK₆C; guṇāguṇaṃ Aj, guṇāguṇa G, guṇāguṇa T, guṇāguṇa K₅K₆γ • maheṣāṇi | codd.

1.28b PUSTAKASYA CA RAKṢAṆĀT

pustakasya | μGSTo₁β₁J₆J₅J₇FK₅K₆γ; pustakasya[ai] R • ca | μGSTo₁β₁J₆J₅J₆PFK₅γ; tu α; `va R • raksiṇat | GSβ₁J₄J₅J₆J₇K₆C; rakṣane μTa, rakṣaṇit F

1.28c PRAKAṬAṂ CA MAYĀ PROKTĀM

prakaṭaṃ | μα₁β₁K₂J₃FK₅K₆C; prakaṭaṃ G, prakaṭe T, prakaṭa` S, tat prakaṭaṃ α; prakaṭaṃ P, pragaṭaṃ γ; • ca | μGTα₁βγ; `tvam S • mayā | μGTα₁β₁J₅W₂-B, iti S, maya R • proktāṃ | SMK₁β₁K₂K₃B; proktāṃ μTK₂J₅C; proktāṃ GW₆F, śektaṃ K₅

μ= A₄J₄
α= NW₃M₃K₃; α₁= NW₃M; α₂= NW₁
β= J₄J₅J₆J₇FK₅K₆C; β₁= J₄J₅J₆FK₄
γ= J₅J₆W₂RB; γ₁= J₅J₆W₂R; γ₂= J₅J₃
1.28d IDANIM KHECARIM SINU

om. U  • idsemi | AjGTSOβγ; idsemi, khecarim | μGTSOJjJv,kPKKCR; khecarim KjJγ,γ2, W2  • sinu | μTSAJvJjJPJFKKwW3RB; sinu G, sinu Jj, ** C, sinu Jj, sinu Jj.

1.29a YATRASTE CA GURU DEVI

yatrasen | μGTSOJvJjKPKKγ3; yastrasen Jj, yatrastam, P, yaste Jj (um.)  • ca | μGTMF; sa SαβγPKKγ3, sad SαβγJj, tvad W1, ca α3, san Kα  • gurur | GUS-αβPJKFKKγ3; gurur ATM, gurum JjJj, gurum Kα  • devi | μGSMKJjJvJjW3RB; brahman U, devi TNJv, ddevi, PKJ, Jjdevi α3, ddevi Jj.

1.29b DIVYAYOGAPRASADHAKAH


1.29c TATRA GATVA CA TENOKTAMI

tatra | JjJjGTSOβγ; tratra A  • gatva | codd.  • ca | μGSoβγ; tu T  • tenoktam | μGTVKPKKJvJjW3B; tenokta U, tenoktam U4JjJjFJjR, tenokta Jj.

1.29d VIDYAM SAMHRHYA KHECARIM

vidyam | μUTSJvJjKPKKCB; divyam G, sanprα, vidyam JjP, vidyam γ2  • samghrya | μGTSOβ; dharya pra N, dharya pra W3, dharya pra M, ‘daha tra’ α3  • khecarim | μGTSβJjJvKPKKCB; yatnatah α, khecari Pγ1

1.30a TENOKTAMI SAMYAG ABHYASAM

tenoktam | GSβJjJjPKKCB; tenokte μ, tenokta U, tenokta T, samyag a α, teno*kl-αn Jj, tenoktam Jj, tenoktam W3B  • samyag | μGUTSJjJjKPKKCB; bhayasam MK3, ‘bhyasa’ α2K3, samyag V  • abhyasam | μGUTβJjJvKPKKγ3; yatnena α, abhyasam K2

1.30b KURYAD ADAV ATANDRITAHA

kuryad | codd.  • adav | GUTSOβ, JjJjJvKPKKCB; ahav μ, vettα, adac P, adau γ  • atandrita | GUSOβ, JjJjJvKPKKCB; atlandrita JjJj, atlandrita JjJj, atandrita TP, atandriya K3, ca tam tatah γ

1.30c VIDYAM CA KHECARIM DEVI

om. U  • vidyam | JjJjGTSOβ2RBO; vidyā AW2, vidya T, tam vi G  • ca | μSOαβγJjJV-KPKKCB; ‘dham G, na T, mu T, om. Jj  • khecarim | μGSoJvKPKKCB; khecaru T, khecaru Jj, khecaru Jj, khecaru PJγ1O  • devi | μSNMoJjKPKKCB; devi GW3, devi TjJjVO

1.30d PRAVAKSYE YOGASIDDHIDAM

om. U  • pravaksy | JjJjGTSOβPKKCB; pravakse AJ3, pravakso K3, prapade O  • yogasiddham | μGTSJjJjKPKKCB; gaṇasiddham N, gaṇasiddham W1, sarvasiddham M, gaṇasiddham α3, yogasiddham O, yogasiddham γ2W, yogasiddham’ a’n R, yogasiddh’ajam B

1.31a NA TAYA RAHITO YOGI


1.31b KHECARISIDDHYAH BHAVAT


\[\mu = A, Jj, Jj\]

\[\alpha = NW1, MK1, K3; \alpha_1 = NW1, M; \alpha_2 = NW1\]

\[\beta = JjJjJvJjJjPKKCB; \beta_1 = JjJjJv\]

\[\gamma = JjJjJvW3RB; \gamma_1 = JjJjJv \approx 1, JjJjJv \approx 2; \gamma_2 = JjJjJv\]

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1.31c khecaryā khecariṁ yuñjan
khecaryā | J₂,J₁| UTSo₁,β,PFK,K₄,Cγ,O; khecaryo A, khecaryāṁ G₀₃, khecaryāyā K₀,J₃ * khecariṁ | μUSo₀,α,J₃,K₀,CO; khecari GTM₀,β,PFK₄, γ, om. K₆ * yuñjan | μTS₄,PFK₀; yuñjan GC, yuñjan U, yuñjmāt α, pūjyā M, yojyā K₁, yojyāt K₃, yuñjana J₂ (unm.), punjan J₁,O, yuñjamāν V, jaman J₃; om. K₅, yuñjān γ₂,R, punjan W₂B

1.31d khecariṁpūrvaya
khecari | μGUTSo₁,β,PFK,K₄,Cγ,O; ‘khaṁ’caṅ K₁, khecariṁ K₃, khecari J₁ * bija | G-UTSo₀,K₂,J₁,K₄,PK,K₆,Cγ,RO * pūrvaya | μTS₀,VK₂,PJ₃,FK₃,K₆-Cγ,O; pūrvakam G, pūrvaya U₀₃, pūrvayā J₂; pūrvayāh J₄,K₄

1.32a khecaredhipatiṁ bhūtvā
khecaredhipatir | μGUTSo₁,J₃,VK₂,PFK,K₄,CJ;BO; khecaredhhipatir J₃, khecaredhipati K₁, khecaredhipati J₃, khecaredhipati M₄,J₃,W₂; khecaredhipatir R * bhūtvā | μGUTSo₁,β,PFK,K₄,CJ;W₂;RBO; bhūtvā J₁, sūtvā J₃

1.32b khecareṣu sādā vaset
khecareṣu | μGUTSo₁,β,PFK,K₄,Cγ,O; khecariṁ K₂ * sādā | codd. * vaset | μGUTSo-VK₂,PJ₃,FK₄,CW₂;BO; bhavet J₂,K₄, "bhavyat J,R, bhavaset J₅ (unm.)

1.32c khecaraśatam vānim
khecaraśatam | A₄, UTSW,M₃,PFK,CO; khecaraśatam J₆ (unm.), khecaraśatam G, khecaraśatam [sa’]thām N, khecaraśatam α₃, khecaraśatraṅ K₀, khecaraśatam J₄, khecaraśatam’m’ K₆, khecaraśatam J₁, khecaraśatam J₅,W₂,B, khecaraśatām R * vānim | UTSo₀,J₃,K₁,PJ₃,FK₄,Cγ,O; vahinir μ, vahin G, vahini MK₆, vahini α₃, vahinirm J₄,K₄, vārvajim V (unm.)

1.32d ambāmandalabhūṣitam
ambā | ahnī μ, aṃbhā G, ambhā U, aṃbhā SV, aṃbhāvavā N (unm.), āyā W₁, vāḍāvā M (unm.), sarvā α₃, avā J₂, aṃbhā J₂,K₄,PK,K₆,Cγ,O, athā J₃, ābā F, vāma K₆ * maṇḍala | μGUTSo₁,β,PFK,K₄,Cγ,O; maṇḍala P * bhūṣitam | μGUTSo₁,β,PFK,K₄,Cγ,RO; bhūṣitaṁ K₁, bhūṣitaṁ K₄, bhūṣitaṁ F,W₂,B

1.33a vyākhyātāṁ khecariṁpāṁ
vyākhyātām | μGS₀₁,β,K₄,CR; akhyātām UT, vyākhyātā K₂, vyākhyātām P, vyākhyātām J₃, *khyātām F, vyākhyāyāmā J₃,W₂,B, vyākhyāyāmā O * khecari | μGUTSo₁,β,PFK,K₄-Cγ,O; khecari P * bijaṁ | GUTSMK,V₁,PJ₃,W₂,B; bijaṁ μJ₂,K₁,K₄,PK,K₆,Cγ,RO, bijaṁ α₂, jijaṁ C

1.33b tena yogāḥ prasiddhiyati
tena | codd. * yogāḥ | μGUTSo₁,β,γ,O; yogī α₃ * prasiddhiyati | μGUTSMarkdown_1J₃,K₄,K₀,FK₆,K₀-Cγ,O; sa sidhyāthi NK₄, sa sidhyāthi W₃,K,V, prasiddhiyāthi K₃, prasiddhiyāthi J₄,K₄

1.33c mastaṅkākhyā mahācaṇḍā

1.33d śikhivahnivakararabhīt
khecaryā | J₂; śihi J₇; śivi A₄, śimkhi J₇; mahā μ⁶GUTS₀,J₁,PJ₃,K₀,Cγ; saha α₃ * vahin μ*; vastrām μ*, vajra GUTS₀;J₄, vastra β,K₄,Cγ, vastrā F * kavajrā | μ*; kapāṭa A₄;J₃,G₀₃,β,PFK,K₄,Cγ, kavyāta J₄, kavyāta GUT * bhṛt | μ*; dhṛk μ⁶J₁,K₄,K₀,Cγ, bhūt UTS₀, vī G, dhṛkā P (unm.)

1.34a pūrvāyāyutāṁ vidyā
don. O * pūrvā | μ⁶GUTSo₁,K₃,J₁,K₄,PK,K₆,PJ₃,FK₄,CJ;RB; pūrvām U, pūrva K₁, pūrva J₁-W₂, pūrva K₀ * bija | GUTS₀,FJ₃; bija μ⁶J₂,K₁,K₄,PK,K₆,B, bija α₃, bija VCJ₃,R, bija W₂ * yutā | μ⁶UTSNM/βγ; yutāṁ GW₁, jītā α₃ * vidyā | μ⁶J₆,J²UTSNM₀,β; vidyāyā A₄, vidyāyā GW₁

μ=J₆,J₃
α=NB;MK₄,K₂; J₁=NW₃;MK₆; α₂=NW₃
β=J₁,J₃,VK₃,PJ₃,FK₃,K₄,C; β₁=J₂,J₁,VK₄
γ=J₁,J₃,W₂; α₁=J₃; W₂; γ₁=J₁,J₃; W₂;
1.3.4b याक्ष्यताः हि अतिदुर्लभाः

अः याक्ष्यताः | µ; त्सम्ब्र; भ्रकुंडोः अः, याक्ष्यताः अः, अः, याक्ष्यताः अः, याक्ष्यताः अः, याक्ष्यताः अः, याक्ष्यताः अः,

1.3.4c शाङ्गाविद्याः वक्ष्यामि

1.3.4d तायाः सष्टवरभिन्नाय

1.3.5a कुर्याद देवी याधान्यायम्

1.3.5b सरस्विद्धायितेतवे

1.3.5c सोमेशान नवामानं वर्णाम्

1.3.5d प्रतिलोकेना कोड्हरेत

प्रतिलोकेना | µ; त्सम्ब्र; हुस्वकुंडोः अः, प्रतिलोकेना अः, प्रतिलोकेना अः, प्रतिलोकेना अः, प्रतिलोकेना अः,

µ = अ; जक्षः
α = उ; कक्षः; Β = उ; कक्षः; γ = उ; कक्षः
β = जक्षः; कक्षः; δ = जक्षः; कक्षः; ε = जक्षः; कक्षः
1.36c TASMĀD APY ĀSTAMĀM VARNAM

1.36d VILOMENĀPAM PRIYE

1.37a TATHĀ TATPĀNCAMAṀ DEVI

1.37b TADĀDIR ĀPI PĀNCAMAṀ

1.37c INDRO 'PI BINDUSAMBHINNAH

1.37d KUṬO 'YAM PARIRIKITṬATA

1.38a GURŪPADEŚAĻABHYAṀ ČA

1.38b SARVAKOṬAPRASIDDHIDAM

1.38c YATASYA DEHAṆĀ MĀYĀ

1.38d VĪRUPA KARĀṆĀṢRAYĀ

1.39a SVAPNE 'PI NA BHAVET TASYA
1.39b nityam dvādaśajāpyatāḥ
nityam | codd. • dvādaśa | µGUTSα,βJ,W2RBO; dvāda[śa] M, ddādaśa J, • jāpya-
tāḥ | µGS,βJKγ,PFCγO; jāpyatāḥ UT, jāpyata K2, bhāvatah J3, jāpatah K5, jāpyateh K6
1.39c ya imāṃ pañca lakṣāṇi
ya | codd. • imāṃ | µGUTSMα,βJK,Kγ,PFC,γO; imo N, imāṃ W1, imāṃ J3 • pañca | µGS,βJKPFC,CG2RO; pañca UTW2B, caṃ J3 • lakṣāṇi | µGUTSβJK,PJ,FK,γO; lakṣānii K2, lakṣārī C
1.39d japed atisayanātathā
japed | µGUTSNMβO; jayed W1 • atisayanātathā | A; atisayāntīrthe J2, āsana-
yāntīrthe G, api suyaṇārthī UV, api suyaṇārthī UV, api suyaṇārthī α5, api suyaṇārthī α5, api suyaṇārthī K6
1.40a tasya śrīkhecarīsiddhiḥ
tasya śri | UTSβO; tasmā śri A, tasma śri J4, tasma śri J5, tasya śri G, tasyāsti α5, tasyāpi M • kecari | µGUTSMα,βO; [... G, kecari W2 • siddhih | µUTSβJ,K,PJ,Kγ,CJ,RBO; [...] G, siddhih FVJ,W2, vidiyām K2
1.40b svayam eva pravartate
gvayam | µGUTSβJ,PJ,FK,Kγ,CO; ‘sva’yam G, prajā K2 • eva | µGUTSβJ,PJ,FK,Kγ,CO; ‘vate K2 • pravartate | µUTSβJ,FW,RBO; pravartate μα,βJVK,J,K,Kγ,CO, prav-
’jāya’t G, prasidhiyā M, sram eva ca K2
1.40c nāṣyaṃtī sarvaśiṣyati
nāṣyaṃtī | µGUTSαJ,K,PJ,Kγ,RC; naśaṁtī, nāṣyaṃtī J5, PJ,JC, naśyaṃtī γ5W2O • sarvaśiṣyati | µUTSβJ,PJ,FK,Kγ,CO; sarvaśiṣyati ca G, [sarve]vijāni K2
1.40d prasidaṃ ca devatāhm
prasidaṃ | JGUTSβJ,PJ,FK,Kγ,CO; prasidati AJ2, prasidante α5, prasidaṃvī K2, prasidanti J2 • ca | µGUTSαJ,J,K,PJ,FK,Kγ1, CO; tha AJ7, [s] J6, na K2 • devatāh | JGUTSβ-
J,PJ,FK,Kγ,CO; devatā AJ,K,J1, daivatāh T
1.41a valīpalitanāsaś ca
valī | µGUTSαJ,K,PJ,FK,Kγ,CW2RBO; valī J4, valo γ5 • palita | Jα,J,UTSβJ,K,PK-
Kγ,CO; palita AJ, palita K6 • nāsaś | µUTSG,α1,βK,BO; naśaṁ GS, J1,VK,J,K,PJ,FK,Kγ1, CO; sarvaṃ T, naśaṁ J4 • ca | µGUTSβJ,J1,VK,K,J,K,PJ,FK,Kγ1, CO; ‘ti J4
1.41b bhavisyaṇaḥ na samāyaḥ
bhavisyaṇaḥ | µGUTSNJ1,VK,PK,Kγ,CO; bhavisyaṇaṭi TJ3, bhavisyaṇaṭi J4, pranaṣaṇyaṇti K2, bhavat eva F • na | codd. • samāyaṇaḥ | µGUTSβJ,VK,K,FK,J,W2BO; samāyaṇaḥ J,P-
K,J,C,R, samāyaṇaḥ J3
1.41c evam labdhvā mahāvidyām
evaṇ | codd. • labdhvā | GUTSW,MJ,FW,BO; labdhvā µK,J,K,PK,JC, labdhām N, labdhvā K1, labdhvā J1, labdhvā K1, labdhvā J1 • mahāvidyām | µGUTSβJ,K,PK,FK,γC,O; mayā vidyām J3
1.41d abhyāsaṃ kārayet tataḥ
abhyāsaṃ | µGUTSβJ,PJ,FK,γC,O; abhyāsaṭ K2 • kārayet | µGUTSβJ,PJ,FK,γC,O; ko pī sā K2, kārayet C • tataḥ | µUTSβJ,PK,FK,γC,O; budhaḥ G, atah J3, ‘dhayet K2
1.42a anyathā klīṣyate devi
anyathā | µGUTSβJ,K,PK,FK,γC,O; anyathā K5, anyathāt J6 • klīṣyate | UTSG,βJ,
VK,PK,FK,γC,O; klīṣyato G, klīṣyate J2, klīṣyate K2, klīṣyate J3, klīṣyate J6 • devi | µSNMβ3,O; devi GTW1, brahmān U
1.42b na siddhiḥ khecarīpade
na | codd. • siddhiḥ | Jβ,J6,UTSβJ,K,PK,FK,γC,O; siddhiḥ A, siddhi F • khecarīpade

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\( \mu = A J_3 \)

\( \alpha = NW; MK; K_3; \ )

\( \alpha_1 = NW_1; M; \alpha_2 = NW_1 \)

\( \beta = J_2 J_1, VK, K_1, PJ, FK, K_5, C \)

\( \beta_1 = J_2 J_1, VK, K_4 \)

\( \gamma = J_1 J_2, W_2 R; \gamma_1 = J_1 J_2, W_2 R; \gamma_2 = J_1 J_5 \)
\[ \mu GTS/\beta, PK, FK, K_C, \gamma, W_B, BO; khecaripate U, khecarin vinā α_1K_1, khecarin vinā K_2, khecaripadai J_3, khecaride C (umrn.), khecaripade R \]

1.42c YAD Y \( \text{abhyāsidhāvau vidyām} \)

om. \( K_2 \) • yady \( | \mu; yad UT, yath \)' \( GSoJ_kJ_kPK_kK_C, \gamma, \omega, yas VK_3, yadh F \) ● abhyāsa | \( \mu UP; abhyāsa GTS/\beta, PK, FK, K_C, \gamma, \omega, VK_3, abhyāsa VK_3, abhyāsa \) ● vidhau | \( \mu GTS/\beta, PK, FK, K_C, \gamma, \omega, \) devi A, vi J_3 (umrn.), vidyā T, vidyām \( \alpha_1 \)

1.42d NA LABHETA SUDHĀMAYIHM

om. \( K_2 \) • na labheta | K_3; labhed yaś ca \( \mu; na labhed yas GTF, na labhed yah USJ VK_3, J_F, FC, \) ābhyāvemān \( \alpha_1 \), nālabhyey K_4, nālabhaya K_3, na labhed ya J_4, na labhyed yaḥ K_4, na labheyaḥ O ● sudhāmayīm | \( GTS, J_kPK, FK, K_C; sudhāmayān A, sudhāmayān J_3, K_4, svadhāmayān \( \alpha_3 \), svadhāmayī V_J, B, svadhāmayī \( \gamma_1 \)

1.43a TATAH SĀMELAKADAU

om. \( K_2 \) • tataḥ \( | \mu GTS/\beta, \) nātah J_4, J_kPK, FC, \( \gamma, W_B, BO, jātaḥ VK_3, kāta J_R, nātās F \) ● santa | \( \mu G/U, sam T, sa \( \beta, \) J_kPK, FK, W_B, BO, sa J_2, sā R ● melakādau | \( \mu UTSo/\beta, PK, FK, K_C, \gamma, W_B, BO, meḷānādā G, meḷēkādau R \) ● ca | codd.

1.43b LABHĪVĀ VIDYĀM SĀMUDAPEJ

om. \( K_2 \) • labhīvā | \( GTSW, MJ, FBO; labdhā \( \mu J_4J_kPK, \) labdhā NVJ, labdhā J_3, labhavā P ● vidyām | \( UTSo/\beta, J_kPK, FK, K_C, \gamma, \) vidyā GW, vidyām M, didyām J, ● sāmudden | \( SJVK, J_kJ, BK, W_B; sāmuddayet \( \alpha_3, \) sāmuddaity J, sāmuddha R, sāmuddha G, sādā jepet UT, amūm jepet M, sāmuccayet J_4, sāmujayet P, sāmumujayet J_5, smuddharet F, samaṇjapet K_6, samaṇupet C, samaṇjayet R, samaṇupet O

1.43c ANAYĀ RAHITO DEVI

om. \( K_2 \) • anayā | \( SoVK; nānayā \( \mu GJ_3, J_kPK, FC, \) \( \gamma, W_B, BO, nānayathā UT, na tayā K_6, nātayā R ● rahito | \( J_kJ_4UTSo/\beta, J_kPK, FK, K_C, \gamma, \) sahito AJ_7 ● devi | \( GSW, M_3J_2, J_kJ_4PK, FK, K_C, \gamma, \) vidyā TV, vidyā N

1.43d NA KHA CITT SIDDHIHĪBAH BHAVET

om. \( K_2 \) • na kva | \( UTSo/\beta, PK, FK, K_C, \gamma; kutra G, na kīm UTJ_3 ● cit | \( UTSo/\beta, PK, FK, K_C, \gamma; cit F, ci K_6 ● siddhihība | \( UTSo/\beta, PK, FK, K_C, \gamma; siddhihībhāk G, siddhihībhāk \) ā, siddhihībhāk F, siddhihībhāv J_1, siddhihībhāv R (umrn.) ● bhavet | \( UTSo/\beta, F-k, K_C, \gamma; sāṭi \) \( \alpha_1 \), mavet P

1.44a YADADEM LABHYATE SĀSTRAM

om. \( K_2J_3 \) • yadeṃaṃ labhyate J_3, S_β, PK, CO; yad idam AGUTH, yadaiva \( \alpha, yadetal F ● labhyate | \( GUTS/\beta, PC, \gamma, \) labhate \( \alpha_3, \) FK, K_C, \( \gamma; sāstrāṃ | \( GUTS/\beta, PK, K_C, \gamma; sāstrāṃ C, sāstrāṃ \) W_1, sāstrāṃ C

1.44b TADĀ VIDYĀM SĀMĀRAYET

om. \( K_2J_3 \) • tadā vidyāṃ | codd. ● samārayet | \( J_3J_4GTS/\beta, PK, K_C, CJ, RB; samārayet A, samārayet J_3W_2, samārayet O

1.44c TATAS TATRODITĀM SIDDHIM

tatas | \( GTS/\beta, PK, FK, K_C, \gamma, W_B, RBO; tatas K_2, tat taṣ \( \gamma_2 ● tatroditām | \) VPK, CJ_3, RBO; tamroditām \( \mu SJF, \) tamroditām G, tadaroditām UTJ_4, tadaroditām K_3, \( \) vraceditām K_2, tatrroditā K_6, tatrroditām W_2 (umrn.) ● siddhim | \( GTS/\beta, CJ_3, PK, FK, K_C, \gamma, \) siddhiṃ K_2

1.44d ĀŚU SĀMLABHATE PRIYE

āśu | \( GTS/\beta, PK, K_C, \gamma; [asi] 7, ayu \( \alpha_3, \) āśu K_3 ● sāmlabhate | \( J_3J_4; \) āśulanate A, tāṃ labhyate GTS/\beta, tāṃ labhyate T, tāṃ labhyate T, tāṃ labhyate T, tāṃ labhyate O ● priye | \( GTS/\beta, VK, K_C, PK, FK, K_C, \gamma, \) muniḥ U, śīrye J_3, priye K_6

1.45a TĀLŪMĀLAŬ SAMPUGHĪRṢA

om. \( \alpha_2 \) ● tālūmālaṃ | \( GUSMVK, K_2PK, K_C, CB; tālūmālaṃ T, tālūmule \( \alpha_3J_4, \) tālūmulaṃ J_3J_4, tālūmula J_3R, tālūmula J_3W_2 ● samādghīra | \( SJVK, K_B, samātukṣya AJ, T

\[ \mu = AJ_3J_7 \]

\( \alpha = NW; MK_4K_3; \alpha = NW; M; \alpha_2 = NW, \]

\( \beta = J_2J_4J_5PK, K_3PK, K_C; \beta = J_2J_4VK, K_3 \]

\( \gamma = J_3J_4W_2RB; \gamma_1 = J_3J_4W_2R; \gamma_2 = J_3J_5 \)
sūnḥa, samutgraṇya GKa, samutkṛpya U, samudrtya M, samuddhṛtyai α3, samudghṛtya J6, samudvavṣya K, samunghṛṣya K2, samunghaṣya P, samumghṛṣya J2, samumdhṛtya F, sadgṛṣya C (um.), samutkṛtya D

1.45b SAPTAVĀSARAM ĀTMAVIT

om. α2 • saptavāsaram | µUTSMα3βPFKαCγD; saptāvāramsam G, sādā vāsaram K2, saptavāsara J3 • ātmavit | µUTSMα3βKαPFKαCγD; madhyātaḥ J3

1.45c SVAGURŪKTAPRAKĀREṇA

svagurūktā | µUSo1PFKαCγD; svagurūkta G, sāgurūkta T, sūgurūkta α3, svagurūkta J4K4, svagurūkta K2, sūgurūkta J4 • prakāreṇa | µUSo1βD; *na mārgeṇa G

1.45d MALAṂ SARAṂ VIṢAYAḤYET

malaṃ | codd. • sarvaṃ | µGUSaJ2J3FKαCγD; sarve V, sarva KαJ3 • viṣṛdaḥyayet | J6J6GUSaJ3VKαFKαCγ; viṣoṣayet D • saimdhavahāṣ“d”ā add. J3

1.46a SNPATRUNIBHAMAṬ ŚAṬRAṂ

suṅhī | µSuα3VKαPKαCγD; suṅhī GUMJ,KαW2, sāhi T, suhi J2, papni J3, suṅhī F, suṅhī γR • patra | GUSaKαβJ3FKαCγD; patraṃ AJ,J6, yamatraṃ J3, jara Kα • nibhan | µUSo1βKαJ3FKαCγD; nibha P • śaṭraṃ | J6J6GUSo1J3VKαJ3FKαCγD, śaṭra A, śaṭraṇa T2, sarvaṃ α3, śaṭraṇa K2C, śaṭra P

1.46b SUTIKṢAM SNIGDHANIRMALAM

sutikṣam | µGUSaJ3FKαCγD; sutikṣam TC, suṅkṣam sni V, sutikṣam K2K3, sutikṣa P • snidha | µGUSaJ3PKαCγD; snidhaṃ J3, gḍhaṃ ca V, snima K3, snima J3, nigtha K3 • nirmalam | J3J6GUSaβKαFKαCγD; nirmalaḥ A, nirma P, nirmale J3 • tālunaṃlunaṃ samudgrāṣya saptavāsaram ātmavit add. N, tālunaṃ samudgrāṣya saptavāsaram ātmavit add. W1

1.46c SAMĀDĀYA TATAS TENA

samādāya | J6J6UTSo1βKαJ3FKαCγD; samādāya AW2, samādāya G, samādāya Fαc, samādhāta J3, samābhā J6 (um.), samādāna R • tatās | µUTSo1βH; ‘tha ji’ G, yatas D • tana | J6J6UTSo1α3βCγD; tenāḥ A, ṛvādho G, tero M

1.46d ROMAMĀṬRAM SAMUCCHINET

romamāṭraṃ | µUTSo1α3βRBDH; lomamaṭraṃ U, nemamātraṃ M, romamāṭraṃ K3, rūmamāṭraṃ W2 • samucchinet | UTKαH; samucchinet µW,Mα3βJ3FKαCγ, samucchinet SK3D, samucchinet N

1.47a CHITTṬVĀ SAIṆDHAVAPATHYĀḤYĀM

om. Kα • chittṭvā | KαD; chitvā µGSβJ3FKαCW2, hitvā UTα3, bitvā J3, chintvā J3, ‘nītam’ R, tataḥ H, ādau H* • saimdhava | AJ,J6GUSaβKαFKαCγD; saimdhava J3, sajata V, saijhava J3FKαCγD • pathāḥbhīyaṃ | µGUSaJ3VKαPKαCγD; padyāḥbhīyaṃ T, yathā J3Kα (um.), pathāḥbhīyaṃ J3, padhyāḥbhīyaṃ F

1.47b CŪṆIṬIṬĪHĀYĀM PRAGHARŚAYET

om. Kα • cūṇitāṭhāyaṃ | µUSW,MJ3VKαJ3FKαCγD; pranāṭhāyaṃ T, cūṇitāḥ[bhīyāṃ] N, cūṇatāṭhāyaṃ K3, cūṇatāḥbhīyāṃ K3, cūṇitāḥbhīyāṃ J3, cūṇitāḥbhīyāṃ K3, cūṇatāṭhāyaṃ K3, cūṇatāṭhāyaṃ D • praghāṛṣayet | µGSβJ3FKαCγD; praghāṛṣayet UT, ca ghṛṣayet α2, ca carsayet M, pradarsayet α3, praṭaghāṛṣayet K3, praghāṛṣayet J3,W2

1.47c PUNAḤ SAPTADINE PRĀPTE

om. Kα • punañ | µUSo1βKαJ3FKαCγD; punas GTF • saptadine | µGUTSo1βKαJ3FKαCγD; saptadina P • prāpte | µGUTSo1J3J6KαJ3FKαCγD; prapte V (um.)

1.47d ROMAMĀṬRAM SAMUCCHINET

om. Kα • romamāṭraṃ | AJ,J6UTSo1βCγD; ro[ma]mātraṃ J6, samucchinet | GUTKαFKαH; samucchinet AJ,JαβPCγ, samuchine J3, samuchinet SD, samucvin J3

\[ μ = A_{J3} \]

α = NW,MK,J3; α1 = NW,M1; α2 = NW,
β = J3,J6VKαKαJ3FKαCγ; β1 = J3,J6VK4
γ = J3,J6W2RB; γ1 = J3,J6W2R; γ2 = J3,J6
1.48a EVAM KRAMENA ŚANMĀSAṀ

evan | µGUTSαβ,KJ,FK,Kc,CγDH; eva P | kramaṇa | µGUTSαβγDH; kramaṇa α3 | śanmāsam | µUTSαγDH; śanmāsam G, śanmāsan M, śanmāsam F3

1.48b NITYODUKTĀH SAMACĀREṇ

nityodyukṭāḥ | USW,Kp,Kj,Kc; nityo yukt A, nityo yuktah J,Jj,Jk,Kk, ity uduyakta G, nityodyukta T, nityodyaktra N, nityayuktah M, nityam śandarṣa′ α3, nityodyukta V, nityodyuktas F, nityapryuktah γαR, nityapryuktah W2, nityam yuktah BH4, nityapryuktah H4 | samacāreṇ | µGUTSαβ,Kp,FK,FK,Cc,CγDH; *anāt priye α5, samaret K (unm.)

1.48c ŚANMĀSAṀ RASANĀMŪLA

śanmāsād | µUTSαβγDH; śanmāsād G, śanmāsād F3 | rasanāmūla | µGSO,Kj,Kj,Kj,F,Kc,CH; rasanāmūla J1, D, rasanāmūla V, rasanāmūla K2, rasanāmūla K6

1.48d ŚIRĀBANDHAṆ PRĀNAŚYATI

śiṛā | µGTSαβ,Kp,FK,FK,Cc,CγDH; sīra U, śāra K2, śīlā H3 | bandhaḥ | AGSα,Jp,VPJ,F,CDH; vanadha J,Jk,Kk, bandhan U, bajam T, vanndha α3K, vanadh Jk, mulaṃ Kk, bandhāt J,B, vadhāt J,W2, vadhāt R | prānaśyati | µGUTSαβ,Kj,VPJ,FK,FK,Cc,Cj,CDH; prānaśyati K2, prānyati J1, J2,W2R

1.49a ATA VAGĪṢVĀRĪDHIṆA

atha | µGUTSαβ,Kp,FK,FK,Cc,CγD; ayaṃ Kk | vāgīṣvarī | µGUSW,α3,Jk,VPJ,FK,FK,Cc; vāgīṣvare′ T, vāgīṣvari N, vāgīṣvarīṃ MK2D | dhāma | µGUSJ,FK,FK,Kc,Cγ; *ṇa a T, devi α1, dhāstā α3, dhārma J2, madhyā J3, nāma D

1.49b ŚIRO VASTREṇA VEṢṬITAM

śiṛā | µUTSαβ,Kj,VPJ,FK,FK,Cc,Cj,W2BD; sikta G, śiṛa J2, śive J1R | vastrena | µGUTSαβ,Kp,FK,FK,Cc,CγD; vastreṇa α | veṣṭitam | µ; veṣṭayet GUTSαβ,Kj,FK,FK,Cc,Cj,RBD, veṣṭayat J2,W2

1.49c ŚANAIṆ UTAR-KARŚAYED YOGI

śanair | µGUTSαβ,Jk,VPJ,FK,FK,Cc,CγD; sanair J4 | utkarśayed | µUOSαβ,Kp,FK,FK,Cj,RBD; utkarśayed G, utkarśayed α3, utkarśaya yo K2, utkα3K5, utkarśaye J1,W2 | yogi | µGUTSαβ,Kp,FK,FK,Cc,CγD; **Ks

1.49d KĀLAVELĀVIDHĀNAVIT

kāla | µGUTSαβ,Jj,VPJ,FK,FK,Cc,CγD; kāla K4 | velā | µGUTSαγ,Jj,VPJ,FK,FK,Cc,Cγ,W2BD; deśa M, velā K4, velā J1R | vidhānavit | µGUTSαβγD; vidhānavaṇa T

1.50a PUNAḤ ŚANMĀSAṀṬREṇA

punaḥ | µUTSαβ,Kp,Kc,Cγ; puna A, punāḥ J1, puna Ṡ, puna J2 | śanmāsaṁṭreṇa | µUTSαβ,Kp,Kc,Cγ; śanmāsaṁṭreṇu tu G, śanmāsaṁṭreṇa J, śanmāsaṁṭreṇa F

1.50b NITYASAṆKARAṆAṆ PRĀTEṆ

nityasaṅkaraṇaṭ | nityasaṅgharaṇaṭ G, nityam saṅgharaṇaṇ U, nityam saṅgharaṇaṭ TS, nityam saṅkaraṇaṭ α,β,Ks, nityam saṁdaraṇaṭ K1, nityam daraṇaṭ K3, yoni saṅkaraṇaṭ K1F, ni saṅkaraṇaṭ P (unm.), yoni saṅkaraṇaṭ J1, nitya śakaraṇaṭ J1, nitya śaṅkaraṇaṭ K6, nitya saṅkaraṇaṭ C, nitya saṅkaraṇaṭ J, nitya saṅkaraṇaṭ W2, nitya saṅkaraṇaṭ R, niḥśeṣaṇaṃ saṅkaraṇaṭ B | priye | µGTSαβγ,W2,W2B; mune U, priya R

1.50c BHRUMADHIṆAVADHI ŚĀBHYETI

bhūrī | µGSO,Kj,Kj,Kj,Cc,CγRB; bhūr T, bhūś FW2 | madhyāvaddhi | µGUSαβ,Jj,VPJ,FK,Kc,Cγ; madhyāpaddhi T, madhyād api M, madhyevaddhi K2 | śābhyeti | G; cābbeti A1j, cābbhīṭa Jj,α2,α3Ks, labhyeta M, capye J2, cāpyeti UTVJ,FKc,Cγ, vardheta S, cāpyeti K4 (unm.), cāpnoti K2, capyeti P

1.50d TIRAYAṆ KARṆANILAṆAVADHIṬTI

tiraya | µGUTSVPF,Kc,Cγ,W2; tiraya J2Ks, tiraya J1, tiraya J2, rya R (unm.), tiraya K3 | karna | µGUTSαβγ,W2,W2B | karmā α3, kṛṇa R | bilāvaddhi | GUS,WFW2; vīlāvaddhi

µ=AJ1j
α=NW, MK4,K3; α1=NW, M; α2=NW3,
β=J1J2J3,FK,Kc,Jp,Ks,C; β1=J1J2Ks
γ=J2J3W2RB; γ1=J1J3W2R; γ2=J1J3
1.51a adha śa cibukam mūlaṁ
adha śa | UT; adha AJ,So,Jk,Jk,W2, adhāh Jk,Vk,Pj,Kk,Cb, atha GF<sup>c</sup> J,R, adhas<sup>h</sup> F<sup>ac</sup>
• ca | UT; svā µ, sva G<sup>3</sup> Pj,Fk,Kk,Cγ, 'stā So<sup>1</sup>, 'stā Kk<sup>1</sup>, 'stā Kk<sup>3</sup>, śaśva K<sup>2</sup> (umms.),
• cibukam | W;Vi,F<sup>c</sup>; cibukam µ, Jk,Kk,Fk,Kk,C; cubuke G, cibuka UNB, abrarar T,
cibuka S (umms.), civuka M (umms.), 'c'ivuke Kk, civuke Kk, civuruṁ J<sub>4</sub>, cibhukam F<sup>ac</sup>,
cuvakaṁ γ<sub>γ</sub>R, cubakaṁ W<sub>2</sub> • mūlaṁ | µGUTSo,Jk,Vk,Pj,Fk,F<sup>ac</sup> Kk<sup>γ</sup>; mulaṁ J<sub>2</sub>, mūla F<sup>ac</sup>, bhiulam C

1.51b pravyātī krama-kārītā
pravyātī | µGUTSo,Jk,Vk,Pj,Fk,Kk,C; prajaṁ Kk, pujātā Kk, pravyā[ti] J<sub>2</sub>, pravātī γ •
imāma | µGUTSNMo<sup>δ</sup>, śrama W<sub>1</sub>, bhrama βJ<sub>1</sub> W<sub>R</sub> • kārītā | µSNMo<sub>δ</sub><sup>γ</sup>, kārikā
G<sup>γ</sup> W<sub>2</sub>, cārīt U, cāraṁ T, vāri W<sub>1</sub>, kāraṁ R

1.51c punaḥ śaṁvatsarānānāṁ tu
punah | µGUTSo,Jk,Vk,Pj,Fk,Kk,Cγ; punah GF • śaṁvatsaraṁjan | µGUTSo,Jk,Vk,Pj,Kk,CJ-
• RB; śaṁvatsaraṁ G, śaṁvatsaraṁjan J<sub>1</sub>, Kk, K<sub>4</sub>, śaṁvatsaraṁ F<sup>ac</sup>,
śaṁvatsaraṁ J<sub>2</sub>, W<sub>2</sub> • tu | µGUTSo<sub>3</sub>γ; ca M, tam Kk<sub>1</sub>, Kk<sub>2</sub>

1.51d tritayaṁ eva līlāyā
tritayād | µT; trītye GB, trītyād Uo<sup>β</sup>, dvitiyād S, trītyā γ • eva | µGUTSo<sub>1</sub>β,PK,Fk,Kk,Cγ;
deva G, devi Kk<sub>2</sub> γ • līlāyā | µGUTSo<sub>3</sub>β,Kk<sub>2</sub>Pj,Fk,Kk<sup>γ</sup>; līlāyā C

1.52a keśantāṁ uṛdhvaṁ kramati
keśantām | µGUTSMK,βJ<sub>4</sub> Kk,Fk,Kk,Cγ; keśānte α<sub>2</sub>, keśātam Kp, keśām ū B •
uṛdhvam | µGUTSVFK; uṛdhva Gk,C, uṛdhvam M, mūrdham N, mūrdhām W<sub>1</sub>, uṛdhda
Kk,Kj,Kk,Kk<sub>s</sub>, uṛdhda Jp, uṛdhām Kk, uṛdhā γ, 'rūdha kra' B • kramati | µUTSJ<sub>1</sub>-
J<sub>1</sub>K<sub>3</sub>F<sup>ac</sup> Kk<sub>α</sub>; kramaṇā G, ākramya α<sub>1</sub>, krāmpaṇī α<sub>3</sub>, kramaṁ iti V (umms.),
kramate Kk, krāmati P, kramat-h F<sup>ac</sup>, kramaṁ ti' γ<sub>2</sub> W<sub>2</sub>, kramaṁ tī' R; 'mā tīrak B

1.52b tiryak śaṅkhāvadhi priye
triyak | µTSMJ,Vk,Kk,Jk,Fk,Kk,C; ryak µJ<sub>1</sub> R (umms.), trīyaka GP (umms.), trīyaka α<sub>2</sub>, trīyag
α<sub>3</sub> J<sub>4</sub>, 'triy mi J<sub>5</sub>, 'triy Ki W<sub>2</sub>, sākhi B • śaṅkhāvadhi | So<sub>3</sub> Pj,Fc,J<sub>2</sub> W<sub>2</sub>RB; sakhāvadhi μ,
kārṇāvadhe G, sākhiṇāvadhi U, sāṅkāpaṇi T, vatsaraṇa α<sub>2</sub>, sāṅkhāvadhi J<sub>3</sub>, Kk,
saṅkhāvadhi V<sub>2</sub>, yāmāvadhi Kk<sub>4</sub>, saṅkhāvadhikā Kk<sub>5</sub> • priye | µGTS<sub>3</sub>γ; mune U, vadhi Kk,
vidhi Kk<sub>1</sub>, vidhi Kk<sub>4</sub>

1.52c adhāsāt kāṇṭhākuṇāntāṁ
adhāsāt | µGUSo<sub>1</sub>β,Pj,Fk,Kk,Cγ; adhāsā T, adhāsya Kk<sub>1</sub>, adhāsaka Kk<sub>2</sub>, adhāh tat Kk<sub>4</sub> •
kāṇṭha | J<sub>7</sub> J<sub>3</sub> GUSo<sub>5</sub>α<sub>3</sub>,Jk,Fk,Cγ; kāṇṭhām A, kāṇṭa T, kāṇṭa M, kāṇṭa J<sub>3</sub>, kāṇṭa V<sub>1</sub>
• kūpta Kk<sub>2</sub> • kūpāntaṁ | µGUSNM<sub>α</sub>,β,Pj,Fk,Kk,Cγ; kūpāntaṁ T, kūpāntaṁ W<sub>1</sub>,
kūpāntaṁ Kk<sub>2</sub>

1.52d punar varṣatrayeṇa tu
punah | µGUTSo<sub>3</sub>β,Kk<sub>2</sub>Pj,Kk,Cγ; punah P • varṣatrayeṇa | µGUTSo<sub>3</sub>β,Kk<sub>2</sub>PFK<sub>2</sub>,Cγ;
vasatrayaṇa J<sub>3</sub> • tu | µGUS<sub>3</sub>β; ca T

1.53a brahma-randhṛantām avṛtya
brahmaṁ | GUSo<sub>3</sub> V<sub>2</sub>,Fw<sub>2</sub>B; vrahma µo<sub>3</sub>, J<sub>5</sub> Kk<sub>4</sub> Cγ<sub>3</sub> R, vrahmaṇ Kp,
• randhṛāntam | J<sub>4</sub>, Gso<sub>5</sub>, J<sub>3</sub> V<sub>2</sub>,Fk<sub>3</sub> J<sub>1</sub>RB; randhṛāntam A, randhṛāṅ sam` U, rajunj sam` T,
randhṛāntam M, randhṛāntam J<sub>1</sub>, randhṛāntaṁ P, randhṛāntaṁ J, randhṛānta Kk<sub>3</sub>,
randhṛānta C, randhṛānta J<sub>2</sub> • avṛtya | µGUSo<sub>3</sub> J<sub>3</sub>,V<sub>2</sub>,Fk<sub>3</sub> CB; `apraya T, avṛ-
tyaṁ Kk<sub>4</sub>, vṛtya Kk<sub>4</sub> (umms.), avṛtya γ

1.53b tiṣṭhātī amara-vandante
tiṣṭhāty | GSW,MK<sub>1</sub>K<sub>3</sub>; tiṣṭaty µK<sub>1</sub>,Kk<sub>3</sub>C, tiṣṭhed U, tvātiṣ T, tiṣṭha[ty] N, tyaṣṭat Kk<sub>2</sub>,
tiṣṭatyatiṣṭaty P (umms.), tiṣṭha J<sub>3</sub>, tiṣṭhāty F<sup>ac</sup>, tiṣṭhāty F<sup>ac</sup>, tiṣṭaṇty γ<sub>2</sub>R, tiṣṭaṇṭy W<sub>2</sub>,

μ = AJ<sub>1</sub>
α = NW;MK<sub>1</sub>K<sub>3</sub>; α = NW<sub>1</sub>; M; α = NW<sub>1</sub>
β = J<sub>7</sub> J<sub>3</sub> V<sub>2</sub>,Pj<sub>3</sub>Fk<sub>3</sub>C; β = J<sub>3</sub> J<sub>1</sub>,V<sub>2</sub>
γ = J<sub>3</sub> J<sub>5</sub> W<sub>2</sub>RB; γ = J<sub>1</sub> J<sub>5</sub> W<sub>2</sub>; γ = J<sub>1</sub> J<sub>5</sub>
1.53c तिर्यक् चुलिताम् याति

1.53d अधान कान्तिलावद्धि

1.54a सानाये वानाय प्रकार्त्यनि

1.54b अभ्यासम् युगान्ति नाह

1.54cयुगापद याः सारेतः तस्याः

1.54d सारीम् विलायतेऽव्राजत

1.55a तस्मै चानायी कार्यम्

1.55b अभ्यासोऽवरणांनि

1.55c जिहव्या ब्रहमबीलाम् व्राजतः

\[
\begin{align*}
\mu &= \text{A}_3 \beta_3 \\
\alpha &= \text{NW}_3 \text{MK}_3; \quad \alpha &= \text{NW}_4 \text{M} \quad \alpha &= \text{NW} \\
\beta &= \text{J}_3 \text{J}_3 \text{J}_4 \text{K}_3 \text{P}_3 \text{J}_3 \text{K}_3 \text{C}_7; \quad J_3 \text{J}_3 \text{J}_4 \text{K}_3 \text{P}_3 \text{C}_7; \\
\gamma &= \text{J}_3 \text{J}_3 \text{J}_2 \text{W}_2 \text{R}_2; \quad \gamma_1 &= \text{J}_3 \text{J}_3 \\
\end{align*}
\]
vrahma $\mu\alpha_1 J_1 J_2 K_1 K_2 P_1 K_1 \gamma_1 R$, mūla G • biṇa] $GU\alpha_2 VFBD$; vilaṉu $\mu TMJ_1 J_2 K_1 K_2 P_1 J_1$, $K_1 \gamma_2$, kilaṁ $\alpha_3$ • vraja [codd.

1.56a TADĀ BRAHMĀRGAṆĀM DEVI
tadā [codd. • brahmārgaṇām] $GU\alpha_1 VJ FCWBD$; vrahma $\mu J_1 J_2 K_1 K_2 K_1 J_3$, brahmāgaṇā T, vrahma $\alpha_4$, vrahma $\alpha_5$, vrahma P, vrahma $\alpha_6$; devi $\mu GS\alpha_1 J_1$, K, P, J, K, C, $C_\gamma$; brahma U, devi TVK, viddhi $K_4$

1.56b DURBHEDYĀM TRIDĀṢAĪR API
durbhedaṁ $\mu GUTSoJ_1 VK K_1 P_1 J_1 FK K_1 C_\gamma$, RBD; durbhedaṁ K₁, durbhedaṁ K₂, dur−
medyaṁ J₃, durbhadyaṁ J₂, • tridaśaīr $\mu GUTSoJ_1 VK P_1 FK K_1 C_\gamma$; trī[da]śair J₂, tridaśaṁ K₃, • api [codd.

1.56c ANGULYAGREṇA SAMGHṚṢYA
gangulyagreṇa $\mu S^n \alpha_1 J_1 J_2 FK K_1 C_\gamma$; W₂, B; angulyagraṇa U, angulyagraṇa T₀₂, anguṣṭhāgraṇa S⁵, anguṣṭhāgraṇa K₂, anguṣṭhāgraṇa P, anguṣṭhāgraṇa J₂, R • samgrhaṇa $\mu US\alpha_1 VK_1 P_1 FK_1 C_\gamma$, RBD; samugrhaṇya G, samugṛṣṭa T, samugṛṣṭe K₁, samugṛṣṭe K₂, samugṛṣṭe J₄, saṃdhitka J₄, saṃdhyāya J₁, saṃdhrṣya $F^{ac}$, saṃdhrṣya J₃, W₄ (um.)

1.56d JIHVĀM TATRA NHESAYET
jihvām tatra | D; jihvāmantraṇa A, jihvām atra J₁ J₂, SK K₁ PFK K₁ C, jihvāmaṁ-anām G, jihvāmaṁ-aṭṭa UTB, jihvāmaṁ-atre’ N, jihvā matre’ M, jihvā manifolda W₂ J₁, jihvā atraṇ K₁, jihvāmaṁ brahma $\alpha_1$ • nivesayet $\mu GUTSoJ_1 J_4 P_1 FK_1 C_\gamma$; ‘na vrasyaḥ NM, pravesayet Wᵣ K₄ D

1.57a EVAM VARṢATRAYĀM KṚṬVĀ
evam $\mu GUTSoJ_1 J_4 P_1 FK_1 C_\gamma$; W₂, B; ya [śca] R • varṣatrayaṁ $\mu GUTSoJ_1 J_4 P_1 FK_1 C_\gamma$; barśatraṁ C • kṛtvā [codd.

1.57b BRAHMADVĀRAṆA PRAVĪṢYAṬI
brahama $GU TS_1 J_1 VJ FCWBD$; vrahma $\mu\alpha_1 J_1 J_2 K_1 K_2 P_1 K_1 \gamma_2$; R • dvāraṁ $\mu GUTSoJ_1 J_4 P_1 FK_1 C_\gamma$; dvāraṁ J₁, dvāre V, dvāntra K₂ • prāviṣyatı | J₁, GUTSo J₁ J₄ P₁ FK₁ C₁; prāviṣati A (um.), pravesati M, [prāviṣyatı] J₁, pravesaṁa K₄, prāviṣyaṇaṁ K₄, prāviṣyaṁaṁ C, āhya J₄, J₃, pravesya[yet] R • vraja | tadā vrahma $\mu$ durbhedaṁ tridaśaīr api add. J₄

1.57c BRAHMADVĀRĘ PRAVISHṬE
brahama $GU TS_1 J_1 FCWBD$; vrahma $\mu\alpha_1 J_1 J_2 K_1 K_2 P_1 K_1 \gamma_2$; [vrahma J₂; om. V • dvāre J₁, J₄, GUTSo J₁ VK P₁ FK₁ C₁; dvāraṁ A, J₁ K₂, [dvā]re J₂ • praviṣṭe $\mu GUTSMB J₁ P₁ F^{ac}$ K₄ C₁; prāṣuddhe $\alpha_3$, pratiṣṭho K₁ • tu [codd.

1.57d SAMAYĀN MATHANAN ĀRBHET
samayān $\mu US\alpha_2$, K₁; sadā G, samayāg TΜ, P₁ J₁ K₁ C₁, samayāk Fⁿ, samayac Fⁿ • mathanaṁ $\mu GUTo J₁ C₁$; maṁthanam S, maṁthanam Fⁿ • ārahaṁ | AJ₁ JS₂ VK K₁ PFK₁ C; āraṁ J₄, ācaṛet GUTo J₁ J₁

1.58a MATHANENA VINĀ KE CĪT
mathanena | $\mu GUTo J₁ VP₁ F^{ac}$ K₁ C₁; maṁthanena S, maṁthanena J₂, maṁyanena K₄, maṁṇaṁ vah K₂, maṁṇaṁ K₁; maṁṇaṁ Fⁿ • vinā $\mu GUTSo J₁ J₄ K₁ P₁ FK₁ C₁; vi V (um.), tadā K₁ • ke cīt | $\mu GUTO; devi S^n$, $\beta_1$, P₁ J₁ C₁ Fⁿ; daivi $S^n$, naiva K₅, devī K₆

1.58b SĀDHAYANTI VIPIṢCATAH
sādhayaṁ $\mu GUTSo J₁ P₁ FK₁ C₁$; sādhayaṁ K₂ • vipiṣcataḥ $\mu GUTSJ₂ J₄ VK PFK₁ C₁$; vicaṇṣañḥ $\alpha$, vicaṇṣañḥ $\alpha$, vipaṃṣcataḥ K₄, paṣcitaṁ J₅ (um.)

1.58c KHECARIṆMANTRASIDDHASYA
om. K₂ • kecari | $\mu GUTSo J₁ VP₁ FK₁ C₁$, RB; kecari J₂ K₄, kecari J₃ W₂ • mantra | $\mu GUTSo J₁ P₁ FK₁ C₁$ • siddhasya | $\mu GUTS J₁ P₁ FK₁ C₁$; siddhyaṁte N, siddhyante W₁, siddhis te M, siddhiḥ syāt $\alpha_3$, siddhyarthaṁ B
1.58d Sidihyate Mathanaṁ Vinā

om. K₃  • sidihyate ṇ J₃J₁GUSJ₁VK₄PFK₅CB; sidihyate Ao₂, sidihyaṁte TW, J₄, [sidihyaṁte] N, kurvate M, sidhiyati J₃, sidhā te K₄, sidhyata 2= WS, [si]dhyate R  • mathanaṁ ] GUToJ₄VPJ₅FK₆K₇C₇; manṛthaṁmu μS, mathanaṁmu K₄  • vinā  • codd.

1.59a Japaṁ Ca Mathanaṁ Caiva

japaṁ | μGUTSaJ₁K₁βPFK₅C₇; japaṁ K₁, tripān” K₁, jayaṁ J₃, jāpyaṁ K₆  • ca | μ-GUTSaβJ₃PJK₄FK₅C₇; ‘ta K₆  • mathanaṁ | GUToβ; manṛthaṁmu μS  • caiva  • codd.

1.59b Kṛtvā Śīghram Phalaṁ Labhet

kṛtvā | μGUTSaJ₁VK₄PFK₅K₆C₇; ksatvā J₂, ktatvā J₁  • śīghram | μGUTSaβJ₄PFK₅J₄K₇C₇; śīghra αK₂  • phalaṁ  • codd.  • labhet | μUTSβ; vrajet G, bhavet α

1.59c Svanājāṁ Raupayanāṁ Vāpi

svanājāṁ | μGUTW₀α; svarṇājā SNMβ; • raupayanāṁ | μGULW₀α; rupayanāṁ T, raupyaṁ SNMβ JK₄PFK₅K₆C₇, rupayanā J₃  • vāpi  • codd.

1.60a Niyoja Nāṣikāndhare

niyoja | GUTSW₀α;J₃J₁K₃PJK₄FK₀C₇; niyojaṁu μNM, niyojaṁ V, niyoja C  • nāṣikā | μGUTSaJ₃VK₄FK₅J₃;RB; nāṣikā J₄K₅PFJ₆C₇W₂  • randhaṁ | μGTSβ; randhrāmu U

1.60b Drḍhasnigdhenā Tantunā

dṛḍha | μGSJoJ₃VK₄PFK₀C₇; dugdha U, uja T, dṛḍha J₄, vrṭaṁ J₃  • snigdhenā | μGSJoJ₃VK₄PFK₀C₇, siktena U, sīcena T, snigdhenam K₁  • tantunā | μGUSβ; tanmanum T

1.60c Prāṇānī Nirudhyā Hrdaye

prāṇam  | J₃J₁GUSW₀K₃J₄FⁿK₅C₇CR; prāṇāṁ AMJ₃J₄G₃W₂B, prāṇaṁ GUⁿ; prāṇam T, prāṇat N, prāṇat αJ₂K₂, prāṇa J₄, prāṇaṁ Fⁿ  • nirudhya | μGUSW₀J₃J₄J₆J₇J₃K₅PFJ₄FK₀C₇; tyarittha T, riruddhayat N, niruddhayān V, niyamya K₂, niruddhāya K₆  • hṛdaye | μGUTSoJ₃J₄J₅J₆J₇J₈PFJ₄FK₀C₇; ‘hrā”ye V

1.60d Drḍham Āṣanam Āṣṭhitāḥ

dṛḍham | μGSoβJ₃K₄PFK₀C₇; sukham UT, draḍham J₃  • āṣanam | μGUTSMβ; āṣana α₀α;  • āṣṭhitāḥ | J₄J₃GSMβJ₄PFJ₄FK₀C₇; āṣṭhita A, āṭmanaḥ U, āṭhita T, āṭhitaṁ T, āṭhitaṁ T, āṭhitaṁ T, āṭhitaṁ T, āṭhitaṁ T

1.61a Śaṇaiṣa Ca Mathanaṁ Kurvāyād

śaṇaiṣa  | S₃PFJ₃FK₀C₀; śaṇai K₂  • ca | Sβ; sa AI₃, saṁ- J₁α, tu G, su U, sr T, śaṇai ca K₂ (umm.)  • mathanaṁ | JoJ₄GUSβ; manṛthaṁ AS, mātaṁ T (umm.)  • kurvāyād | USK₄PFK₀C₇W₂B; kurvāy αμGTJ₄J₄K₅R, kāryaṁ α, kuryaṁ V, kurya J₃, kuryaṁ K₆

1.61b Bhūramadhye Nyasya Caṣkiṣu

bhūramadhye | μGUSαJ₃VK₄K₅C₇W₂B; bhūramadhyen T, ‘bhṛi”madhye S, bhūrmaṁdyhe J₄- K₄, bhūrmaṁdyhe P; bhūrmaṁdyhe J₃ (umm.), bhūrmaṁdyheim F, bhūrmaṁdyhe R  • nyasya | μαβPFK₀C₇; nyastya GUβγ; na T, nyatra K₃, yatra K₆, tasya K₅, nāsya J₄  • caṣkiṣu | JoJ₄T₀J₄J₄VFK₀C₇; caṣkiṣu A, caṣkiṣu GUK₅, locanaḥ S, caṣkiṣāṁ α₃, caṣkiṣo K₄, vaṃṣaḥ K₄, caṃṣa J₃, caṃṣa J₃F

1.61c Śaṇmāṣaṁ Mathaṇāvasthā

śaṇmāṣaṁ | μGUSoJ₃VK₄J₃K₅FⁿK₀C₇; śaṇmāṣaṁ Uⁿ, śaṇmāṣa T, śaṇmāṣa J₄, śaṇmāṣa[n] K₅  • mathaṇāvasthā | μGUTSoJ₄J₃K₅C₇; mathaṇāvasthā J₄K₄K₅, sa- theṇāvasthā P, mathaṇāvācā J₃, madhanāvasthā F

\[\mu = AJ₃J₄\]
\[\alpha = NW₁MK₃K₅; \alpha₁ = NW₁M; \alpha₂ = NW₁\]
\[β = J₃J₄J₅J₆J₇J₈FK₅; β₁ = J₃J₄J₅K₄\]
\[γ = J₃J₅W₂RB; γ₁ = J₃J₅W₂R; γ₂ = J₃J₅\]

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1.61d TĀVATAIVA PRAJĀYATE
1.62a SAMYAKSAMERRUDDHĀJĪVASYA
om. U. samyak | μTSMK₁K₂K₃γ; sanjñā G, samyak α₂α₃V, sāmyak J₀, sāmyak J₁C, sāmyak K₀J₀F, sāmyaka P unum samruddha | μTSMα₃; niruddha G, saruddha N, sanukaddha W₁, sanrūdhya J₁K₀, sanrūdhya V, sarumṛdhya P, samandrīhya J₃, samṛudhya Kₓ, samṛuddhya Kₓ, samruhya B. jīvasya | μGTS₀α₂α₃βγ; vijāsya M  
1.62b YOGINAS TANMAYĀTMANAḥ
om. U. yogin | J₀J₂GT₀βγ; yogitas A, yogina[ḥ] S, yogināḥ α₁; tanmayātmanaḥ | μGTß, K₀P₀K₀C₀γ; syān manonmanāi S, syān mano yathā α₁, tanmano yathā α₃, tanmayātmanathā K₀  
1.62c YATHĀ SUSAŚUPTĪ BALANĀM
1.62d TATHĀ BHĀVAS TADĀ BHAVET
tathā | Sβ, K₀F₀K₀K₀C₀γ; yathā | μGUT₀₁, vāla’ α₃, tāṃthā P, tādā J₀ bhāvas | μGUTV₀, K₀P₀K₀C₀γ; vai sā So₂, saiva M, ’kāniṃ α₁, bhaves J₀, bhavet J₃, bhavas Kₓ tādā bhavet | K₀P₀K₀C₀γ; tathā bhavet μUT₀β, J₁Kₓ, prajāyate So₁ | tiryak cūṭalādau ca labdhvā vidyāṃ samaṃ jape nānayā rahito devi sa kva cīt sidhi bhāk bhavet yad idaṃ labhāyante śastraṃ tādā vidyāṃ sāmāryat tatas samprā’ptiṭām devi priye siddhiṃ avāṃvayat tāṃmulaṃ samugráṣya saptavāsaram ātmanit add. G  
1.63a NA SĀDA MATHANAṆA ŚASTAM
na sāda | μUTS₀βγ; sa tathā G mathanaṇam | μGUTSNMβγ; manaṇa W₁ (unm.), mathanaṃ α₁, stāṣṭam | μUTV₀K₀P₀J₀W₂B; śaktim G, sahyāṃ S, kāryaṃ α₂, kārā M, astraṃ α₃, sastaṃ J₂P₀C₀J₀R, saktaṃ J₁, saṣasta K₂ (unm.), sasva J₃  
1.63b MĀSĒ MĀSE SAMĀCAŘE
māṣe | GUTS₀βγ; māṣe μ; māse | J₀J₂, UTS₀β, J₁K₀K₀C₀γ; māsi A, maseṃ G, om. K₁, sā P (unm.) samācare | codd.  
1.63c SĀDA RASANAYĀ DEVI
sāda | μUTS₀α₂V₀P₀J₀F₀K₀K₀C₀γ; yadā GMJ₀K₁K₄; rasanayā | codd. devi | μSo₂α₃, J₁J₀K₀K₀P₀F₀K₀C₀γ; yogi GUT, mārgam M, devi VJ₀K₀  
1.63d MĀRGAṆ TŪ PARISĀṆKRAMET
mārgam | μGUT₀, F₀K₀C₀γW₂B; mārgam α₂, upary M, märge α₃, märge K₀R, mārgraga J₃, mārge K₅; tu | μGα₀βγ; na UT, co’ Sw₁, u’ NM | parisaṃkramet μGUT₀J₁V₀K₀P₀J₀F₀K₀C₀γ; parisaṃkramet K₄  
1.64a EVĀṆ DHĀVADAŚAVARTE
evaṃ dvādāsha | codd. varṣante | μGUTD; varṣena SVK₀P₀J₀F₀K₀C₀J₀R, varṣam va N, varṣam ca W₁α₀, varṣa ca M, vārasī J₁J₀K₀B, varṣana J₁W₂  
1.64b SAŅŚIDDHIṆA PARAMESVARI
saṃsiddhiḥ | J₁J₀GT₀βγ, K₀P₀K₀C₀D; saṃsiddhi A₀α₃γ₁, saṃsiddhir U, saṃsiddhe M, saṃsiddhā J₃, saṃsiddhā F, saṃsiddhim B | parameśvari | μGSo₀α₀β₀, P₀K₀C₀γD; bhavati dhruvā U, paramesvari Tr₀K₁J₀K₂  
1.64c ŚAŘIRE SAKALAM VIŚVAṂ
śārīre | codd. sakalauṃ | μGUT₀J₀V₀J₁K₀F₀K₀γD; śakalauṃ J₁K₀PC viśvaṃ | μGUT₀SW₀M₀α₀β₀, P₀K₀C₀γD; viśva N, vi K₂ (unm.)

\[ μ = A₁J₀J₁ \\
α = NW₀MK₁K₂; α₁ = NW₀M₁; α₂ = NW₁; \\
β = J₁J₀V₀K₀P₀J₀F₀K₀C₀; β₁ = J₁J₀V₀K₀ \\
γ = J₁J₀W₂RB; γ₁ = J₁J₀W₂R; γ₂ = J₁J₃ \]
1.64d Paśyaty ātmāvibhedeataḥ
paśyaty | µUTSoJ₃J₁K₂K₃P₄K₅CRBD; paśyanty G, paśyanty VJ₅F, paśyety γ₁; • ātmāvibhedeataḥ | J₃₁J₅UTSJ₃K₅D; ātmavibhedanaḥ A, ātmavibhedataḥ αβK₃PFK₅CJ₇W₂RB, ātmavibhedataḥ J₅

1.65a Brahmanda’ya mahāmārgam
brahmaṇḍe | GSNMV₁J₃C; brahmaṇḍe μααJ₃J₁K₂K₃P₄K₅J₇, brahmaṇḍo UT, brahmaṇ- [de] W₁, vṛamaṇaḥ K₅₁, brahmaṇe W₂ • yan | J₅₁J₅GSoαγ; man A, yan UT • mahā | codd. • mārgam | J₅₁J₅TSMoαβJ₇FK₅K₅C; mārga Κ₇γ, mārga GU; mārga α₂

1.65b Rājadantordhivamandale
rāja | codd. • dantordhva | µUTSW,Mo₅VF₇C; dantordhva N, dantordhve J₅, dantordhva J₅, dantordhva K₅ (um.), dantordhka K₅₂PW₂, dantorddha J₅, dantodhva K₅, dantoto rtha γ₂R • mandale | µGSoJ₅VK₅J₅FK₅K₅C; kundali U, kundali T, kundalamaṃ J₅γ, rdhanaṃdala K₄, maḍale P

1.65c Bhūmādhye tad viśiyāt
bhūmaṇḍe | µGSoαωβJ₅W₂RB; bhūmaṇḍyaṃ M, sṛūmaṇḍe J₅ • tad | F; taṃ µGSoαJ₅J₁V₅K₅C, ægaK₅W₂B; viṣiyāya[t] N, viṣiyāya W₁MK₉, viṣiyāya J₅, viṣiyāya R

1.65d Trīkūtaṃ siddhaveśītām
trīkūtaṃ | GMSK₅β; trīkūtaṃ A, trīkūtaṃ J₅γ, trīkūtaṃ N, trīkūtaṃ W₁, trīkūtaṃ K₁ • siddhaveśītām | GSoαβJ₅FK₅K₅C; siddhaveśītāṃ μK₅γ₁, siddhaveśītāṃ K₁, siddhaveśītāṃ K₂

1.66a Canaṇkākurasamkhāṣām
canaṇkākura | µGSoK₅B; vanakākura J₅, canakākura J₅P, canakākurtara K₂, canakākura J₅, ‘c’-anakākura F, canakākura K₅C, canakākura γ₁; • samkhāṣeṃ | µGSoFK₅J₇FK₅K₅C; samkhāṣeṃ J₅, samkhāṣeṃ J₅, samkhāṣeṃ J₅,R

1.66b Tatra samyojayen manaḥ
tatra | codd. • samyojayen | µSoαβFK₅K₅C; samyocytesy G, samyoyaja Vαγ, samyoyajen K₅P, samyoyajen J₅, samyoyajen γ; • manah | µGSoαβFK₅K₅C; manah K₅

1.66c Lihaṇ rasanaṇaḥ tatra
lihan | J₅₁J₅SoαβK₅₂J₅K₅JC₅W₂RB; lihata A (um.), lihata tatra G (um.), lihata PJ₇ (um.), pihara F ’; pi’naa F ’; • rasanaṇa | J₅₁GSoFK₅K₅C; rasanaṇa A₅, rasanaṇa J₅, rasanaṇa J₅, rasanaṇa K₅J₅, saranaṇa K₅J₅ • tatra | GSoαγ; tαntu μ

1.66d Sarvataṃ paramāṃtataṃ
sarvatāṃ | SF ‘=W₁B; sarvataṃ AJ₅GNM, sarvantaṃ J₅, sarvatāṃ K₁, sarvatāṃ K₅, sarvatāṃ J₅, sarvatāṃ K₅J₅, sarvatāṃ V₅P₇K₅C, tātra sarvataṃ K₅ (um.), sarvataṃ J₅ • paramāṃtataṃ | µGSoJ₅J₅FK₅FK₅K₅; parayaṃtataṃ V, paramāṃtataṃ K₅, paramāṃtataṃ C

1.67a Śaṇair abhyāsamārgasthaś
śaṇair | µGSoαβK₅FK₅K₅C; śaṇais J₅ • abhyāsamarga | µGSoK₅αβFK₅K₅C; u=yāsamārga K₅, abhyāsamārga J₅ • sthaṣā | GSoαJ₅FK₅K₅C; sthaṣā R

1.67b Čaturvaṇaṃ pibeta priye
caturvaṇaṃ | J₅₁J₅GSoWK₅FK₅C; caturvaṇaṃ AB, caturvaṇaṃ NJ₅J₅J₁, caturvaṇaṃ J₅, caturvaṇaṃ K₅, caturvaṇaṃ P, caturvaṇaṃ K₅, caturvaṇaṃ J₅, caturvaṇaṃ K₅, • pibeb | GSoJ₅J₁F; ivet A, ivet J₅₁αJ₅K₅J₅W₂, ivet J₅₁FK₅C, pivat J₅, pivet R, rivpan K₅, pi ca K₅, piven J₅, vit R (um.), ivra B • priye | J₅₁J₅GSoαγ; priyē A, nriye B

1.67c Valipalitanāṣaḥ ca
vali | µGSoK₅αβK₅FK₅K₅CW₂RB; vali K₁, vali J₅, valo γ₅ ; om. P • palita | µGSoK₅αβFK₅K₅C; palita K₅, palina K₅, palita P, yalita J₅ • nāṣa | µGCoK₅; nāṣaṃ SβJ₇FK₅K₅C; māsaṃ K₅, nāṣam J₅, nā[sam] R • ca | codd.

µ=AJ₅J₁J₅; α=NW₁MK₅K₅; α₁=NW₁M; α₂=NW₁; β₁=J₅₁J₅FK₅P₇J₅FK₅K₅C; β₁=J₅₁J₅FK₅; γ=J₅₁W₂RB; γ₁=J₅₁J₅W₂R; γ₂=J₅₁J₅
1.67d Samsiddhiḥ Paramā Bhavet


1.68b Jīved Varśasahasrākama

jīved | μGSγβ,J,K,K,PJ,FK,CB; jīvad Vγγ, jī[ve]d K5 • varśasahasram | μGSγβ,K-PFK,K,γ; ācandratārakaṃ J1, varśasahasrakaṃ C

1.68c Khānyābīlamahīvāda


1.68d Rasavādāsiddhyāh

om. αγ • rasa | μGSγβ,J,VK,PJ,FK,γ; rasanā K4 • vādādi | μVK,PJ,FK,γ; vādā ca GHJ2, nādādi S, nādāni αγ, vādi J, (umm.), vādā K4 (umm.) • siddhyāḥ | μGeγ; siddhaye S,F,PFK,K,γ, siddhati K2, siddhaye J3

1.69a Yogināṃ Sampravartante

om. Soβγ • yogināḥ | μ; yoginas G • sampravartante | sampravarttaṃte μ, sapra-vartante G

1.69b Pañcavāraṇeśa Pārvatī

om. Soβγ • pañcavarṣena | codd. • pārvati | J6J,G; pārbi A

1.69c Samyag Rasanaṇya Yogī

om. Soβγ • samyag rasanayā yogi | codd.

1.69d Śravantam Amṛtodaṃ

om. Soβγ • śravantam | μ; śravantam G • amṛtodaṃ | μ; taṃ parāṃṛtaṃ G

1.70a Saṃpūtvapavate Svastho


1.70b Vratasthavo Dhāsaṃbndakam


1.70c Anenaḥvyāsayogena


1.70d Vaṃpaḷitavartijaḥ


μ=AJJ5
α=NW,ΜK,K3; α1=NW,M; α2=NW1
β=J,J,VK,K,PJ,FK,K,γ; β1=J,J,VK4
γ=J,J,W,B; γ1=J3,W,R; γ2=J1,J5
1.71a vajrākyo mahāyogī
vajra | JₙJₜGS₀,KₚJₚFKₜK₀Cγ; vrajra AJ₂JₜVP, om. α₁, • käyo | μGS₀βγ, om. α₁, • mahāyogī | codd.

1.71b vārṣālakṣaṃ sa jīvati
vārṣālakṣaṃ | μGS₀JₕVKₕKₚPJₜFKₜK₀Cγ₁; vārṣālakṣa Jₙ, vārṣālakṣa B • sa | GS₀βγ₁, pra’ | μα₁, saṃ' B • jīvita | μGS₀VKₕJₜFKₜK₀C; jīvita JₙJₜP, jīvita Jₙ=

1.71c daśanāga sahasrāṇām
daśanāga | JₙJₜGS₀JₕVKₕKₚPJₜFKₜK₀Cγ; dasanāga A, șta dasanāga Jₙ (unm.) • sahasraṇām | μGS₀βJₙJₜFKₜK₀Cγ; sahasrāṇām P

1.71d bālena sahitā priyē
bālena | GS₀VF; bālena μMKₕₚ, valeva Kₚₚ, valavan Jₙ, valavan JₙJₜKₚPCₜJₚ, balavān JₙJₜ; balavām vā K₀ • sahitā | μGS₀βPKₜK₀Cγ; sahitāṃ α₃, sahitā KₙJₚ • priyē | μGS₀βJₙJₚFKₜK₀Cγ; ghiyē P

1.72a sa dūradarśanaḥ caiva
sa | AS₀γβ, su JₙJₜα₁, saṃ G • dūra | μGS₀JₙJₕVKₕJₜFKₜK₀Cγ; dūra Kₚ, dūta Kₚ, dūra Jₙ, hara Kₚ • darśanaṇā | μGS₀α₃KₚP; darśanaṇā μGβFKₜK₀Cγ, śravaṇa M, śravaṇa Jₙ • caiva | μGS₀βKₚPKₜK₀Cγ, labdhvā Jₙ, veda F

1.72b dūradarśana eva ca
dūra | μGS₀JₙJₕVKₕJₚPJₜFKₜK₀CW,R; dūra α₃γ₂B, dūra Jₙ • śravaṇa | GS₀; śravanam AW₂, śravanam JₙJₜGβK₀FKₜC₀CγR, darśanam MJₙ, chrāvanam α₃, chrāvanam B • eva | codd. • ca | μGS₀γβ; vā B

1.72c nigrahaṇugraha śaṭkā
gitrahaṇugraha | μGS₀JₙJₕVKₕJₚPJₜFKₜK₀Cγ; nigrahaṇugraho G, nigrahaṇugraho α₃, nigrahaṇugraha Jₙ, nigrahaṇugrahaṃ Kₚ • śaṭkāḥ | GS₀JₚJₕFKₜK₀Cγ; śaṭkāḥ μ, śaṭkās G, saktāḥ JₙJₕKₚP

1.72d sarvatra balavān bhavet
sarvatra | μGS₀βJₙJₚPKₜFKₜK₀CW|R; sarvatra Kₚ, satra γ₂R (unm.) • balavān | GS₀KₚVJ,FJ,W,B; balavān μMKₜ,JₙJₚKₙPKₜKₚJₚ, balavāna C (unm.), balavāna R (unm.) • bhavet | codd.

1.73a etā hi siddhayō devi
etā | μGSₜβγ; eto α₂, etās α₃ • hi | GS₀βγ; dya μ, ca α₃ • siddhayō | μGS₀JₙJₜVP-JₙFKₜK₀Cγ; dhdhav Kₚ (unm.), siddhiyo Kₚ • devi | μGS₀βKₚFKₜK₀Cγ; deviy P, devi JₙKₚ

1.73b bhūromadhye sambhavatī hi
bhūromadhye sambhavati | AGS₀; bhūmadhye sambhavanti JₙJₚ • hi | μGS₀βγ; [hi]|G

1.73c ākāśe rasanām kṛtvā
ākāśe | μGS₀βJₙKₚPFₜK₀Cγ; ākāśe Jₙ • rasanām | μGS₀KₚJₚβPJₜFKₜK₀Cγ; rasanā Kₚ- Kₚ • kṛtvā | JₙGS₀βJₚPKₜFKₜK₀Cγ; kṛtvāṃ AJₙ, vṛttvā dvattvā Kₚ (unm.)

1.73d dantapāṅktim niḥpiyām
danta | μGS₀βJₙKₚFKₜK₀Cγ; danta P • paṅktim | GSW,MKₚβJₙKₚC₁J₁ₕRB; paṅktit JₙJₚ, paṅkti NPJₙJₙ, pakti Kₚ, paṅktā Kₚ, paṅkti-kṛt'hi F, paṅktim W₂ • ni | JₙJₕGS₀Jₚβγ; na AKₚ • piyām | AJₙGS₀JₙJₕKₚPJₜFKₜC₁J₁ₕRB; piyām Jₙ (unm.), piyāyē Jₙ, bīdavē V, piyāyē JₙW₂

1.74a kākacācucupatām vaktrām
kācā | codd. • caicē | μGS₀βJₙKₚPKₜC₁CB; caicē G, cacē C, caicē F, caicēγ₂W₂, cuca R • putām | μGS₀βJₙKₚPFₜK₀Cγ; padañ α₃, puṭa Jₙ • vaktraṇ | μSJ₂VKₙPKₜK₀Cγ; vaktra GJₙ, kṛtvā α₁, cakraṇām α₃, vaktraṇ Jₚ

1.74b kṛtvā tadamṛtaṃ pibet
kṛtvā | μGS₀JₙJₕJₚKₙPKₜK₀Cγ; cakraṇā α₂, vaktraṇ M, datvā VKₙ, ktablā Jₙ • tad | μGS₀JₙJₚβPFₜK₀Cγ; tvā tad Kₚ (unm.), dat Kₚ, datt Jₚ • amṛtam | codd. • pibet | μ=AJₙJₚ

α=NWₙMKₚKₚ; α₁=NW₁M; α₂=NW₁
β=JₙJₜVKₙKₚPJₜFKₜK₀C; β₁=JₙJₜVKₚ
γ=JₙJₚW₂RB; γ₁=JₙJₚW₂R; γ₂=JₙJₚ

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GSō, VJ, FB; pīvet μα, J₃, K₅, PK, K₆, C₁₇

1.74c Pāṇād Vasataraḥ Satyaṃ

pāṇād | α; bhāmū, pāṇāt G, tenā ŚJ₄, V₃, K₅, P₇, F₉, K₄, C₁₇, tena J₄, tatra K₆, tenai B | vatsataraḥ | μα; vatsataraḥ, "bdaśatasā" SF, "vṛd[i]ṇī śaṇaṃ J₃, cāvṛṣataṃ J₄, s̐ u′saṃ "śa taṃ V, "vṛd[a]taṃ K₄ (um.), "śaṣatasā" K₂, "vṛd[a]taṃ P (um.), "śaṣatasā" J₁, "vṛd[a]naṃ śaṇaṃ K₆, nādāt smṛta K₆, "vṛd[a]taṃ C (um.), "śaṣataḥ γ₁ (um.), "bdaśataḥ W₂ (um.), "vṛtaḥ R (um.), "vābda śaṇaṃ B | satyaṃ | μGS₅β, PK, K₆, C₇; hasraṃ ŚJ₄ F, "hasṛyaṃ K₆

1.74d Jārāmaṇaṇa-Varjītah

jārāmaṇaṇa-Varjītah | μSa₁, J₃, K₁, P₇, F₉, K₄, C₁₇ | jārāmaṇaṇaṇa-Varjītah G, jārāmaṇaṇaṇa-Varjītah K₁ J₃ V (um.), jārāmaṇuṇuvivarjītah K₂

1.75a Khecaraṭvam Avāṇoti

khecaraṭvam avāṇoti | μGS₃βγ₂ W₂ B; khecaraṭvam avāṇoti R

1.75b Jīvāty Ācandraṭārakam

jīvāty | μα, β, J₃, P₇, F₉, K₅, C₉, W₂ B; jīvē G, jīved So₁, čīra jīvāty K₂ (um.), jīvaṇty J₁ R | ācandra | μJo₁, V₃, P₇, F₉, C₉, W₂ B; camandārka G, varasā′ α₁, āṃccandra J₂ K₄, āḷḍra K₆, ācadrām J₃ | tāraṃkam | μGS₅βγ; "hasraṃ α₁, tāraṃkam K₁

1.75c Paḍūkāhaḍgaṇvetaṃla

om. G | pāduka | μαγ; pāduke S | khaḍga | J₁, Sa₁, J₃, K₁, P₇, F₉, K₄, C₁₇, W₂ B; khaḍgar A, saḍa α₂, khaḍgā V, khaṛdg K₆, khaḍgu J₃, khecā[rī] R (um.) | vetaḷā | J₁, SMK₁γ; vetaḷāh AJ₂, vetaḷaṃ α₁ K₆, veta-la' K₁, vetaḷā J₂ J₅, PC, vetaḷā VK₄ K₆, vetaḷaḥ K₂, vetaḷa F

1.75d Siddhāravamanaḥsilāḥ

om. G | siddhi | So₁, J₁, J₃, K₁, P₇, F₉, C₉; siddha μVK, K₆, siddhiṃ α₂ | dravya | μβ; dravyaṃ So₁ | manahśilāḥ | AK₁; manahśilā J₁, J₃, PK₁, C₆, ahūpsitaṃ So₁, manahśilā K₂, manahśilā J₁, manaśśilā F, anekaśaḥ γ

1.76a Anjāṇaṃ Vivaraṃ Caiva

anjanaṃ | μGS₃β, JR; anjana J₃ W₂ | vivaraṃ | J₃, GS₁, J₃, K₁, P₇, F₉, K₄, C₁₇; vivara A, vicaraṃ V | caiva | codd.

1.76b Cetiṃkam Yaksiṇi Tathā

cetiṃkam | GS₅W, Ma₁, β, PK₁, P₇, F₉, K₄, C₁₇; khetakaṃ μ, cetika N, cetaka J₁ | yaksiṇi | μGS₅K₁, P₇, F₉, K₃, C₁₇; caksiṇi α₁, yaksiṇ K₁, β₃, K₄, yaksiṇ K₄, pakṣina J₅, yaksiṇ C | tathā | codd.; tathā S₆c

1.76c Yat Kiṃ Cit Siddhismayaṃ

yat | μGS₁, J₃, P₇, F₉, C₁₇, ye α₃, panī β₃, K₆ C | kim | μGS₁, K₁, P₇, F₉, J₅, W₅, RB; ke α₃, kti β₃, K₆ C, ki J₁, ki J₁ | cit | μGS₁, K₁, P₇, F₉, C₁₇; vit K₁, β₃, K₆ C | siddhi | α₂, K₆, γ; siddha AS₁, β, PK₁, C, sidha J₁ J₃, saphā G"₅, sa tu G"₆, siddha J₃ | samayaṃ | So₁ J₃, VK₅, K₆, PK₁, C, J₃, K₄, C₉, W₂; mayaṃ μ (um.), "laṃ jñātva G"₆, yaṃ jñātva G"₆, samaya J₄, samaṃ F, samaye γ₂ RB

1.76d Vidyaṃ Bhuvanaṭraye

vidyaṃ | So₃, J₅, W₂ RB; vidyāne A, vidyā te J₄ J₇, bhidyate G, vidyāte J₅ | bhuvanaṭraye | codd.

1.77a Tat Sarvam Eva Sahasā

om. V | tat | J₁ J₃, GS₁, J₃, K₁, P₇, F₉, K₄, C₁₇; tvat A | sarvam | codd. | eva | μGS₃α, J₁, J₃, K₁, P₇, F₉, K₄, C₁₇; eya K₂ | sahasā | μSo₁ J₄, K₁, P₇, F₉, K₄, C₇; 'sa ha' sā G

1.77b śādhaiḥ śādhaṭtamaḥ


μ = Aj₆r₇

α = NW₁, MK₁ K₉; α₁ = NW₁, M; α₂ = NW₁

β = J₃, J₅, V₃, K₅, P₇, F₉, K₆, C; β₁ = J₃, V₅

γ = J₁ J₃, W₂ RB; γ₁ = J₁ J₃, W₂ R; γ₂ = J₁ J₅

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Closing remarks:

iti śrīmatsyendrasaṁhitāyaṁ caturdaśapaṭalaḥ AJ,

iti śrīmatsyendrasaṁhitāyaṁ caturdaśaḥ paṭalaḥ J₀

iti śrīmadādināthanirūpite mahākālayogaśāstre
umāmaheśvaraśaṁvāde khecarīvidyāyaṁ prathamaḥ paṭalaḥ S

iti śrīmahādināthena prokte mahākālayogaśāstre
umāmaheśvaraśaṁvāde khecarīyaṁ prathamaḥ paṭalaḥ N

iti śrīmahādināthena prokte mahākālayogaśāstre
umāmaheśvaraśaṁvāde khaḍarīyaṁ prathamaḥ paṭalaḥ W₁

iti śrīādināthāviraśātre
khecarīyaṁ prathamaḥ paṭalaḥ M

iti śrīmahāādināthena śaśe mahākālayogaśāstre
umāmaheśvaraśaṁvāde prathamaḥ paṭalaḥ saṁptāḥ K₁

iti śrīmahāādināthena śekte mahākālayogaśāstre
umāmaheśvaraśaṁvāde prathamaḥ paṭalaḥ K₃

iti śrīmadādināthaprokto mahākālayogaśāstre
umāmaheśvaraśaṁvāde khecarīvidyāyaṁ prathamaḥ paṭalaḥ saṁptāḥ J₄K₄

itiḥ śrīmadādināthaprokto mahākālayaugaśāstre
umāmaheśvaraśaṁvāde khecarīvidyāyaṁ prathamaḥ paṭalaḥ J₄

iti śrīmahāādināthaprokto mahākālayogaśāstre
umāmaheśvaraśaṁvāde khecarīvidyāyaṁ prathamaḥ paṭalaḥ saṁptāḥ V

iti śrīmahāākālayogaśāstre ādināthāviraśātre
khecarīvidyāyaṁ prathamaḥ paṭalaḥ K₂

iti śrīādināthaprotamahākālayogaśāstre
umāmaheśvaraśaṁvāde khecarīvidyāyaṁ thamaḥ paṭalaḥ P

iti śrīmadādināthaprokto mahākālayogaśāstre
umāmaheśvaraśaṁvāde khecarīvidyāyaṁ sādhakayoga nāma prathamaḥ paṭalaḥ J₃

iti śrīmadādināthaprokto mahākālayogaśāstre
umāmaheśvaraśaṁvāde khecarīvidyāyaṁ prathamaḥ paṭalaḥ K₅
iti śrīdīnāthaproke mahākāyogaśāstre
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathamāḥ paṭalāḥ K₆

iti śrīdīnāthapρoktamahākālayogaśāstre
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathamāḥ paṭalāḥ C

iti śrīdīnāthapρoktamahākālayogaśāstre
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathamāḥ paṭalāḥ śrī śrī śrī
saccidānandaguruparabrahme namaḥ F

iti śrīdīnāthapρoktamahākālayogaśāstre
umāmaheśvarasaṃvāde khecarīvidyā paṭalāḥ J₅

iti śrīdīnāthap्रaktamahākālayoktageśāstre
umāmaheśvarasaṃvāde khecarīvidyā prathamāḥ paṭalāḥ J₅

iti śrīdīnāthapρaktamahākālayogaśāstre
umāmaheśvarasaṃvāde khecarīvidyā prathama paṭalāḥ W₂

iti śrīdīnāthapρoktamahākālayogaśāstre
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathama paṭala R

iti śrīdīnāthapρoktaṃ mahākālayogaśāstre
umāmaheśvarasaṃvāde khecarīvidyā prathamaḥ paṭalāḥ B
Opening remarks:
iśvara uvāca µ₁₃,
śrī gajānaṇā W₁,
śrī V,
śrī śiva uvāca J₁,
śrī mātrē namaḥ khecarī dvitiyyaḥ pataḥalaḥ F,
śrīḥ B.

2.1a YATRA BRAHMĀRGALADVĀRAM
yatra µ; tac ca G, yat tad Sβ, PJ₁FK₁,CJ₁,W₂,B, etad α₁,J,R, yat tad α₃, yat tu K₂, tatra K₆
• brahmārga | J₂J,V; vārahmārgaṃ AK₆,K₆, vārahmāraka J₆,K,K₆ₐ₁, brahmārga G-F, ghyārāga α₁, jīhārāga α₃, brahmārakaṃ SJ,CB • dvāraṃ | µGOα,J,K₆FK₆,Cγ; devi S, devi J₃

2.1b DURVĪNEYAṂ MAHEṢVARI
durvīneyaṃ | µGSOβ,K₆PJ₆,K₆,Cγ; durveyaṃ vai F, durvīneyaṃ K₆ • maheṣvari | J₆SO-J₆,K₆FK₄,Cγ; maheṣvari A J₆,V,K₆,CW₂,B, sureṣvari G, kuleṣvari J₃

2.1c KALĀČATUSKĀḤ TATRASTHĀM
kalāccatuskāḥ | GSOJ₆VK₆FK₄,Cγ₂; kalāccaturkva A, kalāccatuka J₆,J₆,K₆,CW₂-B, kalāccaturkum K₆, kalāccatukā K₆, kalāccatuskṛṇa R • tatrasthāṃ | µGSOα,J₆FK₆; tatraµγam M, ātṛsthāṃ K₂, tatrasthāṃ J₃γ, tatrasthāṃ F, tāṣchāṃ K₂ (unm.)

2.1d CATURVARGĀTMAKAṂ PARAM
caṭu µGSMK₆β,K₆J₆FK₆,CW₂; caṭu α₂,K₆γ₂,R, caṭu P • vārgātmaṃ | J₆SOβ,J₆FK₆,Cγ; vāgrahala G, vāgrahala K₂, vāgrahala P, vāgrahala K₆ • param | µGOβ,K₆PFK₆,Cγ; pradaṃ G, kharām α₃, paraḥ K₂

2.2a PŪRVAVAHGE KRṬA NĀMA
pūrvabhāge | µGSOα,J₆VK₆FK₄,Cγ; pūrvabhāga α₁, pūrvabhāge K₆ • krṭa | µGSOJ₆-VK₆JK₆FK₄,CJ₆; kṣasā J₄, kṛtvā K₆,J₆,W₂, nāma B • nāma | µGSOγ,J₆, kṛtvā B

2.2b GUPTA DAKŚINAGOCARĀ
guptā | µGSOβ; gupta γ • daksīna | µGSOJ₆VK₆FK₄,Cγ; daksīna J₂, daksīnaṃ K₂ • gocara | µSOβ,J₆FK₆,Cγ; gocaraṃ G, gocare α₃, evāḥ K₂, cottaṃ J₃

2.2c ŚĪVĀ PASCĪMODGĪHĀGE
śīvā | µGSMVK₆,K₆; śīvā α₁,J₆FK₄, divā α₁, śiva J₆,K₆γ, śīvā K₂ • pasćiṃa J₆,J₆-GSOγ; pascimāṃ A • digīhāge | µGSOβ; digimāgo γ₂, digīhāgo W₂, diṃṣāgo R

2.2d PARĀPAṢRASVOTTARE
parā | µSOJ₆VK₆FK₄,Cγ; parā J₄ • para | codd. • šivottare | J₆,J₆,GSO; šivottare A, šivottara β,J₆FK₄,Cγ; šivottara K₂

2.3a TAD DVĀRAM RASAŅĀGREA
 tad dvārāṃ | G; tadvārāṃ µJ₆VK₆FK₄,C; ta[t]dvāraṃ S, tad dhāraṃ J₆K₄, tadvā J₃-(unm.); tadvārāṃ K₆, tadvāra γ • rasaņāgrea | codd.

2.3b BHITVĀ PŪRVAKALĀMṚTAM
bhittvā | G; bhittvā µSMγ, nitrā N, nitrī W₁, nāśā α₃ • pūrva | µSOJ₆VK₆FK₄,CJ₆-W₂,B; pūrva G, pārva J₂, pūrvaṃ K₂, pūrvva K₆, dvāra J₆R • kalāṃṛtam | µGSOβW₂; kalāṃṛtam N, kalāṃṛtam W,M, kalāṃṛtam α₃γ, kalāṃṛtaṃ Cγ₂B

2.3c YADĀ PIBATI VAI YOGI
yadā | µGSOβ; yadit γ₁ • pibati | GSO₂VJ₂FB; pivati µα₀,J₆,K₆FK₆,Cγ₁, ʾmṛtaṃ pI M • vai | µGOβα₁,J₆,K₆FK₆,Cγ; ʾbed M • yogi | µGSOβ,PJ₆FK₆,Cγ; ʾynī K₂

2.3d MĀṢĀD DHARMĀDHIṆ BHAVET
māṣād dharmādhiṆ | G; māṣārdhe mādhīpo A, māṣādharmādhiṆ J₆,J₆, māṣārdham adhīpo SMK₆, māṣārdham adhīpo N, māṣārdham adhīpo W₁, māṣārdham adhīpo K₁,

µ = A₁,J₆,
α = NW₆MK₆,K₆; α₁ = NW₆,M; α₂ = NW₁,
β = J₆J₆VK₆,K₆PJ₆FK₆,C; β₁ = J₆J₆FK₆,
γ = J₆J₆,W₂,B; γ₁ = J₆J₆,W₂,R; γ₂ = J₆J₆,
māsārddhām adhīpiṃ B, PFKₕCγ₁, māsārddhām adhīyō KₕJ,R, māsārdhe madhīpi F, māsārdhīhād adhīpi Kₕ, māsārdhhām āpi yo B • bhavet | codd.

2.4a YADĀ GUPTĀMṬAM DAKŠE
yadā | µGSMNZB₃, B, PFKₕC₁γ₂R; tadā W₁K₁, yadi J₃W₂B • guptāṃṭam | µGSo₃J₃- VKₕKₕJ₅PₕJ₅FKₕCγ₁; guptāṃṭam J₄ • dakṣe | µGSM₃₃B₃PFKₕC₃; dakṣa α₂, dakṣer J₅, datta J₆, date B

2.4b YOGI RASANAYA LIHET
yogi | µGSo₃J₃J₅VₕKₕPفك₃C₂W₂B; yo K₄ (umrn.), yogi J₃, yo yo° K₅, yogi R • rasanayā | µGSo₃B₃Pفك₅K₅Cγ₁; gī rasam ā° K₅ • lihet | µo₃J₅W₂B; pibet GSo₂, pibet M, laheat J₆, let R (umrn.)

2.4c MĀŚĀD EVA NA SAṂDEḤAḤ
māśād eva | µGSβ, PFKₕCγ₁; māśārdhēna NMα₃, māśārdhēna W₁, māsodava K₂, samād eva J₄ • na | codd. • saṃdeḥaḥ | J₆J₆Soβ, PFKₕC²CB; saṃdeha AK₂γ₁, saṃdehas G, saṃdehoh J₇

2.4d SAṢKĀD ARTHEŚVARO BHAVET
sāskād | µGSo₃J₃VₕK₅J₃Pفك₅Cγ₁; sāskā[daṃ] J₂ • artheśvaro | µSo₃₃J₃J₅VₕPفك₅FₕK₅J₅-B; sa khecāro G, artho bhavent α₂, arthe bhaven M, artheśvaro K₄, artheśvaro γ₁ • bhavet | µGSo₃B₃Pفك₅K₅Cγ₁; naraḥ α₁, bhavat K₂

2.5a TATPAṢCĪMAKALĀJĀTAM
om. K₁B • tatpaṣcīma | µSo₃β, B₃Pفك₅Cγ₁; paṣcīma tu α₂, yat paṣcīma J₅W₁R, yat paṣcīma J₁ • kalā | J₆Soβ, B₃Pفك₅C₃J₅W₂, lā A (umrn.), kalpa J₇R • jātam | GSM₃β, Pفك₅C₁γ₁; jālam μ, jātam α₂, yāṃṭam α₂, jātam K₂

2.5b AMṚṬM JIHVĀYĀ PIBET
om. α₁K₁K₁B • amṛṭam | So₃β, Pفك₅Cγ₁; suṛddhaṃ pi° μ, suṇdhām pi° G • jihvāyā | So₃β, J₆FC₂γ₁R; ’vati ji° μ, ’bati ji° G, jihvāyā P, prapived K₅, jihvāyā W₂ • pibet | SV-J₆J₅₁; ’hvayā μ, [j]ī G, pibet α₃J₃J₅PCJ₅W₂R, yadi K₆

2.5c YADĀ TADĀ MAḤĀYOGĪ
om. α₁K₁K₁B • yadā | codd. • tadā | µGSo₃β, Pفك₅C₁γ₁; tadā J₃ • maḥāyogī | µGSβ, Pفك₅C₁γ₁; maḥāyogī J₃

2.5d MAṢĀT KĀMEŚVARO BHAVET
om. α₁K₁K₁B • māṣāt | µGSo₃J₅J₅VPفك₅Cγ₁; māṣānt K₄, sāskād J₃ • kāmeśvaro | µGSo₃J₅VPفك₅Cγ₁; kāmeśvara[r] J₅, komeśvaro K₅, artheśvaro J₃ • bhavet | codd.

2.6a UTTARASTHAKALĀJĀTAM
om. α₁K₁K₁B • uttarastha | J₃₅GSJ₅J₅VPفك₅C₂; uttarashā A (umrn.), uttarasa J₃₅J₅, uttarastha γ • kalā | codd. • jātam | µGSβ, Pفك₅C₁γ₁; yānāṁ α₃, jāta J₅, jātām γ

2.6b AMṚṬM PRAPIVED YADĀ
om. K₆ • amṛṭam | µGSo₃B₃Pفك₅Cγ₁; prapived J₃ • prapived | µSo₃J₅VₕJ₅; prapived µK₅Pفك₅C₅, ca pived K₁, ca pive K₅, pr[pi]ved J₅, yadi va° J₅, piyacac J₅, piyaced J₅W₂, piyava R, pibate B • yadā | µ; yadi | µSo₃J₅Pفك₅C₅CB; yadiṣṭ J₅, ’rānane J₅, yataṃ γ₃W₂, vadyāntam R

2.6c TADĀṢĀU PARAMEṢṬHINĀM
 tadāsau | codd. • paṃmeṣṭhinām | SK,FₕC₅; paṃmeṣṭhinām AJ₅, paṃmeṣṭhināṃ J₆, paṃmeṣṭhīnaṁ ‘m G, paṃmeṣṭhīnaṁ α₅J₅J₅VₕPفك₅C₁J₅RB, paṃmeṣṭhīnaṁ J₅K₂, paṃmeṣṭhīnaṁ J₆(umrn.), paṃmeṣṭhīnaṁ J₅, paṃmeṣṭhīnaṁ W₂

2.6d ADHĪPATAYAM AVĀPNUYĀṬ
adhīpatayam | µGSo₃β, B₃Pفك₅C₅CB; adhīpatayam J₅γ₁ • avāpnuyāṭ | µGSo₃β, Pفك₅K₅C₅γ₁- W₂B; avāsāyaṭ K₂, avāpnuyāṭ R

2.7a TADŪRDHVAṀANDĀLE LĪṆĀM
 tad | codd. • urdhva | J₆J₃So₃K₅J₃W₂B; urdhvaṃ AGMVF, ordhvaṃ α₃, urdhha J₃R, urdh-hāṃ J₅PC, urdhha VK₆, ur dv’α₃ K₂, urdhvaṃ K₂, urdhha J₃, urdhha J₁ • maṇḍale |
2.7b Brahmarandhra Paramārtam


2.7c Yadā pibati yogindro

yadā pibati | yadā tadāsau mugsw1,Bβ1, yadāsau sam" N, yadāsau piva" α3, yadā pivati M, yadā tadāso γ1 | yogindro | M; pivati μJ,J,K,PK,K,Cγ2R, pibati GSov2VJ,F2W2, te yoge α3, pivanti K2

2.7d Jīvanmuktah śīvo bhavet

jīvanmuktah | μSoβ,β,K,PK,CW2B; jīvanmuktas G, jīvanmukta J,J,K6, jīvanmukta f, jīvanmukta γ2, jānukaR (unm.) | śīvo bhavet | codd.

2.8a Māsāmāvadhī yadā


2.8b dvāḍāśabdaṃ samācaraṃ


2.8c Sarvarogavimuktah


2.8d Sarvajno Muniṣūtraḥ


2.9a Jāyate śīvadav yogi

jāyate | μGSoβ,β,PK,FK,K,αγ; yāyate C | śīvadav | μGSoβ,J,W,RB; śīd J4 (unm.) | yogi | codd.

2.9b Loke ’Smīnaḥ ajarāmarah

loke | codd. | smīna | μSo,J,VK,J,PK,FK,K,Cγ7; smīna G, smīn J4 | ajarāmarah | AJ4-GSovJ,J,VK,J,PK,FK,K,Cγ2W2; ajarāmadaḥ J6, jārāmadaḥ J4 (unm.), arāmara K6 (unm.), jāraṇarāh R (unm.)

2.9c Catuskalamārtam vāri


2.9d Pītvā pītvā mahēsvāri


2.10a Brahmaśthāne tathā jīvām


\[\mu=AJ6J\]

α = NW;MK4K3; α1 = NW1M; α2 = NWI

β = J4J,VK,K,PK,FK,K,Cβ; β1 = J3J,VK3

γ = J3J,2W2B; γ1 = J3J,2W2R; γ2 = J,J,3
nijaṁ M, sthitā α₁, [tathā] J₂ • jihvāṁ ] µGSα₁VK,FCB; jihvā α₁,J₄,K₄,PJ,K₆,γ₁,W₂, [jihvāṁ] J₃, jihva R

2.10b SAMNYOJĀMRTAM PIBET
samnyojiya ] GSMJ,VK,K₆,PK,C₇gamma; samnyojiya µK₃, samśṭiyāyā N, samnyojiya W,FK₅, śaniyoja K₉; [samnyojiya] J₉, samnyojiya J₉ • mṛtma ] µGSοJ₉,VK,K₉,PJ,FK₃,C₇gamma; [mṛtma] J₉ • pibet ] GSο,J₉,VJ,FW₂; pibet µMo,J₉,J₉,K₉,PK,K₉,γ₁,R

2.10c SUSVĀDŪ ŚITALĀṁ Hṛdyām

2.10d KYRVARNAṀ APHENILAM

2.11a MĀṢĀMĀṬRAPRAVYOGENA
māsa ] codd. • mātra ] µGSο,J₉,VK,K₉,PJ,FK₃,Cγ₂,W₂; māsa J₉, mātra K₉, ‘tri’ R (unm.) • pravyojena ] Soαβ,K₃,PCJ,W₂; pravyojena µGo,J₉,FK₅,K₆,J₉,RB

2.11b JĀYATE DEVATA SVAYAM
jayate ] µGSο,K₉,FK₅,Cγ; jāyate β,J₉C • devat ] Soβ,K₉,PJ,FK₃,Cγ; śivatva µ, devatā G, vakvat K₉ (unm.) • svayam ] µGSο,J₉,VK,K₉,PJ,FK₅,Cγ; svayam α₁, svayaṁ J₉

2.11c DVMĀŚE SARVĀŚĀŚTIRĀTHAṁ
dvimāśe sarva ] µGSο,J₉,VK,K₉,PJ,FK₅,Cγ; dvimāśe sarva K₁ • śāstrarthaṇā ] µGSο,J₉,VK,PF,K₆,Cγ; śāstrarthā J₉, śāstrartaḥ K₉,W₂, śāstrarthe J₉, śāśartha J₉, śāśmarta R

2.11d SAMYAG JĀNĀTI PĀRVATI
samyag ] µGSο,J₉,K₉,FK₅; samyak GSVP,J₉, samyaka K₉ (unm.), makā γ • jānāti ] µGSοβ,K₉,J₉,K₉; jānāti PC, jānāti F, yāyāti γ₂,W₂, yātyi R (unm.), yoyāti B • pārvati ] µGSο,J₉,K₉,PJ,FK₅,CB; pārvati J₉γ₁, pārvatī K₉

2.12a SVATAṆTRAṆ ŚIVAVĀN MĀSA
svatantraṆ ] αα₁; svatanaṁ G, svayam ca S, svatvāṁram α₁, svatvāṁram J₉,VK,K₉,C; svatvāṁram J₄, svatvāṁram J₉, svatalam Pγ₂, svatulayā J₉, svatalam F, svatvāṁra K₉; śivava ] µSo,J₉,VK,K₉,FK₅,CJ,RB; ‘vad vasan G, śivat J₄ (unm.), śivatav J₉ • māsa ] µGSοβ,J₉,FK₅,Cγ; māsaṁ K₉, sāsa P

2.12b TRAYĀṆ BHAVATI VAI ŚIVE
trayāṇ ] So,J₉,J₉,VK,PJ,FK₅,K₉γ; traye µG, trayad K₉ • bhavati ] µGSοαβ,K₉,PJ,FK₅,Cγ; urdhvaṁ bha’ M, bhava K₉ • vai śive ] µSoαβ,J₉,PJ,FK₅,Cγ₂,W₂; pārvati G, ‘vecheive M, vai śivo K₉, ve śive R

2.12c CĀṬUṆĀŚAṆ MAḤEṢĀṆI
catur ] µGSο,J₉,β; cātur K₉, dhātṛu γ • māṣan ] GαVF; māṣe µSJ,J₉,K₉,K₉,C; māṣaṁ K₉, māṣa P, māṣe J₉, māṃsa γ₁,R, bhasa W₂, bhasa B • maḥeṣāṆi ] codd.

2.12d SARVAṆIṆAṬAṆ PRAVALTĀTE
sarvaṆiṆaṭaṆ ] µGSο,J₉,J₉,VK,FK₅,Cγ; tvaṁ α₂, tvam K₉ (unm.) • pravartaṆ ] AGSo,FJ,W₂; pravarttate J₉,J₉,J₉,J₉,K₉,CJ,R; prajāyaṁ J₉

2.13a PAṆČAṀĂŚE MAḤĂŚIDDHAS
paṇca ] µGSοβ,J₉,W₂; paca J₉ • māśe ] µGSοβ,J₉,PJ,K₉,K₉,Cγ; māṣan F • mahā ] codd. • siddhis ] SW,VK,J₉,K₉; siddhis µGMo,J₉,J₉γ; sitdhās N, siddhiṁ K₉, siddhaṁ PC, siddhiṁ F, siddhaṁ K₉

µ=Α,J₉J₉
α=NW,MK,K₉; α₁=NW,M; α₂=NW₁
β=J₉,J₉,VK,K₉,PJ,FK₅,Cγ; β₁=J₉,J₉,VK₄
γ=J₉,J₉,W₂; γ₁=J₉,J₉,W₂; γ₂=J₉,J₉
2.13b TRAILOKYAM API PAŚYĀTI
trailokyam | J,Gsαβ,KJF,K,G,Cγ,W,B; trailokyam A, trailokyam M, trailokym P, trailokym R • api | codd. • paśyāti | μGSW,Moαγ; paśyatin N

2.13c ŠANMASE PARAMĀNANDA

2.13d GUNASADHĀVAPŪRĪTAH

2.14a JAYAṬE NĀTRA SAMDEHO

2.14b JIVANMUKTAH PARĀPARE

2.14c SAPTAMASE MAHĀBHŪṬA
saptamase | μ; saṁtate ca G,K,K, saṁtama Soβ,PK,F,K,Cγ, saṁtama Kγ • mahābhūta | μG; mahākāya α, mahākāyaḥ SMoαβ,PK,F,K,C; mahākāya Kβ, mahākāya γ

2.14d PIṢACOGRARĀKHSAIḤ
piṣacora | μGSW,Moαβ,PK,F,K,Cγγ,W; pīcārāga W, pīcārāga PC, pīcāhroga J,J, pi R (f17 missing) • rākṣasaiḥ | μGSW,Moβ,PK,F,K,Cγ; rākṣasa J,J, rākṣa C (unu.), rākṣasah γ, rākṣasah W,B

2.15a SAHA SAMVARTATE NITYAM
om. R • saha | μSoγ,W,B; sadā G • saṁvartate | So,F,W; saṁvartate μMoαβ,PK,W,B; saṁvartate J,J, saṁvartate J,J, niyam Γ • AGSoγ; tām J,J (unu.), nitya W,B

2.15b SVECCHAYA HṚṢṭAMĀNAȘAḤ

2.15c AŚTAME MĀSAPARAYE

2.15d DEVAIḤ SAMMELANAM BHAVAT

2.16a NAVAME MĀSYA ADṚṢṬAYVAM

2.16b SŪKṢMATVAM CAIVA JAYEṬ

μ = AjJ,J
α = NW,MK,K; α = NW,M; α = NW
2.16c DAŚAME KĀMARŪPATVAM

om. K,R • daśame | μGSαβ,PFK,KγW:B; daśābhīṣṇa N, daśābhīṣṇa W, daśa J • kāma | μGSαβ,PKFK,KγW:B; kārya αs • rūpā | μGSαJ,VK,PFK,KδW:B; rūpa J2J3 • tvam | codd.

2.16d SARVALOKAPRAKĀŚAKAM


2.17b SARVALOKESVĀRAH PRABHĪH

sarvalokasvāraḥ | J,GSαβ,KJ,KγPKγ; sarvalokasvārah AJKα, sarvalokesvāra [h] Kα • prabhu | μGSωβ,PFK,B; prabhu NPJ3, prabhu J3R, prabhūν γ2W2

2.17c JAYATE ŚIVAVAD DEVI

jayate śivavad | μGSαβ,KJ,KγPKγ; śivavad Kα • devi | μGSαβ,KJPKγ; yogī MFKαγ, viddrīhi, evi J,J, devi Kα

2.17d SATYAM ETAN MAYODITAM

satyam | μGSαβ,KJ,KγPKγ; satyam W (unm.), satyam F, same Kα • etan | μGSωJ,VK,PKFK,γ; etat J4, tya tan W Kα • mayodita | μGSαβ,PJFK,γ; mayodīta Kα, mayoveta Kα

2.17a YATRA CŪLITALAM PROKTAM


2.18b KEDĀRAH PRĀHŪR ISVARI

kedāraḥ | codd. • prāhūr | μGSωβ,PKK,J; śahur αs • īṣvari | μGAα,J3,K,KδPK,FJ3; īśvarī α3K4,J3,K3,W,J3, īśvari V

2.18c TATRA SOMAKALĀ CAṬTAU

tatra | codd. • somakalā | J3,G,GMNJ,VK3; saumakalā A, somakalā SW,ααJ3,K3,J3,FK3,K4,W,RB, somakaa P (unm.), somakaa J3 • cāṭtau | μSoαβ,K3,J3,K3; cāṭta G, sāca α3, cāṭta P, cāṭta Fα, cāṭta Fαc

2.18d VIKHYĀTA VIĦAVANDITE


2.19a AMRĪTHA PRĀTHĀMĀ DEVI

āmrīth prāthamā | codd. • devi | μGSαβ,PKFK; devi J,K4, devi Fαc, devi Fαc

2.19b DVITĪYĀ MĀNADĀVAYA

dvitiyā | μGSωJ3,K3,J3,K3,K3,J3,RB; dvitiyā VK3,PJ3,W3; dvitiyā F • māna | μGSωβ; māna νa B • dāvaya | μGSωβ,PJ3,FK3,γ; dāvaya M, vāhaya K1, vāṃvaya K3, vāhāvāy K3

2.19c PUṢA TUSTIṢ CA PUṢIṢ CA

puṣā | μGS,J3,VK3,PJ3,FK3,B; supu α2, [pū]ṣa M, puṣiṣs α3, puṣā Jγ1, pūpā Kα • tuṣṭiṣ | μGS,J3,VK3,PJ3,FK3,γ; tuṣṭiṣα2, puṣiṣs M, cāṭha α3, tuṣṭaṣ J4, tuṣṭiṣ B • ca | μGSωαβγ; tha α2, cā M • puṣiṣs | GSβ,J3,PK,F3,γ; om. μ, tuṣṭiṣ α3α3, "tha tu" M, tuṣṭiṣ J,Fαc, maṣṭiṣ Fαc, puṣiṣs B • ca | μGSωαβγ; om. μ, "ṣṭi M α=NW, MK=K3; α1=NW1, M=α2=NW1, β=J4,J3,VK3,K3,PJ3,FK3; β1=J4,J3,K3 γ=J5,W3,RB; γ1=J1,J5,W2; γ2=J1,J3
2.19d "caiha dhṛtis tathā
dratī | µGaβ,PK,K2γ; śāntiṣ SJ, śaktiṣ K2, smatiṣ F • caiva | µGSoβ,γ; cāthā α3 •
dhṛtis | µGSoβ,PKPFK,K2γ; dhṛdṛtis J2 (umm.) • tathā | µGSoβ,PKPFK,K2γ; thātā J2
2.20a "śaṇī caṭāmi sarvāh
śaṇī | GSα,β,FK,B; saṁkhīṁ µK6, sātmāṁ α3, aṣīṇ K2, śaṇīna PJ3, rāśiṇ J1W2, rāśiṇi J2, śaṇiṇi R • caṭāmi | µGSoβ,FK2,K2W2B; caṭāmā PJ3J1R, caṭārmā J5 • sarvāh | µGSMoβ; sarva N, sarvā W3,β,PKPJ3,K2γ, sarvā K4
2.20b paramārthamahārnavāh
paramārta | GSojJ1VK,PJ3,FK,K2B; paramāmρ " µ, paramāṛta K2, paramāṛta γ1 • mahā-
rṇavāh | GSF; "tahārṇavāh A, "tamahārṇavāh J2J6 (umm.), rasaṁvā N, rasaṁvā W1, ra-
2.20c taddhāmābhīmukhīṁ jīvāṁ
tad | codd. • dhāmaṁbi | AJ,GSMJ,K2PFK,γ2W2; hāmaṁhi J6, vāmaṁhi N, dhāmaṁhi W3, vāmaṁhi α3J5K5, dhāmaṁhi J1K4, dhāmaṁhi V, hāmaṁhi R • mukhiṇ | J6J1GSPB; mukhi AK6K1γ1, mukham α3J4K2, mukham MFK5, mukhiṇ J3 • jīvāṁ | µSoα,J2V2-
KPKJ3JFB; jīvaṁṇ G, jīvaṁ α3J4K2K6γ1; jīvaṁṇ K5
2.20d yādā yōgi kariṇi ca
yādā yōgi | µGSoβ,PK,K2γ; sadāyōgi F • kariṇi | codd. • ca. | µGSoα,β; vai M
2.21a astadhā saraṅgata
astadhā | µGSoβ,FK2,K2γ2W2; astadhān N1, astadhā P, astabhīdha N (umm.) • sraṅgata | µGSo; cyavate J2J5K4PFK,K6, vyavate VK2, cyavate J3, dravate γ • tatra | µGSo-
β2W2B; {ta}a R
2.21b taddā tuhinasaṃṣṭatiḥ
tadu tuhinu | µSmα,β,PKFK,γ; tathā tuhinu G, sātrā mudina N, tadā mudina W1, [ta]dāru-
hina P, yadā taṁ liha J1, tadā hina K6 (umm.) • sanṣṭatiḥ | µGSo,β,PKFK; sanṣṭatiṁ α3, sanuṁbhiḥ K3, "te sati J3, sanuṁṭhi K3, sanṣṭati γ1
2.21c tadāpālaṁnasāṁyogat
 tad | µSoγ,γ; tathā G • āplāvana | SJ2J4K2PFK,K2γ; āplāvana µα,γ; "āp[...] G, āśra[va]ma M, āplāvata V, āḷavata J3 • saṁyogat | µGSoJ2VKJ3K2γ2W2; saṁyogāḥ α1, saṁyoye α3, saṁyoyā K4F, saṁgant P (umm.), saṁgat K6 (umm.), saṁyogat R
2.21d kalevaragadakāṣayāh
kalevara | µSoβ,ηJ5J6K2γ; kalebara G, kalevaram P, kalebara F • gada | µSoJ2V,KJ5FK2γ; vada G, [gada] J6, mata K2 • kṣayāḥ | µGSoJ2VKFKJ3K2γ; "kṣayāḥ J4, kṣaya K6
2.22a astabhār māsāpyayaiḥ
aṣṭabhār | µGSβ,PKPFK,γ2; aṣṭabhār α2, aṣṭabhār M, aṣṭabhār α3, aṣṭabhār J2 • māṣa |
codd. • paryāyaiḥ | J2J5GSMJ2VKF2FK2γ; paryāyē A, varṣādyaiaiḥ α2, varṣāhai K1, varṣāvai K5, puryāyai J4, paryāyai P, paryāyai J5, paryāyai K6
2.22b khecaraṁ prajāyāte
khecaraṁva | µGSoJ2VKJ5J6FK2γ; khecaraṁva J4 (umm.) • prajāyate | µGSo; pra-
2.22c bhūrmadhyam nāma yad dhāma
bhūrmadhyam | µG; bhūrmadhyo So,βγ; bhūrmadhyo `α3 • nāma | µG; dhāma So,β,PK-
FK2γ, rdhvam ma `α3, dhā J6 (umm.) • yad dhāma | G; yudvāma A, yud dhāma J6J1, yat proktam So,β,PKFK2γ, "ya proktam α3, ye prokt J3
2.22d tat proktam somamandalam
om. J4 • tat | µGSoV,KJ3J4FK2γ; om. J2 • proktam | µGSo,VK,PKFK2γ2W2B; prabhā α3, om. J2, proktā P, tu so J3, pro R (umm.) • somā | µGSoJ2J4VK2F-
\[\mu=J1J6\]
α= NW; MK4K3; α1= NW1M; α2= NW1; β = J2J4VKK3J5FK2K6; β1 = J2J4VK4; γ= J1J6W3RB; γ1= J1J6W2R; γ2= J1J5
K, K, γ; ma K₃ (um), somana P (um), 'masya J₃ • manḍalam | µαJ₂VK,K₃PJ,F₃,K₆,K₇γ; maṇḍal[.] G, maṇḍale S
2.23a Kalacatkaṃ tatroktam
ome J₄ • kalā | µGSoJ₂VK,K₃PJ,F₃K₇γ; kālo K₆ • catuṣṭaṃ | µGSoJ₂VK,K₃J₃FK,K₆; catuṣṭa PW,B, caturtha J,R, catu J₃ • tatroktam | J₆J₆GSoJ₂VK,K₃PJ,K₆,K₇γ,W₂; tantroktam AB, tatproktam F, tatrottaṃ R
2.23b Paramāṇṛtiketanam
paramāṛta | GSoJ₂VK,K₃PJ,F₃K₆; paramāṛta | µγ₂W₂B (um), parāṁṛtu J₄, paramāṛtṛam R (um) • niketanam | J₆J₆GSoJ₂VK,K₃PJ,F₃K₆γ; nirikatanam A, niketarāṃ J₄
2.23c Candrikākhyā ca kāṭinī ca
candrikākhyā | GSoJ₂VPJ,F₃K₆; candrikākhyā | µK₃, candrikā na` α₂, candrāk na` M, candrikā na` α₂, candrikākhyā J₂γR, candrikākhyā K₃, candrikākhyā W₂, cadrākhyām B • ca | µßW₂; 'tha G, 'va α, om. γ₂R, caṇ B • kāṭinī ca | µGSoßβγ₂W₂; tiṣca R (um), 'drakāṃtī B
2.23d Jyotnāṃ śriś ceti nāmataḥ
jyotnāṃ | µGSoJ₂J₄VK,F₃B; jyotnāṃ J₄, jyotnā V, yotsnā K₄, jyotstrā P, jyotstrām K₄, jyotsnā γ₂W₂, jotsna R • śriś | µGSoßβγ,J₃γ,F; śri K₃J₃F, śro P, su γ₂W₂, sii R • ceti | µGNSMoJ₄J₆VK,K₆; ceta W₁, cati J₄, citi K₆, chiti K₆, dyati P, *i`ti J₄, priti F, śreitī γ
• nāmataḥ | µGSoßβFK,K₆γ; nāmata K₆P, nityāsīḥ J₃
2.24a Tatra jihvāṃ samāvēya
tatra | µGSoßβγ,W₂B; tatrā R • jihvāṃ | µGSW₁M₃J₄VK,F₃,K₆B; jihvā Nα,J₄K₂γ,
• samāvēya | µGßγ; samāvēṣya Šo
2.24b Pītvā pītvā samāpibet
pītvā | µGßβγ,W₂B; mṛtaṃ So₄, piva α₃, p[ti]vā R • pītvā | µGSoßβJ₂B; pītvā J₂,W₂, samā R • samāpibet | conji, SANDESON; samāviṣet µSMoJ₃K₆J₄FK,K₆; samālīhet G, samāviṣet NJ,Vγ,W₂B, samaṃ viṣet W₁, samāviṣyet J₄, samāviṣet R (um)
2.24c Yogi māsacatuṣkēṇa
yogi | conji; deva µ, devi GSoßβ,K₆PF,K₆γ, devv J,K₆ • māsa | GSoßβ; bhāsa µ • catuṣkēṇa | J₆GSoJ₃, J₆J₄PF,K₆γ; catuṣkēṇa A, catuṣkēṇa α₃VK₂B, caṃkēṇa J₅ (um)
2.24d Jāyate nirupadavanaugh
jāyate | µGSoJ₃J₄VK,F₃J₄FK,K₆γ,W₂B; jāyate K₄ (um), jāyate R (um) • nirupadrahaṃ | AGSoßβ,J₃FK,K₆,W₂B; nirupadraha J₄, nirupadraha P γ₁
2.25a Vajraikāyō bhavet satyaṃ
vajraikāyō | J₄J₄GSoßβγ,W₂B; vajraikāyō A, vajraikāyō R • bhavet | µGSoßβ,P₄J₄FK,K₆B; bhaven K₆, bhave γ₁ • satyaṃ | µGSoßβ,P₄FK,K₆γ; nityāṃ K₄
2.25b Tatāpilavanapānataḥ
tad | µGMJ₄; sad So₂α₂J₄VK,K₃PJ,F₃K₆γ; āplāvana | AGSW₁β,K₃PK,K₆,W₂B; āplāvana J₄,F, āpivana J₄, āpāvāna NMO₃J₄,R, āmāvāna J₄, āavāvāna K₆ • pānataḥ | AJ₄GSoJ₄VK,F₃J₄K₆,W₂B; pātataḥ J₆, pāvānaḥ α, mānataḥ J₁, pātanaḥ K₂, yātataḥ J₄, pāvanataḥ J₆, pāvanataḥ J₆ (um), pāvanataḥ R
tad | codd. | ŠN₃FK; Šudha A, Šudha J₄,J₆, Šudha G (um), Šudha α₂, Šudhhe J₄, Šudhe V₅, Šudhe K₁, Šudhha J₆,J₄, Šudha P, Šudhha J₄,J₆, Šudha W₂, Šudhe R • vajra | µSoßγ; vajre G • kandādhyāṃ | µ-So₂β,K₃J₄K₆; manḍādhyāṃ G, kandādhyā γ₄, kandādhyā α₃PF, kadādhyā K₆, kandādhyā γ • śiśa śiśhā manḍalaṃ • tadādhyāṃ vajraśādhyāṃ add. G
2.25c Tadūrdhvam vaṇjākandādhyaṃ
kadādhyām G, kandādhyā α₃PF, kandādhyā γ₄, kandādhyā γ • śiśa śiśhā manḍalaṃ • tadādhyāṃ vajraśādhyāṃ ad. G
2.25d Śilā kecaraṃdaḷaṃ
śilā | µGSoßα,J₃PJ,F₃K₆γ; śilā M, śeva K₂, śirā K₆ • kecara | µGSoßβ,J₃J₃PK,F₃,W₂B; rase ca α₃, `kh'e ca K₆, kecari R • manḍalam | Soßβ,J₃,K₆W₂B; madhyāgaṃ
µG, maṃḍalaḥ F, maṃḍala K, R

2.26a lalāṭaṇṭe vibhāya
lalāṭaṇṭe | SW₁, β₁J₂K₂J₃K₆; lalāṭaṇṭaṃ taṃ µGNM, lalāṃṭaṃ taṃ α₃, lalāṃṭaṃ P, lalāṭaṇṭaṃ F, lalāṭaṇṭo γ • vibhāyaṃ | µSoJ₁VPK₅J₆RB; vibhāya GF, vibhāya J₃K₃K₆J₇W₂, vibhāya J₇

2.26b TATRA DEVI KALĀTRAYAM
tatranā [ codd. • devi | µSoαβ,K₃J₄FK₅γ; deva α₃, devi PK₆ • kalārayam | µSNMo₃V-PJ₇FK₅γ; kalāyiṇaṃ G, kalārayaṃ W₁, kalāraye J₂J₅K₆, kalārayaṃ K₂, kalārayā K₈

2.26c prītis TATHĀGADĀ PURNĀ
prītis | GSo₁K₆J₃FK₅γ; prītis µ, prītis K₁, prītis K₂, [prītis P • tathāgadā | GF; tathāgadā µ, tathā gajā So₁αβ,PK₃K₆γ, tathāgadā[da] M, tapa gajā K₂, thita gajā J₃ • pūrṇā | µGo₁γ; pūrṇā α₃

2.26d TATRA JHĪVĀM PRAVEṢAYET
tatranā [ codd. • jhīvāṃ | µSoαβ,K₃PK₆K₄B; jhīva α₃J₇γ • praveṣayet | µSNMo₃,J₂-VK₇PJ₅FK₅J₆RB; praveṣā[ye]t W₁, praveṣayet J₄, praveṣayat K₃J₇W₂, praveṣaye K₈ • etat sudhāmayam add. G

2.27a KŚĪRADHĀRĀMṬANTAM ŚṬAṬA
kśīradhārāṁṭantam | J₃GSoβ; kśīradhārāṁṭantam A, kśīradhārāṁṭa J₇ • śṭaṭam | AGSo-β,K₃FK₅γ; śṭaṭam J₇J₈ (um.), śaṃṭaṃ J₃, sītaṃ K₈

2.27b SRAVANTA JHĪVAYA PIBET
sraṇantaṃ | AGSoαβ,K₃BK₅FK₅γ; sraṇaṃ J₆K₆, sraṇaṃ J₇, sraṇantaṃ α₃, śṛvaṇantam K₂, sravaṇte PJ₃, sravaṇa J₃, sravaṇa J₃, jhīvaya • codd. • pibet | GSo₃VJ₅FW₂B; pibet µα₃J₇J₅K₆PK₆J₇R, pibet J₅

2.27c MĀṢṬRAYENA DEVESĪ
māṣa | codd. • jhīvaṃ | µGoF; māṭreṇa GSβ,K₃PK₆J₅W₂B, māṭrapra'- J₃, trayena J₉ • devēsi | µGoJ₃J₅K₆FK₅γ; devēsi V, deversiṣa K₄ (um.), 'yogena J₉, devēsi R

2.27d SARVAYĀDHIVIVARJITAH
sarva | µGoαβ,K₃PJ₄FK₅γ; sarvā K₆ • yādhi | µGoαβαγγ; roga M • vivarjitaḥ | GSo₁K₆β,K₃PK₅γW₂B; vivarjita μ, varjita K₃, vivarjitaṃ K₆, vivarjitaḥ R

2.28a ACHEDYAḤ SARVAṢĀTRAISĪ ČA
acheđyaḥ | acheđyaḥ µSoJ₃VPK₅γ; acheđyas G, acheđyaḥ α₃, acheđya J₄K₄, aksedaya K₂, avedaya J₃, aksedaya F • sarva | µGoJ₃VK₅PJ₅FK₅γ; sarva J₇K₆ • śāstraṅa ca | J₃J₅G; śāstres A, śāstraiḥ SM₀,J₇VPFK₅γ, śāstraghaṁ α₃J₄J₅, śāstraṅaḥ K₇, śāstraṅaḥ J₇, śāstraṅaḥ J₇, śāstraṅa γ₂; śāstrayuṃ W₂, śāstraiṅa δ

2.28b ABHEDYAḤ SARVASĀDHANAIH
abhedyah | µOα₃K₄; abhedyas G, alaksyaḥ SJ₄PK₅γ, alakṣaḥ J₄K₄, alabhyaḥ V, alakṣa J₁, alakṣyas F, alakṣyaḥ K₄, ullikhya J₁, ullakṣyaḥ J₃W₂B, nallikhy R • sarva | µGoαβ,K₃PJ₄FK₅γ; sarvā K₆ • sādhanaḥ | G; lokaśa A, lekhaḷaṇa J₃So₁VK₅PJ₅FK₅γ, leśaṇa J₇, bhedakaiḥ α₁, laukikaiḥ J₂, lokaiḥ J₃K₆, lakṣyakaiḥ K₇

2.28c ACIṬEYAH SARVAVIJNĀNAIR
acintayāḥ | µSoαβB; acintayā G, acintaḥ α₃, acīnta J₉R, acīntā J₃W₂ • sarvavijñānaiḥ | AGSoJ₅VPK₅J₇γ; sarvavijñānaiḥ J₃J₇F, sarvavijñāṇaiḥ K₄, sarvavijñāṇena K₆, sarvavijñāṇaiḥ K₆

2.28d VIRŪṆAVISHAYĀNVITAIH
virūṇa | µGoM₁; virūṇa S, virūṇaḥ N, virūṇaṇ W₁, nirūṇa J₃VK₅γ, nirūṇa J₄, arūṇa K₂, nirūṇa PJ₄R, n'm'irūṇa F, nirūṇyo K₅ • visāyānvitaḥ | GSoJ₅VK₅FK₅γ; visāmānvitaḥ µ, visāyānvitaḥ J₄, visāyānvita J₃, visāyānvitaḥ K₆

2.29a BHAIṆRAVĀBH抢抓NAH SATYAM
bhahravābhāḥ | µGoαβ,K₃FK₅γ; bhahravābh M, bhahravāmhā α₃, bhahravābhā J₃ •
bhavet | μGSαJ1,VPJ,FK,Kγ; bhaven MK2, bhave Kγ • satyaṃ | μGSαβJ2,PJ,FK,Kγ; nityam MK2

2.29b VAJRAKANDAPRAHBĀVATAH
vajra | J4,GSβJ2,KFK,γ; vrajna A, vrajna P • kanda | codd. • prabhāvataḥ | μ-
GSβJ2,PJ,FK,Kγ; prabhāvata K2, ṛpbhavata ṛ γ

2.29c NĀSIKĀDHU 'DHAROŚTRODHVAM
nāsikādhu | GSJ,FK,Kγ; nāsikādhu AJ2, nāsikādhu J2, nāsikādhu NM, nāsikādhu W2, nāsikādhu α3, nāśīlīs kādhau J, nāśīkādhu K2, nāsikādhu K2, nāsikādhu AJ2, Ṛśāśi-


2.29d RĀJADANTA MAHĀPADAM
rājadantaṃ | μGSαJ1,VPJ,PFK,K; rājadanta MJ2, rājante K2, rājadanta J3 • mahā-

padam | SβJ,PJ,Kγ; mahāpaṭham AJ2, mahāpaṭham J2,GSαJ2,Kγ; mahāpadha J,F, mahā-
yādaṃ K2

2.30a TATRA PŪRNĀMṬA DEVĪ
tatra | codd. • pūrnāmṭa | GSVK; pūrnāmṭa AJ, pūrnāmṭha J, pūrnāmṭha α3, pūrnāmṭo J2,K2,PF, pūnāṃṭa J3, pūnāmṭa K3, pūnā tato γ • devi | μGSαJ2,PF-

K2, devi J3,K6

2.30b ŚĪTALĀ CA KALĀDVAYAM
śītalā | GSβJ,KPFK,Kγ; śītalā AJ2, śītalā J, śītalā J4, ca | μGSαJ2,KPF-

K2,Kγ; om. J4. J2, kalādvayam | SαβJ2,W2; kalādvayam μ, kalādvayā G, kalā-

2.30c SAṆPRĀṆA KUMBHAṆĀVASTHĀM
saṃprāṇa | μGSJ,W2; saṃprāṇi P, prāṇa γR(unm.) • kumbhākā | GSNMαJ2,KPF-

K2,Kγ;RB; kumbhākā μW2,W2, kulakā J3 • vsthāṃ J1,J3,GSW2,J4,VJ2,K6; vsthāṃ N, vsthāṃ A, vsthāṃ N, vsthāṃ α3,KPFK2, vsthāṃ K4

2.30d RASANĀGRENĀ SAṆSRPṬEṬ
rasanāgrenaṃ | μGSαβJ2,W; raśanāgrenaṇa R, rasanāgrenaṇa B • saṃsrṣet | μGSα-

βJ2,KPFK2; saṃsrṣet J2, saṃsrṣet K2, saṃsrṣet K2, saṃsrṣet J2, praveṣayat J,R (unm.), saṃ-

praveṣayat J2,W2 (unm.), "vesayet B

2.31a TATRA SAṆAṆJAYATE DEVI
tatra | codd. • saṃjñayate | μGSαβJ,KJ2,FK2,Kγ; saṃjñayate P • devi | SβJ2,PFK2; am. J, om. J,M, satyaṃ G, satyaṃ α, devi J2,K6

2.31b SUSVĀDŪ ŚĪTAŁĀM JALASSUSVĀDŪ | μ; jalaṃ su γ, sukhaḍaṃ SaJ1,J4,VJ2,FK2,K2,Kγ;B, sukhaḍaṃ K4, vasvāda K2, vasvāda R, susukhaḍaṃ R (unm.) • śītalā | μGSαβJ2,PJ,FK,J2;RK; "svādu śī" G, śītalā J2,W2 • jalaṃ | μGSαβ; "talaṃ G • jalaṃ add. P

2.31c ŠVĀNAMĀ TATRA SAṆMYOJYA
svānanaṃ | μGSαJ1,VPJ2,PJ2,FK2,K3; svānanaṃ AJ2, khamana J2, svānana K2, svānana B • tatra | μGSαJ2,VK2,KPFK2,K3,JB2,JB2; tatraṃ J2,J2 • saṃmyoja | μGSααJ2,J2-

W2; saṃmyoja M, saṃmyoja J, saṃmyoja R

2.31d PIBEN MĀṢATRAYAM VRATI
piṣeṇ | GNVMJ2,B; piṣeṇ αJ1,J2,K2,K6, bipen W1, piṣaṇ SFW2, piṣaṇ J3,P2,R, piṣeṇ K2 • māṣatrayam | μ; māṣadāvayaṃ GSβJ2,PJ,FK,K2; māṣaḍatru α, tyāṃṣaḍavayāṃ K2 • vrati | μSβγ; prave G, "ṣṭayam α

μ=AJ2J1
α=NW;MK2,K3; α1=NW1,M; α2=NW1
β=J2J1,VK1,K2,PJ2,FK2,K3; β1=J2J1,VK1
γ=J2J1,W2,R2; γ1=J1J2,W2,R2; γ2=J1J3

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2.32a AJARĀMARATĀM ETI
ajarāmaratām | μGSοJ03FK04Kαγ, ajarāmaratam K2P • eti | μGSοJ03FK04P3J2FK04Kαγ; ati J
2.32b SARVAVYĀDHIVARJITA
sarvavyādhivivarjitaḥ | μGSοJ03FK04Kαγ, sarvavyādhivivarjitaḥ K6, sarvavyādhivārjī R (umn.)
2.32c GUDABHIJĀNTARASTHĀNAM
guida | μGSοJ03VPFK04Kγ; gudā J1, g'uda K4, guha J1 • bijāntara | AG-
VFγ2W2B; vijāntara J4, J1J1K4FK04P3J2FK04Kαγ; bijāntaram S, bijānutra M, 
vijānutra α3, vijānttara K6 • sthānam | μGSW1MO3J3J2FK04Kαγ; syānam N, sthānaś R
2.32d ĀDHĀRAM PARIKRITITAM
ādhāram | μGSοJ03FK04Kαγ; ādhāra J4, ādhāra K2, ādhāraṁ P • parikṛttam | GSFWJ3RB; parikṛttitaṁ μβP3FK04, parikṛttitaṁ K2, parikṛttitaṁ J3
2.33a TATRA PĀNCA KALĀH PROKTĀH
tatra | codd. • paṅca | μGSοJ03γ; soma G • kalāh | ASMβPK04-B; kalā J6J4GS02J1K2FK04Kαγ-
K1K1; proktāḥ J4, J1J1SWJ4J3FK04W3FK04W2B; prktā J4, [pūrṇa] G, prktā NMO3J1J4, 
saktā J4, proktā J1; proktā J3, J1, R
2.33b PRAGALTAPARMAṬAMRAT
pragala | μGSοJ03KβJ3FK04Kαγ; prasravat G, vigalat M, pragalat K1 (umn.), pragalat K2 
• paramāṁrathaṁ | μGSοJ03PK04Kαγ; paramāṁrathaṁ K1, paramāṁrathāṁ K3, paramāṁrathaṁ K2J1W2, paramāṁrathaṁ J3, paramāṁrathaṁ J1RB
2.33c SUDHĀ SUDHĀMAYI PRAJĀ
om. K2 • sudhā | μGSοJ03PK04Kαγ; sudhāraṁ γ2R (umn.) • sudhāmayī | μGSο-
βJ3J4PK04Kαγ; sudhāmayāṁ P, sudhāmayāṁ J3 • prajā | μGSFW; prajā KβJ1J3K4J3W2B, dhāra J1, R
2.33d KĀLAGHĪ JñĀNADĀYINĪ
om. K2 • kālaghī | μGMΟ3J3KJ3FK04KαγW2; kālaghīśi, kālaghī MαJ1VB, kālaghī R • jñānādāyini | μSOJ4, Kαγ; jñānādāyakā M, kāmadāyini G, jñānādāyinyin P, jñāna-
dāyinī K6ac
2.34a KALĀH PĀNCA SUDHĀDHIHĀRĀ
om. K2 • kalāh | SOI; kalā MαJ1, kalā h G, kalpa J2J4, kalpa VK04FK04γ2W2B, 
kasya K5, kalma R • paṅca | μGSοPK04Kαγ; ca J3 (umn.), ya ca γ1, yec ca B • 
sudhādharā | μGSβJ3FK04J3W2RB; sudhārā ca α1, sadhāra ca α3, sudhāra J5
2.34b KIRTITĀH SARVASIDDHIHĀRA
om. K2 • kirtitā | SOI; kirtitā MβPK04, kirtitās GF, kirtitā αR, 
kirtitā J1, kirtitā J3, kirtitā W2 • sarvasiddhiḥ | μGSοJ03FK04-B; sarvasiddhā MαJ3-
Kαγ, sarvasiddhā PΚ
2.34c TATRASTHĀ PARAMĀ ŚAKTIR
tatrassthāparamā | μGSοJ03VK04J3PK04Kαγ; mantrassthāparamā J4 • śaktir | GSΟ3β-
KPFK04Kαγ; śakti M, śaktī M, śaktih J1B
2.34d ĀDYĀ KUNDALIŅI ŚIVE
ādyā | SJ1J4KJ3FK04Kαγ; māyā | μGSOβPK04J1W2RB; kundaḷāni K1, kundaḷāni J4, kundaḷāni F (umn.), kundaḷāni K4 • śive | 
μGMβPK04Kαγ; parā, śiśa α2, sātā α3, śiśe J1, śiśa Kα, priye B
2.35a TĀTRAṆUṆCAṆAYOGENA
tatra | μGSοαβDKFK04Kαγ; tatra MKJ3, tatrām γ1 • kućcana | μGSοαβFK04J3Kαγ; 
K4JB; kućcana K2, kućcana W2 • yogena | μGSW1MO3J3J2FK04Kαγ; ro[dhe]na N
2.35b KUMBHAKENA SURĀRICE
kumbhaka | μGSοβKFK04Kαγ; kumbhakāni α3, kumbhakena J3, kubhakena K6 • surā-
rice | μGSοβK3J3FK04γ; surārice K6

μ=AJ1J3
α=NW1MK1K3; α=NW1M; α2=NW1
β=J3J4VK04J3FK04Kαγ; β=J3J4; J3; J3VK04
γ=J1J3W2; γ1=J1J3W2R; γ2=J1J3
2.35c मुलाखतयाः समासद्य
मुलाखतयाः | μSoα,Kβ | मुलाखतीन | G | शुलाखता | K | समासद्य | μGSoβ,K3PFK,K6-W2B; समासद्ध | J4, समायद्य | J3, R, समायद्य | J5 (ums.)

2.35d तत्राथम शितालमर्तम
om. K2 | तत्राथम | Soβ,P3J,K,FK,K6γ,W2B; तत्राथम | μG | tatratha R (ums.) | शितालमर्तम | μSoα,J4VPJ,K,FK,K1γ; शितालमर्तम | G, शितालमर्तम | K4

2.36a सुषुम्नाय समानिया
om. K2 | सुषुम्नाय | AJα,J6VK1; सुषुम्नाय | J6, GJ,K1γFB, सुषुम्नाय | SW1,α3, सुषुम्नाय | M, सुषुम्नाय | J4, J6, सुषुम्नाय | K,R, सुषुम्नाय | J1, W2 | सामानिया | GSβ,PJ,K,K6γ; सामानिया | A, सामानिया | J6, J7, समासना | α2, समासना | M, समासना | α3, समासना | F

2.36b स्वादिश्तानादिपान्कजात
sicl=278
svadhi | μGSoβ,K3PFK,K6γ; svadhi | J6GSK1; शान्तादिज | J6, शान्तादिज | K3, | so| | sudhα | codd. | vrṣṭi | μG; rsa | Soα,K1-J1,J2JK3FK1FKγ,W2B, rama | K1, rasa | R; om. V | समासिताः | μGSo,J1J4KFJPK,W2B; समासिताः | So2, सिक्तम | (ums.), सिक्तम | K2, सिन्युक्तम | J1, सिन्युक्तम | J5 (ums.), सिन्युक्तम | R

2.36d स्नारेड ब्राह्माण्डाकावदी
sicl=278
snared | μSoβ,K3PFK,K6; snared | GJ1, snared | γα, snrav | B | ब्राह्माण्ड | GSo1VJ1FK6; vrahmānda | μK,J1,J2J3FK1FKγ,W2B, rama | K1, rasa | R; om. V | समासिताः | μGSo,J1J4KFJPK,W2B; समासिताः | So2, सिक्तम | (ums.), सिक्तम | K2, सिन्युक्तम | J1, सिन्युक्तम | J5 (ums.), सिन्युक्तम | R

2.37a तत्राथम अम्रतम ग्रह्यम
तत्राथम | μG; tatra sthā So2K2, tatra samṣṭā β,P3JFK1FKγ | अम्रतम | μG; `ne मृतम Soα3, `ne मृत मात J4PK1, `मृत मुषtras J2, `स्थार्तम | VJFK5γ | ग्रह्यम | μ; guhya μGSoα3J2J1J3FK1FKα; [mayi] μ; guhya γ7; सूर नाय

2.37b शाक्ति श्रिकुंडली पराः
sicl=278
शाक्ति | μGSoα1K6; śakti | α3β,J1K4, śakti | P, śakti | F, śakti | γ | śrīkunda- | μKβ-| K6; kundali | GSo1, kundali | K1, J4 (ums.), kundala- | K1, thī | kundali | P, sā kundali F, yata kundali | J4, (ums.), yata kundali | J1W2, yata kundali | K2R (ums.), yata kundali | B (ums.) | parā | J1J4GSoβ3FK1FKγγ; parā | A, parā | K2P, parā B

2.37c सुषुम्नामार्गम असायदा

2.37d ब्राह्मदामांतम इयुषी
om. M | ब्राह्म | GSo1J3J4FKW2; ब्राह्म | μsα3J3J1J6PKK1γγ-R; धामांतम | J1GSJ1K6; धामांतम | J4; धामांतम | J4, धामांतम | J4, धामांतम | J4, धामांतम | W2; इयुषी | μSW1J2K6K3B; इयुषी | GNα3, [iyu] | J4; पियुष | VPγ, पियुष | K2, पाइयुष | J3; पियुष | F

2.38a मुलापान्तकालजात
mula | μGSoα3β,K3PFK1K6γ; मुलाम J3 | पा. | μGSoα3β,J4J6FK1K6γ; parva | α3, मांचर P | kala | J1GSo3β; kasa | A, ka | J1 (ums.) | jata | GSJ2VK1K6PFK3; jata | μαα2K1γ, jata | M, yata | α3, jata | J4
2.38b SUDHÂTRPITIPARIPRUTÂ

sudhâ | codd. • trpti | µGSoJ₂VK₂PFK₂K₄W₂B; vapti J₂, tapti K₄, trptih J₃, tapti γ₂R • pariprutâ | µGSo₂α₃J₂VK₂PFK₂γ₂W₂B; pariprutâh MK₅, paripulta J₃K₄, paritâ J₃ (unn.), pariplatâ R

2.38c APÂDÂMÂSTAPARYÂNTÂ

om. G • apâda | µSoJ₂VK₂PFK₂K₄B; apâda J₂K₂γ₁, āyâda P • masta | µ; tala So-J₂VK₂PFK₂K₄γ₁; om. J₂ • paryantâm | µSW₂Mo₂J₂VK₂PFK₂K₄γ₁; paryanta N, varyante J₂, paraṁyantam K₄, paryatan P

2.38d VYÂPÂYÂNÂTÎM TANÂM SMÂRET

om. G • vyâpayantîm | µSKM₂PK₂; [vi]khyâyânti N, vyâpayantî W, VK₂FB, vyâyantî K₄; vyâyayântîm J₂, vyâ[p]layantî J₄, vyâpayantîm J₃, vyâpayantî[ta] K₄, vyâpayantî γ₁ • tanum | J₃J₂SMK₄; tanu Aα₂K₃, tu tām βPFK₃K₆γ₁, tu sam' K₂, tu nām J₃ • smaret | µSoJ₂VK₂PFK₂K₄γ₂; samaret J₄ (unn.).

2.39a PÂNCAMÂSAPRAYõGÉNA

om. α₃ • paunca | µGSo₂β₃K₂PFK₂K₆γ₁; paunca M, māsa J₃ • māsa | µGSoJ₂J₂VK₂PFK₂K₆γ₁; ma K₄ (unn.), paunca J₃ • prayogena | GJ₂VK₂PFK₂K₆; prayogena µSoJ₂J₂PFK₂γ₁, prayoge [a] K₄

2.39b PÂNCABHUNITALAYO BHAVET

om. α₃ • paunca | codd. • bhuta | µGSo₁J₂VK₂PFK₂K₄γ₁; bhuta J₂, bhūtâ J₄ • layo | SW₂M₂βγ; jayam µ, lalo G, [la]yo N • bhavet | GSo₁J₂VK₂PFK₂K₄γ₁; labhet µ, bhayat J₄, bhayet K₄

2.39c ŚIVÂSÂMYO BHAVET SATYÂM

om. α₃ • śiva | codd. • sūnyo | µSoJ₂J₂VK₂PFK₂K₆; sūnyam G, sūnymo J₄, tulyo K₂B, sūnyo P, sama γ₁ • bhavet | AJ₂GSo₂β₃K₂PFK₂K₆γ₁; bhavat J₆K₆, bhaven M, na vet J₃ • satyam | µGSo₂β₃K₂PFK₂K₆γ₁; nitya M, satye K₆

2.39d TRIKALÂBHÂYASAYOGÂTAH

om. α₃ • trikālayāhāsa | µSoJ₂J₂PFK₂K₄γ₁; trividhâbhāyāsa G, trikālabhāyāsa J₄ • yogatah | codd.

2.40a LÂNGÂSTHÂNÂM HI YAD DEVI

om. α₃ • lāngasthânam | G; nabhâsthânam µ, nabhâsthânad So-J₂VK₂PFK₂K₄γ₁; nabhâni sthânad J₂; hi yad | µG; adho So₂β₃K₂PFK₂K₆W₂B, adhan J₃, ayo J₂R • devi | µGSoJ₂J₂PFK₂K₄γ₁; ddevi J₄K₄, devi J₆K₆

2.40b SVÂDHÎSÂTHÂNÂM TAD UÇÂYÂTE

om. α₃ • svâdhiṣṭhânam | J₆GSoFB; svâdhiṣṭhâlum A, svâdhiṣṭhânam J₃VPK₂γ₁, svâdhiṣṭhanâm J₂, svâdhiṣṭhâna J₄, svâdhiṣṭhâna K₄, svâdhiṣṭhâna K₆, svâdhiṣṭhâna K₆ • tad | J₆J₃GSo₂β₃K₂PFK₂K₆γ₁; tap A, nad J₃ • ucyate | µGSo₁J₂J₆PFK₂K₄γ₁; ucyate J₄, ocyate K₄K₆

2.40c TATRA DIVYÂMÂRTAMÂYÂM

om. α₃ • tatra | µGSo₁β₃PFK₂K₄γ₁; tatra K₂ • divyāṃrta | µGSo₁β₃J₂PFK₂K₆γ₁; divyârta K₂, divyâṃrta P; mayat | µGSo₁β; mayī γ

2.40d KALÂTRÂYÂM UĐIRÂTÂM

om. α₃ • kalâtraiyam | codd. • udiratam | µGSo₁J₂VK₂PFK₂K₄γ₁; udirataṃJ₄, udiratam R

2.41a SUSUKÂMÂ PARAMÂLÂDÂ

susûkam | J₆J₃GSoβ₃PFK₂K₄; susûkâm A, susûnuma αγ₁, susûkâma K₅, susûnum B • paramâlåda | GSoK₆; paramâlådå µSo₂J₃VK₁PFK₂γ₁, paramå hṛdyā α₁, paramådgåda K₂

2.41b VIDYÂ ÇETI PRAKÔRITTÂH

vidyâ | µSo₂α₃β₃K₂PFK₂K₆γ₁; kalâ G, námm M, vidya J₃ • ceti | µSo₂α₃β₃K₂PFK₂K₆γ₁; vidyâ G, devi M, têt J₃ • prakrtih | G; prakrtitâ A, prakrtitâtâ J₃MK₅, prakrtitâtâ

µ = AαJ₄
α = NW₂MK₁K₃; α₁ = NW₁M; α₃ = NW₁V₄
β = J₂J₆VK₄W₆; β₁ = J₂J₄VK₃
γ = J₁J₆W₂RB; γ₁ = J₁J₆W₂R; γ₄ = J₁J₃
J₁K₃, prakiritā S₁J₁J₂FB, prakirtītā J₂J₄VPK₂γ₁W₂, prakirtītā K₄, prakirtitaḥ K₂, prakirtā R

2.41c pūrvavat kumbhakāvasthām
pūrvavat | μGS₁J₂J₃V₂P₂J₄FK₂γ₁; pūrvavat K₄ (umm.), pūrvava’ K₃ • kumbhakā | μGS₁J₂J₃J₄W₂R; ‘krambhakā K₄, kumbhukā J₅ • vāṣṭham | μGS₁J₄P₂FK₂B; vāṣṭhā α₅K₄γ₁W₂R, vāṣṭham K₆

2.41d prāpya śāktim prabodyha ca
prāpya | μGS₁γ₁β₂; prāṇa α₁ • śaktim | μGS₁J₂V₂K₃P₂J₄FK₂γ₁RB; śakti J₄W₂, sakti K₄ • prabodyha | GS₁V₂J₄F₂W₂B; pravodyha A₁J₂, pravodyha J₁α₂J₃J₄K₂FK₂J₅, pravodha ‘ K₄, pradhiya R (umm.) • ca | J₆J₇GS₁β₂J₂P₂FK₂γ₁W₂B; va AR, ‘yet K₆

2.42a nītvā brahmāṇḍaparyantaṃ

2.42b plāvayec ca svakāṃ tanum
plāvayec | So₂α₃β₃PK₂B; plāvayed μM, plāvayi’ G, tap’āvaye K₄, mlāvayec J₃, prāvayec F, plāvaye γ₁ • ca | So₂α₃β₃J₅J₂FK₂γ₁γ₁; yah μ, ‘tvā G, ‘ā-M, caṃ P • svakāṃ | μGS₁J₅J₂VPK₂FK₂γ₁; ‘tmanas M, svakā K₅, svakāṃ J₄K₁, skāṃkaṃ K₄, svakān K₅ • tanum | μGS₁β₂J₄FK₂γ₁W₂B; tàda K₂, tana K₅R

2.42c yogī trimāṣaparyāyē
yogī | μGS₁β₂K₂PFK₂K₄γ₁; yoga J₃ • trimāṣa | codd. • paryāyē | μGa₃J₂VK₅PFK₅; paryayaih SW, MK₃J₅, paryayaih N, paryayē J₄, paryyāyē K₆, paryyāya γ₁, paryyāyat B

2.42d pūrvoktām labhate phalām
pūrvoktaṃ | μGS₁β₂J₁J₄W₂RB; pūrvoktaṃ J₄ • labhate | μGS₁J₂J₃J₄K₂PK₂K₅; om. V; labhyate J₄F₂γ₁ • phalām | μGS₁J₄J₅J₆PK₂K₅γ₁; om. V, phalem K₄ • | labhate tanaṃ sangame | add. G

2.43a guḍamaṇḍānāṃrānām yad vai
om. V • guda | μGS₁γ₁β₂; guhya α₁ • medhrān | J₃GS₁FK₅K₆γ₁; medhrāṃ A, medhrān J₆, me’dhra’ J₂, medhrāṃ J₄, medhrāṃ K₂, medhrāṃ P, medhrāṃ J₁, medhrān B • taraṇaṃ | μGSo₃J₅J₄K₂PK₂K₅γ₁γ₁; tātaṇa’ G, tare F • yad | μGS₁γ₇₂W₂B; ‘tur G, om. R • vai | μGS₁J₅J₆J₇J₈J₉J₁J₄K₂PK₂K₅γ₁; J₂W₂B; dve K₁, ve K₃F, dval R

2.43b venudandaṃ tad ucyate
om. V • veṇu | μSo₁K₂P₂J₄FK₂γ₁B; vinā G, venu J₂, vaiṇ K₄R, veṇu W₂ • daṇḍaṃ | μGSo₃J₅J₆J₇J₈J₉J₁FK₂γ₁W₂B; daṇḍa NK₂R, daṇḍas W₂, daṇḍa J₁ • tad | μGS₁J₅J₆J₇J₈J₉PK₂J₄FK₂γ₁W₂B; taṇḍa K₄ (umm.), d R (umm.) • ucyate | μGS₁J₅J₆J₇J₈J₉PK₂K₅γ₁; ocye J₄

2.43c kalācatuskāṃ tatroktām
om. V • kālācatuskāṃ | kalācatuskāṃ G • tatroktāṃ | μGS₁J₅J₆J₇J₈J₉PK₂γ₁γ₁; tat proktan α₁F, pūrvoktaṃ J₅, tatroktā K₆, tatroktā W₂

2.43d paramārtaśāʻtakām
paramārta | μGS₁β₂J₄FK₂J₃W₂B; pāramārta K₆, paramāṁrta J₁ (umm.), paramāṁrta R • rasāʻtakām | μGS₁J₅J₆J₇J₈J₉FK₂K₅γ₁; naśāʻtakām J₄

2.44a suśītā ca mahātrepiḥ
suśītā | μGS₁β₂PFK₂K₄γ₁; sugataṃ G, susīla K₅, susīnta J₃, suśīta’ B • ca | μGS₁βγ₁; ‘lā B • mahātrepiḥ | μSK₂FK₂B; mahātrepih GJ₂, parātrepi N, parā tripi W₁, parā tripi M₃, mahātripti J₅VK₄PK₂K₅γ₁W₂; mahāśapti R

2.44b paliṭhaginī valikṣaya
palita | J₆J₇V₅M₃PF=K₂K₄B; palita AVK₅K₃, vālignī G, tadaṅghri’ N, pallita J₂, pa[l]īt J₄, yaliha J₃, ‘alita F=, paleta γ₁ • ghni | μW₂α₃β₂J₄FK₂γ₁W₂B; ca G, gghnī
S, `va N, [ghni] M, ghnaṃ K₂, ghni K₅, ghna R • vali | Jₛ,Jₛ,W₇,M₉,Jₛ,V₉,Jₛ,F₉,K₅,Jₛ,J₅; balī A, pari G, balī N, vāli J₄, vala K₂, valiḍ P, vala J₆,W₂, vala R • kṣayā | μG₅α₃β₅,K₅p-J₅,K₅,K₆; kṣayāḥ F  
2.44c TATRA ŚAKTĪṁ SAMUDBODHYA 
Katra [codd. • śaktīṁ | μGSW₇,M₉,Jₛ,V₉,PJ₅,F₉,K₅; śakti NJ₅,K₆; • samudbdhyā | AS₅,J₅,V₇;FB: samudbdhyā J₅,J₅,PK₅,J₅, samudbdhyā G, tu madvodyā α₃, samudbdhyā J₅, samudbdhyā J₅, samudbdhyā K₃, samudbdhyā γ;  
2.44d Pūrvavat PLAVAYET TANUM 
pūrvvavat | J₅,J₅,G₀₅,J₅,K₅,P₅,F₅; pūrvvavat AJ₅,γ; pūrvvavat[1] J₅, sarvavat V, pūrvave= K₂, pūrvvavat K₅ • plavayet | A₀₅,K₅,K₅; plavayet J₅,J₅, bhavayet SPF₅, pravayet K₅, plavayet J₅, [pa]lāvayet J₅ (um.), dāvay K₂, bhavay J₅, plāva K₅ (um.) • tanum | J₅,J₅,G₀₅βγ; tanum A  
2.45a CATURMĀŚAPRAYOGENA 
caturmāsas [codd. • prayogeta | α₆β₅,K₅pγ; prayogeta μG₅α₃,J₅,K₅, prayogeta F  
2.45b PŪRVODITAPHALAM LABHET 
pūrvoditaphalam | μG₅α₃,β₅,PJ₅,F₅; pūrvoktaṃ labhate M, pūrvoditaphalam K₂, pūrvoditaphalam K₆ • labhet | μG₅α₃,β₅; phalam M  
2.45c PĪNGALĀṆ RAVIYĀHYĀ SYĀD 
pīngalā | μG₅α₃β₅,K₅,J₅,K₅; pīngalā GF, pīngalā J₅,W₂ • ravivāhyā | AJ₅,SJ₅,J₅,PK₅,J₅,RB; ravivāhyā J₅, visavāḥā G, ravivāhā No₅, ravivāhā W₇,M₉, ravivāhā V-K₅, ravivāhā J₅, ravivāhā J₅,W₂ • syād | SM₀₃β₅,PJ₅,F₅,K₅αγ; `khyā µG₃, sthād α₃, jyād K₅  
2.45d IDĀ SYĀC CANDRAVĀHIṆIṆ 
idā | Μ₀₅,J₅,K₅,J₅,PJ₅,F₅,K₅αγ; cedā G, idā J₅ • syāc | SM₀₃,J₅,V₉,PJ₅,F₅,K₅αγ; `khyā µG₃, syā MK₅, syāt J₅, sthāc J₅, sthā K₅ • candra | μG₀₃,J₅,V₉,K₅,J₅,PJ₅,F₅,K₅,J₅; chāsī M, cāṇḍa K₁, cāṇḍa K₆, cāṇḍra J₅, cāṇ J₅,W₂ (um.), cāndra R • vāhinī | μG₀₃βγ,W₇,R; vādinī R  
2.46a VIṢAVĀHŌ RAVIṆ PROKAṬAḥ 
visavāhō | µ₀₅,J₅,W₇;RB: visavāhā G, viṣavāhī S, viṣavāhās α₃, viṣam aho β₅,PJ₅, viṣamamho K₂, viṣavāhā F, viṣamahā K₆, viṣam aho K₆, cīṣavāhā J₅ • raviḥ prokaṭaḥ | B; raver bāhuh A, raver vāhuh J₅,J₅,K₅, raver vāhā G, raver vāhā SM₅,J₅,PF₅, raver vāhā α₃, tu khe vāhā K₁, tu râv vāhā K₅ (um.), râv vāhā J₅, râv vâhā V (um.), rac vâhā K₅, râv vâhā K₅, K₆ (um.), râv vâhā J₅, râv vâhā K₅ (um.), râv vâhā K₅  
2.46b SUDHĀVĀHA NĪṢAKARĀṇāḥ 
sudhāvahō | μ₀₅α₃β₅,PJ₅,K₅,K₅αγ,W₇,R; sudhāvāhā GK₅, kṣudhāvāho α₃, sudhāvāh ‘e’ F, sudhāvā R (um.) • nīṣakarāṇāḥ | SM₅,J₅,K₅,PJ₅,F₅,K₅αγ,W₇,R; nīṣakare μ₀₅α₃, nīṣakaraṇ V, nīṣakara R  
2.46c ABHYĀSĀṆ SŪRYAVĀHĀHYE 
abhyāsāṇaḥ | SM₀₃α₃β₅,PJ₅,J₅,K₅,J₅,W₇,R; abhyāsāṇaḥ μ, abhyāsāṇa G, abhyāsāna W₇,K₂,F₇,J₅,R • sūryavāhāhye | µ₀₅α₃; sūryavāhasya G, sūryavāhā cca SK₅,J₅,F, sūryavāhāhye N, sūryavāhāhye W₇₁, sūryavāhāhye M, sūryavāhac cca J₅,V, sūryavāvā cca J₅, sūryavāvahā cca P, sūryavāhādye K₅, sūryavāvāhā cca K₅, sūryavāvē cca γ  
2.46d CANDRAVĀHIṆ CA ŚASYATE 
candra | μ₀₅,J₅,K₅,J₅,F₅,K₅αγ; śīśī M, cāṇḍa K₅, cadra P • vāhe | μ₀₅α₃β₅,K₅,F₅,K₅αγ; vāhā G, vāhā NM, vāhā W₇₁, vāhā V"J₅ • ca | μ₀₅α₃; `syā G, pra" SW₇₂,βγ • śasyate | J₅,J₅,G₀₅α₃,PJ₅,K₅αγ; śamyate A, `kṣayet K₂, śasyate F, śasyate K₆  
2.47a ṇDHĀRAṆĀ CANDRAVĀHIṆCA  
ṭhāraṇi | Μ₀₅,J₅,K₅αγ; ṇhāraṇaṃ μ,J₅, ṇhāraṇaṃ AJ₅,K₅,J₅, ṇhāraḥ ṣyāc M, na raksā α₃, ṇhāraṅha J₅, ṇhāraṇaṭ K₅,F, ṇhāraṇaṭ K₅ • ċandra | μ₀₅,J₅,K₅,J₅,W₇,R; cāṇḍa K₅,

\[\alpha = NW₇,K₀₅; \alpha₁ = NW₇₁; \alpha₂ = NW₁; \beta = J₅,J₅,V₉,K₅,J₅,PJ₅,F₅,K₅; \beta₁ = J₅,J₅,V₉; \gamma = J₅,J₅,W₇,R; \gamma₁ = J₅,J₅,W₇,R; \gamma₂ = J₅,J₅\]


\[\text{\textit{vidyā} Full Collation} \]

\[\text{\textit{Khecarīvidyā} Full Collation} \]

\[\begin{align*}
\text{\textit{parāśaramahāpadam} } & \quad \text{\textit{parāśaramahāpadam}} \\
\text{\textit{prajvalaccandrāsāṃnībham} } & \quad \text{\textit{prajvalaccandrāsāṃnībham}} \\
\text{\textit{lagārhambhā} } & \quad \text{\textit{lagārhambhā}} \\
\text{\textit{tatra} } & \quad \text{\textit{tatra}} \\
\end{align*}\]

\[\text{\textit{vidyā} Full Collation} \]

\[\text{\textit{Khecarīvidyā} Full Collation} \]

\[\begin{align*}
\text{\textit{vidyā} Full Collation} & \quad \text{\textit{vidyā} Full Collation} \\
\text{\textit{Khecarīvidyā} Full Collation} & \quad \text{\textit{Khecarīvidyā} Full Collation} \\
\end{align*}\]

\[\begin{align*}
\text{\textit{vidyā} Full Collation} & \quad \text{\textit{vidyā} Full Collation} \\
\text{\textit{Khecarīvidyā} Full Collation} & \quad \text{\textit{Khecarīvidyā} Full Collation} \\
\end{align*}\]
2.50c DEVATAH SAMUPASANTE
devatah | S°αJ,VK,K; devatah μ, devata GJ,PJ,γ; tad devath S°, te devath N, taman devath W, ta devath M, devatham K,FK,B • samupasante | GSoαJ,K,PJFK,K; tam upasante J, tum upasante AJ, āktisamayuktā M, samupasate J, samupasate VK,

2.50d YOGINAH ŚAKTISAMYUKTAM
yoginah | So,B; yoginiyah μ, yoginiyah G, yoginiyah α, yogibhyah J,J,K,PK,K; nyogibhyah V, yogobhyah K, yogobhyah J, yogobhyah F, yogibhyyam γ; • saktisamyutm | μJ,J,K,PJ,FK,γ; śaktisamayutam So,α, samupasate M, saktisamayutm VK, śaktisamayutam B

2.51a CÜLTALAE MÂHÂDEVI

2.51b LAKŠASAURYASAMPRAJBHĀM
laksha | J,J,GSoαβγW; laksha A, la* M, la RB (um.) • sūrya | μGSoJ,VK,K,PJ,F-
K,γ; sūrya J, sūrya K, • sama | μGSW,Moαβγ; sama M • prabham | μGSoαβKPJ-
K,FK,K; prabha K, prabham γ

2.51c TRIKONAMANDALAM MADHYE
trikona-mandalam | μGSMoαβγ,R; trikoṇa maṇḍalam W, trikoṇamaṇḍala W, triko-

2.51d DEVÂM LIÑGÂTMÂKÂM ŚIVAM
devaṃ | μGSMoαβVK; deva J,J,K,K,FK,K, devi K,γ, letra J, • liṅgātmākam | μGSo-
β,K,PF,K,γ; liṅgātmākam J, • śivam | μSoV; śive GJ,J,K,K,PJ,FK,K,

2.52a RAMGARBHAMDHYAMÂM DEVI
r âmu | μGSoβ,K,PF,K,γ; so J, • garbha | μJ,J,K,K,PJ,PF,K,γ,W,B; garbham GSoVF,
rghba R • madhyam | So,β,PJ,FK,K; madhyaman M, madhyāmā K, madhyama γ; • devi | μGSoβ,K,PF,K,γ; dātpraula K (um.), devi J,

2.52b VAṢÂKṬYÂLÎNGİTÂM PARAM
vaśakyā | J,J,GSoJ,VK,K,PJ,FK,FK,γ; vaśakta A, vaśaktya J, • liṅgītaṃ | μGSoJ,JK-
VK,PF,K; liṅgatiṃ J,K; liṅgatiṃ J,W,R; ligatiṃ J, liṅgitaṃ B • param | μSoβγ; pare G

2.52c DEVÂTÂGÂNASAMJUŞTÂM
devatāgaṇa | codd. • samjuṣṭam | μSJ,VK,FK,K; samvitan M, samyuktan α, sam-
yuktan M, samjuṣṭam J, samjuṣṭa K; samjuṣṭa ca γ

2.52d BHÂVAYET PARAMEŚVÂRI
bhāvayet | μGSoVK,PF,K,γ; plāvayet J, sāvayet J, lāvayet K, bhāvayet J, • para-
meśvari | μGSoJ,VK,PF,K,γ; paramēśvari K,J,K,K, parameśvara J,B

2.53a DÄKÂSAŅKHI MÂHÂBHÂGE
dakṣa | μGSoJ,VK,FK,K; dîṣka J, dāṣa K, kṣa J (um), daksi γ; • śāṅkhe | G-
SoJ,J,VFK,γ; śâṅkhe μ, śâṅkhe α, śâṅkhe K; case J, samān K, • mahābhage | codd.

2.53b SAḌBINDUVAṢÂYÂNTAM
ṣaḍ | J,GNMoαβ,PF,K,γ; ṣaṭ AJ,SW, ṣaḍa K, yad J, • bindu | GSVJ,FB; viṇḍu
μK, bindu α, viṇḍu K,K,FK; viṇḍu J,K,PJ,K, viṇḍu J; viṇḍa K, viṇḍa J,W; • valayā-
nitam | μGSoJ,J,VK,PF,K,γ; valayānkitaṃ M, valayānvite α, valam K (um.),
valayāvita K, balayānvite J,R

2.53c ṢÂMpÂRÂHÂM DHUṀRAVÂRNÂM CA
yam | μGSoVK,PF,K,γ; om. J, payāca J (um.), yām K, • garbham | μSW,
Mo,J,K,FK,γ; ga[,] G, garbha NJ,J,VFK,γ, garbhe K, garbe B • dhūmra | μSoJ,
μ=AJ,J;
α=NW,MK,K1; α=NW,M; α=NW,
β=J,J,VK,K1,J,PJ,K1,K1; β=J,J,VK,
γ=J,J,W,R,B; γ=J,J,W,R; γ=J,J,
VK, PFK, K₆; dhūmra G, dhunra J,₂, dhūma J,₁ • varṇam | μGS₀βJ₁, W₂RB; varṇa J,₂ • ca | codd.

2.53d tatra devam maheśvaram
tatra | codd. • devan | μGSJ₁VK, K₂FK, K₆γ; deva J,₂, deva J,₁PJ, R • maheśvaram | μGSJ₁VK, PFK, γ; maheśvaraḥ K₆, kṣmaheśvaraṁ K₄, maheśvaram J,₃

2.54a liṅgākāraṁ smares devi
liṅgākāraṁ | μGS₀β, K₆FK, Kₓ₁W₂; ligākāraṁ J,₁J,₁ • smares | μGS₀β, PJ, Kₓ₁K₆γ; smade K₂ • devi | μGS₀J₁VK, Kₓ₁FK, Kₓ₁J,₁W₂; evi J,₁, evi J,₁, evi P₆J,₁

2.54b śaktiyuktam gaṇāvṛtam
śaktiyuktam | μGS₀J,J₁VP, FK, K₆γ; śivayukta α₁, śaktitumka K₄, śaktiyukti K₂ • gaṇāvṛtam | μGS₀VK, PFK, K₆γ; gaṇāvṛtam J,₂, gaṇāvṛtam K₂, gaṇāvṛtam J,₃

2.54c vāmaśāṅkhe 'ṛdhacandrābhāṃ
vāmaśāṅkhe | GS₀VK,FK, Kₓ₁B; vāmaśāṅkho J,₁J,₁, vāmaśāṅke α₁, vāmaśāṅkho K₂, vāmaśāṅke P, vāmaśāṅke J,₁ • 'ṛdhacandrābham | J,₁GS₀K₆F; 'ṛdhacandrābhāṃ AJ₁-M, K, PJ, Kₓ₁γ, rdhaṇḍaṇḍaḥbāṃ Kₓ₁

2.54d sapadmaṁ maṇḍalaṁ śive
sapadmaṁ | μGS₀, PFK, Kₓ₁B; svapadmaṁ μ, sapadma Kₓ₁γ, pāpapèhnaṁ J,₁ • maṇḍalaṁ | codd. • śive | μGS₀, αβγ; priye M

2.55a vāṃgarbhāṃ ca dṛṇhaṁ madhye
vāṃgarbhāṃ | GS₀Kₓ₁β, Kₓ₁PFK, Kₓ₁γ; vaṁ, ya Kₓ₁, tam J,₁ • garbhāṃ | μGS₀β, Kₓ₁PFK, Kₓ₁γ; vaṁ J,₁, vaṁ Kₓ₁ • dṛṇham | S₀αβ, Kₓ₁PFK, Kₓ₁γ; dṛṇham pakṣa A (umn.), dṛṇham pakṣa J,₁ (umn.), kūraṁ M (umn.), tṛṭam M, nährāda Kₓ₁ • madhye | μGS₀β, Kₓ₁PFK, Kₓ₁γ; madhya Kₓ₁R

2.55b tatra liṅgaṁ sudhāmayam
tatra | μGS₀J,J₁PJ,FK, Kₓ₁γ; tatra VK, Kₓ₁ • liṅgaṁ | μGS₀J₁J,VK, Kₓ₁PJ, Kₓ₁B; liṅga Kₓ₁, liṅga γ₁ • sudhāmayam | μGS₀J₁VK, PJ, Kₓ₁FK, Kₓ₁γ; sudhāmayāṁ J,₁, sudhāmaya Kₓ₁

2.55c gokṣīradḥavalākāraṁ
gokṣīra | codd. • dhavalākāraṁ | μGS₀J,J₁VK, Kₓ₁Kₓ₁J,R; dhivalā-āraṁ G, valākāraṁ Kₓ₁ (umn.), dhivalākaṅkāraṁ F, dhivalākaṅkāraṁ J,₁W₂

2.55d śaraccandrayutaprabham
śarac | μGSNMo₁J,VK,PFK, Kₓ₁γ;RB; caraec W₁, om. J,₁, sara Kₓ₁J,₁, sanṛac W₂ • candrayuta | μGS₀J₁VK, PJ, Kₓ₁γ;RB; candrayuta Kₓ₁J,₁, candrayuta F, candrayuta W₂ • prabham | μGS₀β, Kₓ₁PFK, Kₓ₁γ; prabhu J,₃

2.56a svāṣaṅsajśaitam sarva
svāṣakti | μGS₅αβ, Kₓ₁J,₁FK, Kₓ₁; saṁsakti N, saṁsakti W₁, svāṣakti P, suśakti γ • sahitam | codd. • savāca | μGa₁Kₓ₁, B; savāca SKₓ₁J,W₁FK, Kₓ₁γ; savāca J,₁, saṁrva P, tatra J,₁, sarvvaṁ Kₓ₁

2.56b devatāganasevitam
devatā | μGS₀βJ₁, W₂RB; devattā J,₃ • gana | μGS₀J₁VK, Kₓ₁PFK, Kₓ₁γ; gana J,₁, ga J,₁ (umn.) • sevita | codd.

2.56c evam devi caturdikṣṣu
evaṁ | μGS₀β, Kₓ₁PJ, Kₓ₁Kₓ₁γ; yevaṁ F • devi | μGS₉αβ, Kₓ₁PFK, Kₓ₁γ; devi α₂J₃Kₓ₁ • caturdikṣṣu | μSnJ₃J₃FK, Kₓ₁W₂; caturdikṣṣu GJ₂VK, F; caturdikṣṣa J₂, caturdikṣṣa J₃, caturdikṣṣa R (umn.)

2.56d sthānāny uktāni vai mayā
sthānāny | μGS₀β, Kₓ₁PFK, Kₓ₁γ; syānāny J,₁ • uktāni vai mayā | codd.
2.57a TEŠAM MADHYE MAHĀVRṬAṂ
teśāṁ | μGSoβJ,RB: teśā J,W₂ |madhye | μGSo₂αβγ; [madhye] M | mahāvrṭam | μGSoα,VK₂: mahāvrṭte M, mahāvṛksam J₂,PJ₃,FK₂,γ; mahāvrṭam J,K₄, mahāvṛksam K₂

2.57b HAMGARBHĀṬA TATRA PĀRVATI
hamgarbhāṃ | μGSo,J₂,VK₃,PJ₃,FK₂,KB: hamgarbha W,K₂, hamgarbha M₇₁, [ham]garbhāṃ J₂ |tatra | μGSo₂γ; tava M, tattva α₂ | pārvati | μGSNMkJ₂,J₃,FK₂,γ; pārvati W,K₂; pārvanti K₄, pāvarti P, pārvati K₈

2.57c PARAMEŚĀḤ PARAṆ ŚAMBHUḤ
paramesah | μFK₂; paresvara G, paramesvarāh SNJ₂,VK₃,K₂,PK₂,γ,W₂ (unm.), paresvarāh W, MK,J₄, paresvarāh K₅, parame J₄ (unm.), paramesvarā R (unm.) | parah | μSoβ,PJ₃,K,K₅; paraś GF, om. K₂, para B | śambhuḥ | μSo₂α,J₂,VK₃,PJ₃,K₅,W₂; śambhu G, śambhu M, ’subhol’ J₄, śambhu K₂, śambhu J₅,W₂R

2.57d SVĀṢKARTISAIṬAHĀ ŚHITAH
svāṣakti | So₁β,K₂,PFK₂,γ; svāṣaktāyā μG, svasina K₁, khasita K₃, svāṣaktih J₄,K₆ | sahitaḥ | J₅,SNMkJ₆,K₅,PJ₃,K₅; sahita AJ,GW,VK₂, α, saktisāṁ α₃, sahitas F, parataḥ γ₁, parise’ B | sthitah | μGSoβ,K₅,PJ₃,FK₂,γ; śivaḥ K₅, ’vitaḥ B

2.58a LINGĀKĀṬA GANAYUTAH
lingākāṭa | μGJ₃,VK₃,PJ₃,FK₃,J,W₂,RB: lingākāra NK₄,J,K₆, lingākārair W₁, lingākāra M, lingākārair K₅, lingākāra J₅ | gauṇa | J₅,JK₅,GK₂: gauṇa ASβ,K₃,PFK₂,γ₁, gunār α, guni’ J₃ | yutaḥ | μGβ,K₃,PK₂,γ; yuktah α, ’taḥ J₃ (unm.), yutas F

2.58b SŪRYAKOTIṢAMAPRABHĀH
sūrya | μSoβ,K₃,PJ₃,FK₂,γ; sūrya K₆, koṭi G | koṭi | μSoβ,PJ₃,K₆,γ; sūrya G, koṭi K₂ | samā | μGSo,K₅,PJ₃,K₅,γ; sūrya K₃, samā K₇, yutah J₅,RB, yutta J₅,W₂ | prabhaḥ | μGWS,Mo₅,J₅,K₅,PFK₃,K₄; prabha N, prabhuḥ VJ₃, prabhāṇ γ₁, prabho B

2.58c PRTHIVYADHIPATRIBHĀLE
prthivyā | J₅,GSo₂,F,γ₇,R; prthivyā AMα₃,J₂,VK₃,PJ₃,K₅,W₂; prthivyā J₄ | dhipatir | J₅,J,GK₅; dhipati AJ,J₅,VR, dhipati SPJ₃,K₅,FK₂,γ₇,W₂; dhipater α₃ | bhāle | μGSoα,α; jale G, pūrve SVK₅,γ, lābhe M, purve J₂, pūrva J₂,K₅,F, vāme K₄, purvair P, pūrvaih J₃, pūrvye K₆

2.58d PĀṢCIMĒ SŪRYANĀYUKAH
pāscime | μGSo,J₃,JK₅,PJ₃,FK₃,K₄,J,RB; pāscame K₄,J₅,W₂ | sūrya | μGSoβ,K₅,PJ₃,FK₂,γ; sūrya K₅ | nāyakaḥ | J₅,GSNMα₃,β,K₃,FK₅,γ; nāyaka A, nāyakāḥ W₁, [nāya]kah P, nāyayu J₃

2.59a DAKṢAṢAŅKHE ’NILAPATIR
dakṣaṣāṅkhe | μSoβ,PJ₃,FK₂,B; tatha śaṅkhe G, dakṣaṣāṅkhe α₃, dakṣaṣaṅkhe K₃,K₆, da-kṣaṣaṅkhe γ₁ | nila | μGSoβ; nila μ | patir | J₅,GSo,K₃,JK₅; pati AK,K₂,γ,W₂, pati P,R,PFK₅,ρ, patir B

2.59b VĀME JALAPATIṆ ŚIVE
vāme | μGSo,K₃,γ; vāme K₃ | jalapatiḥ | μSo,J,VK₃,PJ₃,FK₂,γ; jalapati G, jalāḥ patiḥ J₃, jalapati F, ja’ḍapati K₆ | vāme jalapatiḥ add. J₃ | śive | So₂αβγ; śivaḥ μGM

2.59c MADHYE VYOMĀDHIPAḤ ŚAMBHUḤ
madhye | μSoγ; om. G | vyomādhiaḥ | μ; vyomādhipaḥ G, vyomādhipaḥ SNK₃,FK₂,γ,W₂,B, vyomādhipa W,Mo₅,K₃,PFK₃,γ; somapati J₃, yāmapati K₆ | śambhu | μ; sthānāṇy GJ₅,VK₃,PJ₃,FK₂,γ, sthāne So, sthānāṁy J₄

2.59d STHĀNAḤ PĀNCĀ MAYODITAḤ
sthānāḥ | AJ₆,J, sthānāḥ J₆, etāḥ G, ete So; eṣāṁ J₂,J,K₃,PK₂,FK₂,γ, eṣā VK₂, e’ṣām’ K₆ | pāṇca | μGSoβ,K₂,FK₂,γ; panca J₃, ca paṃ’ J₃ | mayoditaḥ | J₅,GWS,MO₄,K₅; mayodita AJ,K₅,R, mayodita β,PK₂,B, mayodata K₂, ’camoditaḥ J₃, mayodita F, mayoditāṇ γ₄,W₂

μ = AJ₆ J₃
α = NW,MK₅,K₃; α₁ = NW₁,M; α₂ = NW₁
β = J₅,J₂,VK₃,K₂,PJ₃,FK₂,γ; β₁ = J₅,J₂,K₄
γ = J₅,J₂,W₂,RB; γ₁ = J₅,J₂,W₂,R; γ₂ = J₅,J₃
2.60a VYOMĀDHIPASYA DEVASYA

2.60b ŚIRORDHVE CATURAṆGULAM

2.60c JOTIRMĀNDALAMADHYASTHAM

2.60d KOTICANDRASAMAPRAHĀM

2.61a Dивыйа TATAMAYAM BHĀNḍAM

2.61b MULABANDHAKAPATĀKAM

2.61c URDHVACANDRAM MAHĀŚAILAM

2.61d ABHEDYAM ARTĀSPADAM

2.62a ŚITALĀMRAMADHYAMTU

2.62b VIṢIŅĀM LIṢIŅAM IṢĪVARA

2.62c TRASAREŅUPATIKAṢAM

2.62d KOTICANDRASAMAPRAHĀM
om. G • koṭi | codd. • candra | μα, α, β; caṇḍ [dra] M, sūrya S • samaprabham | codd.

2.63a HEVOPĀDEVARAHITAM

μ= AJ, J,γ
α= NW, MK, K, ; α= NW, M; α= NW, t
2.63b AJÑÄNAṬIMIRÄPAHAM
om. G • ajñānaṭimirāpaham | μSaαβK3J3FKKγ; ajñānaṇṭimirāpaham αγ, ajñānatim-
[ma]ṛapaham P
2.63c ATĪṬYĀ PAṈCA STHĀNANI
om. G • atīṭya | μJ2JVK3FKKγγ2W2B; abhūṣṭa αK3, abhūṣṭa M, abhūṣ[t]a K1, atīṭyaṃ K2, atīṭya R • paṅca | μαααβJ2JVK3FKKγ; tatva M, paca K4 • sthānani | μS/J3B; śūnyāṇi α, vasthāṇi J,R, vasthāṇi W2
2.63d PARATATTVOPALABDHAYE
om. G • paratatavo | paratatvo μSβK3PJMγ; paraṃ tatte ααα, paraṃtate M, para-
tatvo F, paraṃ tatte K5 • palabdhaye | ASVFJ3B; palavdhaye J5J5JPR, plabhaye αααα, ca labhyate M, palavvaye K5, palasrāye K2, palabhyate J3, “pi” lavdhaye K5, pavdhaye K6 (unn.), pavdhayem J5, palabdhayam W2
2.64a PARAṀRṬAGHAṬĀDHĀRA
parāṁṛta | μsaαβK3PJMγ; om. G, paraṁṛte F • ghatādhāra | J5J5; catādhāra A, ghatādhāra G, śaṭādharā SK5J3JVK3FKKγγ2W2B, śaṭādhāraṃ αK5J2, śaṭādharā K2, śaṭādharā R
2.64b KAPĀṬAṂ KUMBHAVAKĪNVITAM
kapāṭaṃ | μSβK3PJMγ; kavāṭaṃ μG, kapaṃla α1, kapāla α2, kapāta K2 • kumbhavā-
kīnvitam | μGαααβK5FKKγγ2W2B; kumbhakānvitam K2, kumbhalakānvitam J3 (unn.), kumb-
kānvitam R (unn.)
2.64c MANASĀ SAHA VĀGISĀM
manasa | codd. • saha | μGαααβPJMγKγ; graha K2 • vāgīṣām | Sa1J5; vāgīṣum μG-
αααFKKγ; vāgīṣam J5J5PKKγγ1, vāgīṣam V, vāgīṣa K2, vāgūṣi B
2.64d URDHVAKARṬRAṂ PRASĀRAYET
urdhvaṃ | μsaαβFKKγ; urdhvam GK, RB, urdhma K3, urdhma βJ5Kγ, urdṛddha K2 • va-
kṛtraṃ | μGααααβK5FKKγγ2RB; vakṣtre G, vaktraṃ MJ3W2, vakvāṃ K6 • prasārayet | μGαααβK3; prasārayat γ1
2.65a NIRUDDHAPRĀṆASAṄCĀRO
niruddha | μJ3JVK3FKKγ; samruddhā A, samruddha J6J6G, niruddhā J2P • praṇa | codd. • saṃcāro | μGαααβJ3J3J5PKKγ; saṃcāro J4
2.65b YOGI RASANAYĀRGALAM
yogi | codd. • rasanyārgalam | μGαααααJ3J3J5PKKγ; rasanyārgalāṃ MVK, rasana-
yāgalāṃ K2
2.65c LĪLAYODGHĀṬAYET SATYAM
līlayodghāṭayet | μSNMKJ3J5JVK3FKKγ; līlayoghāṭayet G, līlayoghāṭayet W1, līlayodgha-
tyet K (unn.), līlayodvāṭayet K1, līlodghāṭayet K2 (unn.), līlayodghāṭayet P, līlayodghāṭayet J3 • satya | AGGααγ; satya J6J7
2.65d SAṄMPRĀṆYA MANASĀ SAHA
saṃprāṇya manasa | codd. • saha | μGαααβJ3J5J5PKKγB; saha J4γ1, sahaḥ J3
2.66a ŚĪTALAKṢŪRASĀSVĀṆU
śītalesku | J3J3SVK3FKKγW2B; śītaleskā A, śītaleskā G, śiteksura ααα, śiteksura M, śīta[le]kuṣ J1, taṁ śī[te]kuṣ J1 (unn.), śītalesku K2, śītaleska J3, śilekuś R (unn.) • rasa | μGββββJ3FKKγ; ’sasu’ α, rasva K2, rasah γ1 • svādu | μGJ3J5FKKγ; ’svādam Sa, svātu J4, tvādu P, svādi J3
2.66b TATRA KṚṢṪṆṬṛMATAM HIMAM
tatra | μ: ṛṛṛṛṛṛ SaααααJ3J5FKKγγ1, tat kṣa M, tata kṣi J1 (unn.), ta kṣi K2, tat kṣo P, tat kṣā J3, tat kṣā J4 • kṛṣṇam-am ṛṛṛṛṛ SααααJ3J5FKKγγγ2B; ’ṛ牟mv amṭam J2W2 • himam | GββββJ3FKKγ; hitam μK2, paraṃ α

μ = AJαJ7
α = NW; MKK3K3; α1 = NW1M; α2 = NW1
β = J2J3J3J3FKK3K3; β1 = J2J4VK4
γ = J2J3W2R; γ1 = J1J3W2R; γ2 = J1J3
2.66c YOGAPĀNA MIBED YOGĪ
yogapānaṃ | μSoβ,PFK,Kγ,W,B| parāṃṣṭūt gam, yogayāna Ks, yogapāna R | pibed |
bhavet Ks | yogi | GSo: madhyamα, kṣarα β,KPF,Kγ,kṣaraṃ J,
2.66d DURLABHĀM VIBUDHAI API
2.66a TATSDHUṬRPTSASANṬPTAHAH
om. J | tat | μGSo,J,VK,Kγ,FK; tata J, (um.) | sudhā | codd. | trpti | μ-
Soαβ,K,PFK,Kγ; pāna G, rasa M, trptim P | sāṃtptah | GSK; sāṃtptah μ, sā-
ṃtpiyā o, sāṃtptaya M, sāṃtptapo α,J,VK,FK, trpto [pi] J, sāṃtptpto P
2.67b PARĀVASTHĀM UPETYA CA
om. J | parāvastham | μGSoβ,K,FK,Kγ; parāvaram P (um.), parāv artham γ1, parā' garyam' B | upetya | codd. | ca | μGSo,J,VK,Kγ,FK,γ; ce J,
2.67c UNMANYA TATRA ŚAMYOGAM
om. J | unmanyā | μGSMβ,KPFKγ; unmanyam α, tannayam α, unmanā Ks | tatra | μGSMβ,J,W; | ' te tr' α, netra α, tatr J | śamyogam | codd.
2.67d LABDHVĀ BRAHMĀNDĀKĀNTARE
PK,K,J,R, vrahāmaṇḍa J, brahmāṇḍa W | kāntare | μSMoαβ; kānanaṃ G, kāntare α2, kātare γ1,
2.68a NĀDABINDUMAYAM MAṢMĀSA
nāda | μGSw,Moαβ; nādaṃ N | bindu | GSo,VFJ,W; bindu AR, bindu J,J,Mo,J,-
J,K,PK,J; bindjh J, vidu J | mayam | codd. | maṃmāsa | J,GSMo,J,VK,Kγ,
PFK,Kγ; māṃsa A,J,W, J,J,B, māsa W,R
2.68b YOGI YOGENA BHAKSAYET
yogi | codd. | yogena | μGSo,J,VK,Kγ,PJ,FK,Kγ; yogana na Ks, yugena J | bhak-
sayet | μGSo,J,VK,Kγ,PJ,FK,γ; makṣayet J,Ks,
2.68c ETAD RAHASYAM DEVEṢI
etad | μGSoβ,K,J,Kγ; yetad F | rahasyam | μGSo,J,VK,Kγ; rahasya J, ru[ha]ysam P, rahasyan Ks | deveṣi | μGSoβ,K,PFK,Kγ; deveṣi J,
2.68d DURLABHĀM PARIKĪRTTAM
durlabhaṃ | μGSo,J,VK,Kγ,FK; durlabhaṃ J,PK, parikīrttam | GSoα,J,FW-B; parikīrttam | μβ,K,PFK,Kγ,R, tridāsār api M | tatsuṭhāṭrptsasantuṭptpo parāvastham upetya ca unnanyā tatra śamyogam labdhvā vrahāmaṇḍākāntare add. J(2=0.67)
2.69a SARVAJÑEŅA ŚIVENOKTAMsarvaṇēna | μSoαβ,PJ,FK; sarvaṇēna G, sarvaṇēna Ks, sarva tena γ1, sarvaṃ tena B | śiveṇoktāṃ | μGSo,J,VK,PJ,FK,Β; śīva'uo'ktam J, śivenoktam K, sivenoktaṃ γ1,
2.69b YAT PHALAM ŚASTRASAMṬTATAU
yat phalām | μ; saphalām GSoβγ | śastra | μGSoβ,K,PK,Kγ; śastraṃ J, śastra F | samṭtatau | μGSw,Mo,J,VK,J,FK,Kγ,W; samṭtata N, samṭtatau J, samṣṭau P, sam-
tato R, samṣṭau B
2.69c TAT PHALAM LABHATE SATYAM
tat | codd. | phalām | μ; sarvaṃ GSoβ,K,PJ,FK,γ; sarvaṃ Ks | labhate | μGSMβ;
labhaye α,αγ | satyaṃ | μSMoαβ; nityam G, śīda N, śiddham W,
2.69d ŚANMAṢAŚ NĀTRA ŚAMŚAYAH
śanmāsaṃ | μSMK,J,PJ,FK,B; śanmāsaṃ G, śamnase α,K, śanmāsā Ksγ1 | nātara | codd. | śamnāṣaṃ | μGSo,J,VK,J,PJ,FK,Kγ,W,B; śanmāṣa Ks, śamnāṣa J,R
\[
\begin{align*}
μ &= AJnJ \\
α &= NW;MKsKs; α &= NW;M; α &= NW; \\
β &= J,J,VK,J,FK; β &= J,J,VK; \\
γ &= J,J,W,R; γ &= J,J,
\end{align*}
\]
2.70a samprāpya siddhisaṃtānaṃ

samprāpya | μGSαβJ1RB; sa prāpya J1W2 | siddhi | J1J3GSαJ1K,K,PJ,K;γ; siddhiṃ
AJ2VK2 | sāṃtānaṃ | μGJ1VK,K,FK,K,J,W2RB; sopānām So1, sāṃpānaṃ α1, sāṃjñānaṃ
J4, sāṃtānaṃ K2, satāṃpaṃ P, satānāo J3, satānāa J,

2.70b yo yo gam yam iśvāri

yo | μGSαγγ1; yov B | yo gam | GSαβγ1; "gagam" AB, "gaya" J1J1, tinā N, yagam
W1 | iśam | GSαμβγ1; "yam a" A, "gamaṃ J1J1, [m]imāṃ N, "yam ma" B | iśvari | J1J3GSMK,K,K,FK,Fγγγ2; "piśvari A, śvari N (umm.), āśvari W1, iśvari K1J1J2J3K1K2R, iśvaram K3, "heśvari B

2.70c na vetti tasya vaktavāyaṃ

na | codd. | vetti | μGSαβK1PJ,K,FK,K;γ;B; vaitti J2, vetti J1K2W2R | tasya | μG-
So1,α3γ; ta M (umm.) | vaktavāyaṃ | μGSαβJ1K3FK,K1γ;B; vaktavāya PR

2.70d na kim cit siddhi icchāta

na | codd. | kim | GSαβγ;J1K1FK,K1J1K2W2RB; kva μ, ca α, ki PJ5, cit | μGSJ1VK,K2P-J1K1K2γ; si α, ci J1, cie F | siddhīṃ | μGSβ1K,K1PJ,K;γ; "ddhiṃ pra α1, "ddhiṃ ni" K1, "ddhi ni" K3, chidhīṃ F | icchāta | F; ichāta μSK2PJ,K6, ichatāṃ G, "yachati α1, "yacchas K1, "yakvasi K6, ichatā J1J1K1K6, ichti V, ichtām γ

2.71a na jānanti gurum devāṃ
da jānanti | codd. | gurum | μGSαβJ1PJ,K1K5γ; γurun F | devāṃ | μGSαβγ; deva α3

2.71b śāstroktān samayānāṃ tatha

śāstroktān | μSo1J1VK,K2PJ,F6; śāstroktā Gγ2B, śāstroktāṃ K1W2R, śāstroktāḥ K4, śā-
stroktāna J1K4 (umm.), śāstroktān K4 | samayānāṃ | μSMβ3P; samayānaṃ G, anayās α2, samayās α1K4J1K5W2B, samayān J4, samayān FK4, samayās K6, samayā J1R | tatha | μGSαβJ1PJ,K1K6γ; punah K6

2.71c dambhakautilyani rātās

dambhakautilyā | μSo1γγ2W2B; ye dambhayakuti † G, dambhakotiyla † R | niratās | μSo1-J-
VK,K1PF,K5K1γ; "lās tebhya G, n[r]tās J2, niratā J3

2.71d teśām śāstrām na dápayet

tēśām | μSW1Mo3β1K2PF,K5γ; śāstrāṃ G, veśāṃ N; na te J3 | śāstrāṃ | μSo1β1K2PF-
K5γ; etāṃ G, "śāmnā sa J3, śāstra K6 | na | μGSβ1K1PF,K5γ; "strāṃ da J3 (umm.), ni K5 | dāpayet | μGSαβJ1K3FK,K6γ; nāpayet J3

2.72a jihvāmule sthito devi

jihvāmule | μSo1β1γγ1; jihvāmula G | sthito | So1,γγ1D; sthīti A, sthīte J1J1, sthītā Go3 | devi | μGSαβJ1VK,K1PF,K5γ;D; devī α1J1J1K6, devah D,

2.72b sarvatejamayo 'nālaḥ

sarvatejamayo | μGSαβJ1PJ,K1FK,K1γ;D; sarvatejamo ye K2, sarvatejamo K6D2 | nālah | μGSαβJ1K1PF,K5K1γ;D; nilah J,B, nālah V, nāla K2, jāla J3

Here all witnesses except μGD have corrupt versions of 75ab as follows:

a
tāṃ candragalitāṃ devi So1VK,K1PF,K1γ; ta candragalitāṃ devi J2, te ca candragalitāṃ
devi J4, candrāmgaṃlitāṃ devi K2, candro gale sthito devi J3, tāṃ candragalitāṃ devi F
b
śivalingam apavṛtāṃ S, śiva linga mayā mṛtaṃ N, śivalingamayāṃṛtaṃ W1, śiva cañḍra
mayāṃṛtaṃ M, śivalingamayāṃṛtaṃ α3, śitalāṃgamayāṃṛtaṃ J1K6, śitalāṃgam mayāvr J1,
śitalāṃgam apavṛtāṃ VK,K4, śitalāṃgam apavṛtāṃ K2, śitalāṃgam mayāvr P, śitalāṃga
samayāṃṛtaṃ J3, śitalāṃga mayāṃṛtaṃ F, śitalāṃga tu yā vrataṃ γγ2W2, śitalāṃga “ruy”āvrataṃ B

μ = AJ1J2J3
α = NW1MK,K2; α1 = NW1M; α2 = NW1
β = J2J4VK,K2PJ,FK,FK2; β1 = J2J4VK4
γ = J1J2W2RB; γ1 = J1J3W2R; γ2 = J1J3

ρ = 1
2.72c TADAGRE BHÄSKARÄ S CANDRAS
tadagre | μGSNMJ,VK,K,PJ,FK,K,BD; tadagra W₁, tadagner K₁, tadagner K₂, dagre J₁-
(unm.), tadagra γ₁. bhäska-raś | μGSooα,J,VK,FK,K,γD; bhäska-raś M, bhäska-raś K₁,
bhäska-raś P, bhäska-raṇṭāḥ J₃ | candras | GSNSMo,J,VK,FK,BD; candro μ, candra W₁-
K₂,J₁,R, candraḥ J₁,PJ, ceṇḍra K₀, caḍra W₂

2.72d BHÄLAMADHYE PRATIŚHITÄH
om. V • bhälamadhye | μ; tālumīle GM, tālumadhye Sooα,J,VK,FK,K,γD, tālū[ma-
dhye] J₃, tālumadhya K₅, smaḍhye J₁, tālumadhya K₅, pratiśhitāḥ | J₁Soo,J,FK,K,D; pratiśhitāḥ AK₃, pratiśhitāḥ J₁-

2.73a EVÄṆ YO VETTI TATTVENA
W₂R • tatvēna | SK₂,FK,D; deveśī μ, tatvājānas G, tatvena α,J,K,PJ,K,γ, [ta]tvena J₂

2.73b TASYA SIDDHI PRAJAYATE
om. V • tasya | codd. • siddhiḥ | μGSo,J,K,PF,K,γD; siddhiṃ K₂, siddhi J₆,K,γ₁,
prajayate | μGSo,J,K,P,FK,K,γ,W₂B; prayujyate γ₂,W₂B, prayujyate R (unm.)

2.73c MATHITVÄ MÄNDALÄH VÄHENHE
om. V • mathitvā | μGSo,J,K,PJ,FK,K,γ; mathitā K₂ • maṇḍalaṃ | μGSo,J,K,P-
J,FK,K,γ,W₂B; maṇḍala K₄,W₂ • vāheḥ | μGSo,J,PFK,K,γ; vanhiṃ G, vahne J₄,K₃, vaho K₂

2.73d SAMUDBODHYA PRAYATNATAH
samudhya V (unm.), samudhodha J,R, samudhdhyā J₅ • prayatnāḥ | μGSo,J,FK,K,γ-
prayatnata K₅,J₅, prayatvataḥ P

2.74a TADŪNASĀRADRĀVITÄM
tad | μGSo,J,VK,FK,K,γ,W₂B; om. A. d’ J₄,J₅ (unm.), tar’ J₂, tat PJ₅, si J₁, tat J₁ • uśuṣārā | μGB; uṇatvadra’ Soo, uchatvadra’ M, uṇaṃ caṇḍra’ α, ’hiṣṣārā’ J₂, uṣṇa
sāra J₄, uṣṭa sāra V, uṇuṣārā K₆, riṣuṣuṣāra K₂, iṇuṣuṣuṣāra P, ghaṭuṣuṣuṣāra J₃, diṣuṣṣāra
F, vīṣṇūṣāra K₄, vatsuṣuṣāra K₄, ’d’uṇuṣuṣāra J₁, daṇuṣuṣuṣāra J₄, uṇuṣuṣāra W₂, usmāṣāra
R • dravitaṃ | μGβ,J,FK,K,γ,W₂B; ’vibhūtaṃ So₁, ’vibhūtaṃ α, vitiṣṭa K₂, dravanti
J₃, dravit’ R

2.74b BHĀLJAṆ CANDRAMĀṇDALAR
bhāḷajāṃ | μ; tāḷuṃ GSo,J,J,K,PJ,FK,K,γ,W₂B, tajjālam α, tāḷuṃ V, tāṇ jālam K₂,
vaḥniṃ J₅, ’luprajaṇ R • candra | codd. • maṇḍalāṃ | μGSo,J,K,J,K,FK,K,γ; maṇḍale
α₃, maṇḍalaṃ P, maṇḍalaṃ K₄, maṇḍala B

2.74c BHĀSKARADHIŚHITĀGRENAR
bhāṣkāraś | μGSo,β,J,K,FK,K,γ; bhāṣkāraś P • dihiṣṭhitā | GSoFK,B; dihiṣṭhā Aβ,K,K,J,FK,K,γ,
’dihiṣṭhito J₀,J₇ • greṇa | μGSo,J,R; greṇ J₅ (unm.), greṇa W₂

2.74d RASANENA SAMĀŚRAYET
rasaneṇa | μGSo,β,J,FK,K,γ; rasaneṇa K₁, rasanetraṇa K₃, rasatena K₂, āśanena γ,R,
sanaṇa W₂ (unm.), sanaṇa N B (unm.) • samāśrayet | μGSo,β,K,FK,K,γ,W₂B; samāśrayat J₃, samāśayet W₂

2.75a TAC CANDRAGALITÄM DEVI
om. J₃ • tac | μK,B; taṇ GSo,J,K,PFK,B; tvaṇ γ₁ • candragalitaṃ | J₃,J₆,SNMo,J,K,γ-
PFK,K,K,W₂B; candragalitaṃ A, candragalitaṃ G, cadragalitaṃ W₁, camdragalitaṃ J₆,
• devi | μGSo,J,VK,K,PFK,K,γ; devi J₅,K₆

2.75b ŚITALĀM PARAMĀMṚṬAḥ

μ=AJ₆,J₁
α=NW,MK₄,K₃; α₁=NW₁,M; α₂=NW₁
β=J₂,J₄,VK,K₂,PJ,FK,K₆; β₁=J₂,J₄,VK₄
γ=J₅,W₂B; γ₁=J₁,J₆,W₂; γ₁=W₂; J₁
τὰν G, paramāṃrāṇamḥ J,

2.75c NĀŚIKANANDHRANIRYĀTAM

om. J₃ • nāsīkah | μGSmβγ; nāsīkah F • rundhara | μGSmβ,K₆PF,K₆J,RB; radhara J₅W₂ • niryyātam | μGSmβ,K₆PF,K₆; niryyāta α₃PR, niryyātam K₈

2.75d PĀṬREṇA PARISĀMGRAHET

om. J₃ • pāṭreṇa | μGSmβγ; pāṭre ca α₃ • parisāmghraṇa | μGSmMo,J₃K₆PF,K₆γ; parisāmghraṇa W₁ (um.), parisāmghraṇa J₄, parisāmghraṇa V, parisāmghraṇa K₈

2.76a TENĀGAMARDANĀT SATYAM

tenāṅga | μSmβ,K₃β,K₆PF,K₆; tadaṅga G, tenāmga K₈, tenāga J₃, tebhyaṅga γ₁, tebhyaṅga B • mardanāt | μSmMo,J₃VK₆PF,K₆γ; mardanām G, mardanāt W₂, mardana J₄ • satyam | μSmJ₂VK₆PF,K₆γ; nityam G, svayaṃ J₄, svayaṃ K₄

2.76b NĀḌIṢUDDHIHI PRĀJAYATE

nāḍiṣuḍhiḥ | J₆SmJ₂VK₆PF,K₆γ; nāḍiṣuḍhiḥ A, nāḍiṣuḍhiḥ J₄, nāḍiṣuḍhiḥ GJ₃, nāḍiṣuḍhiḥ J₆K₆γ, nāḍiṣuḍhiḥ K₈, nāḍiṣuḍhiḥ R • prājayate | codd.

2.76c GUDALINGODGATAM PĀṬREṇa

guda | μGSmβ,K₄; guda K₆, guda J₃, guḍha γ₂R, guḍha W₂, guḍh’a B • lingodgataṇ | SJ₃VP₃FK₁γW₂B; lingotgataṇ μK₆, lingodgataṇ G, lingadrutam α₂, lingadrutam M, lingadrutam K₈, lingadrutam J₆, lingadrutam K₆, klinggāraṇa K₆, klinggāraṇa R (um.) • pāṭre | μGSmβ,K₆PF,K₆γ; devi μ, yatre J₄, pāṭreṇa K₈

2.76d NIRGAṬAM CĀMARĪRASAM

nirgataṃ | GSβ,P₃K₂γ; nirgatam μ, nirmathyam α₃, nirmathyā α₃, nirgata K₂FK₆ • cāmarī | μGy; go marī J₄K₆, anari α₁, saśāri α₃, Vyomari J₃VK₆PF,K₆γ, tyyomari K₂, ᳑śyāmari K₆ • rasam | μGSmβγ; ᳑rakṣaṃ α₃

2.77a KAKŚAMĀRṬAM SATYAM

kakṣamāṛtaṃ | GSβ,J₃K₃FK₆K₆; kāḷamāṛtaṃ μ, kakṣvyanmṛtaṃ α₃, kakṣmāṛtaṃ J₃V, kaṃkṣmāṛtaṃ P, saṃkṣvyanmṛtaṃ J₃, kāṭhāṃṛtaṃ α₂RB, kāṭhāṃṛtaṃ W₂ • ca | μGSmJ₃VK₆PF,K₆γ; ka tu J₄ (um.), va K₂ • smālīḍya | μGSmαβ,J₂K₆FK₆K₆; samyojya M, sma-lo’dya J₄V, samlepa K₂, smālīḍya P, smaḷedya J₃, samlepya J₅

2.77b SAṂSKRṬAM CĀDHARĀRASAIH

saṃskṛtaṃ | J₆SmJ₂VK₆FK,K₆B; saṃskṛtyaṃ μ, saṃskṛtya G, sa satyam α₃, saṣkṛtaṃ J₄-, K₄, saṃskṛtaṃ P, saṃśāryaṃ J₃, saṃskṛtaṃ W₂, saṃskṛtaṃ J₅ • cādhara | μGSmβγ; svāmari G, vādharā B • rasaiḥ | μSmJ₃VP₃FK₆γ; rasaiḥ G, rasaiḥ α₃, rasaiḥ J₄K₆, rase K₂, rasi J₅K₆

2.77c TENĀGAMARDANĀNAM KṚṬVĀ

tenāṅga J₆, GSβ,P₃J₃FK₆K₆γ;tenāṅga J₄ (um.), tenāṅga K₂, te amṛga R • mardanaṃ | Sm,J₃J₃VK₆PF,K₆W₂B; mardanaṃ μGK,J₆K₆, mardanam J₄, mardana J₅R • kṛtvā | μGSmJ₃VK₆K₃FK,K₆γ, kṣaṭvā J₄, kvaṭvā P

2.77d YOGI LOKE NIRĀMAYAḥ

yogi | μGα; loke Sβγ • loke | μα; syāt tu G, yogi Sβγ • nirāmayaḥ | μGSmJ₃VK₆K₆P₃J₃FK,K₆γ; nirāmayaṃ α₃, nirāmaya J₃K₆

2.78a BALAVĀṆ JĀYATE SATYAM

balavāṇ | balavāṇ ASo,J₃VF₆B, balavāṇ J₄J₃J₅K₃PK₆K₄γ; balavāṇ G, valavāṃ M, valavāṇ K₂, valavāṇ J₁, valavāṇ J₄ (um.), balavāṇ J₃ • jāyate | μGSmβ,K₆J₃FK₆K₆γ; jāy[a]te P • satyam | μGSmαβ,J₃P₃FK,K₆γ; devi M, samayam K₂

2.78b VALIPIṬAVARĪTAḥ

vali | μGSmJ₄J₃VK₆PF,K₆γ;vali J₄R, bali J₃ • paliṭa | μGSmβ,J₃PF,K₆γ; valiṭa J₄, paliṭa R • varjitaḥ | μSmJ₄W₂; varjitaḥ G,K₆, varjitaṃ N, varjita K₆, varjita J₄
2.78c jihvāmūlam samudghṛṣya
jihvāmūlam | µGSοVK,PK,PK,FK,K4; jihvāmūla J4, jihāmule J4 • samudghṛṣya | W2; samudghṛṣya A, samudghṛṣya J1; samudghṛṣya G, ca samghṛṣya So4, ca sammadya K4, ca sammardyka K5, ca samundhr'khyā J4, samumdhṛtya VK5, samumdvṛtya K4, samutkṛṣya K3,PFB, samudghṛṣya J3, samudhr's'yā K3, samuṣṭāya γ2, samuṣṭasya R

2.78d tatra jātaṁ mahādṛavam
tatra | GSοβγ; tapra µ • jataṁ | µSOJ4VK4,PJ4,PK,PK4; jata GK5, jate J4 • mahādravam | GSΟJ4J1,KJ4,PK,PK,FK,K4; γ; madadraam AJ2, mada[dra]vaṁ J3, mahadraam V

2.79a svadeham mardayet pūrvam
cvadeham | J1,GSοVPJ4,FK4,K5; svadehe AJ1,J1,KJ1,K5, svadeha γ1 • mardayet | SMO3,JK1,PK,J4,PK,FK,K4; • mardayat GW1,VK1,W2, mardat J4 (umm.), mardayat P, mardhayat J,R, mardayet J5 • pūrvam | SMO3,JK1,PK,PK,FK,K4; • purvād µ, pū G (umm.), pūrva α2, purṣva J2, purvva γ1 • K4

2.79b rasanā vaṣṭaṛardhataḥ
rasanā | µGSοβ; rasena Mo4 • vaṭsarārdhataḥ | J6,GSοFB; vaṭsarārdhataḥ AJ,MJ2,K4,PK4; KJ4,W3, R, vaṭsarāvataḥ α3, vaṭsarārdvataḥ J5

2.79c catuṅgulavrddhā ca
ctuṅgula | µSOJ4VK4,PK,PKγ; • caturāṅgula G (umm.), caturāṅgula J1,K1, caturāṅgula R • vṛddhā | µJ1; vṛddhyā GSK1,K1,K1,R; vṛddhyā N, vṛddhā W, MK, V-PFK4γ; W3, W2, vṛ'ḥyā' J1 • ca | µGSΟJ1VK1,PK1,PK4γ; W2; jāyate J1 (umm.), va K1R

2.79d jāyate nātra samśayah
jāyate | codd. • nātra | µGSοβ,K3,FK4,K4γ; • niru" J3 • samśayau | µGSΟJ2VK2,PK2,PFK4,K4; • saṃśayah J4', padrava J5

2.80a utkṛṣya rasanām ūrddhavam
utkṛṣya | µSOJ3VK3,PK,PK3γ; • ākṛṣya G, utkṛ'ḥsya' J4, utkārśya J1 • rasanām | µG-SO,β,J4,PK4,PK3γ; • rasanād α3, rasanā' K2 • ūrddham | AGSMK5; ūrdhve J1,J7, ūrdhva N, ūrdhva W3,β,PJ4,K5, ūrdhvam α3, • mule rddhe K2 (umm.), ūrdhva F, ūrddham γ1

2.80b dakṣināṅgulibhiḥ sive
dakṣinā | µGSοβ; dakṣinā γ1 • gulihihi | µSOJ4,PK4,K4γ; • guliḥihi GF, gulihihi VJ3, guli nā' K4, gulaubhi K4 • sive | µGSο3J1,PK4,PK4γ; • priye α1, • sike K4

2.80c vāmahastāṅgulibhiḥ ca
om. J4,K3F • vāma | codd. • hastāṁ | µGSοβ,J1,W2; hahastāṁ J5 (umm.) • gulihihi | µGSΟJ1VK1,PK4,K4γ; W2; guliāṁ J3, guliā specialised R • ca | codd.

2.80d ghaṇṭikām spṛtnayac
om. J1,K3F • ghaṇṭikā | GSΝJ,K4; ghaṇṭikā µW,VK,PK,J5, rasanām M, ghatikā α3, J1,W2RB, ghaṇṭakā J3 • spṛtnayac | GSΝ1,K3; spṛtnayac AJ4,α3,J1,VPB; spṛtnayac J4-MJ3, spṛtnayac K4 (umm.), spṛtnayac J1,W2, spṛṇayec J3, spṛṇayec R • chive | GSΟα4,α2-J1,PK4,PK4γ; • sive µ, priye M, sive J3

2.81a māthītvā pāvakaśṭhānam
māthītvā | µGSΟ1VK1,PK4,PK4γ; • māṭhvā α3, tenātrathītvā J4 γ (umm.), tenā J4 (umm.) • pāvaka | SW1,MO3,β,PK4,K4γ; • vāmakām µ, pāvakā GJ4, pāvur̥u N, pāvakām F • sthānām | µSW1,MO3,γ; sthāne G, sthānām N

2.81b ūrdhvavakrtrak śaṇaṁ śaṇaṁ
ūrdhva | µGSM1; ūrdhda N, ūrdhda W1, ūrdhda K1, ūrdhva K1, ūrdhva J4,J1,K1,K4, ūrdhda VK1,K1,R, ūrdhva P, ūrdhva F, udhiha J1, ūrdhva W2B • vakraṇa | µSJ4,J1,FR; vaktra K4, vaktra V, vaktra K1,K44, cakra K4, cakra V, cakra K5, cakra V,W2B • śaṇaṁ | µGSΟJ3,VJ3,K3,γ;R; śaṇaị J2,J2,K3,FW2, śaṇaị P, na J5 (umm.) • śaṇaṁ | µGSΟJ1,VK1,PK4,FK4γ; om. J4, saṇaị K4

µ= AJ6,J3
α= NW1, MK1,K3; α1= NW1,M; α2= NW1
β= J1,J4,VK1,K5,PK4,FK4γ; β1= J4,J1,VK4
γ= J1,J3,W2,R; γ1= J3,J3,W2,R; γ2= J1,J3
2.81c TRIKŪTORDHVE CA CANDRĀMŠE

2.81d ŚIVASTHĀNAM SAMĀŚRAYET
śivasthānam | μGSokAβJ;FK,FK,γ; śivasthāna J,J, śivasthāna γ, • samāśrayet | μGSok/γ; samācare G

2.82a EŚĀ TE KHECAHUMDRĀ

2.82b KATHITĀ MRTYUNĀŚIŅI
kathitā | μGSokJ;W,RB; kathitā J • naṭyu | codd. • nāṣini | μGSok;K,J,K,;K,J,B; nāṣini P, nāṣaṇi FW,W, nāṣini R • sarvasiddhiprada devi jivamāntipradyānī || iti śrīmatsendrasāñhitāyām pañcadaśaṇaṃ paṭalaḥ || śivāvya uvaça (uvaclā J) add. μ

2.82c EVAM ABHYĀŚAŚILASYA
evam | μGSok;K,β;PJ,FK,K;W; B; eṣam K, yevam F, evam R • abhyāśaśilasya | μGSok/β;PJ,FK,K,W,B; abhyāśaśilasya K, abhyāśaśilasya F, athyāśaśilasya γ, arthyāśaśilasya R

2.82d TADVIGHNĀRTHAM BHAVANTI HI

2.83a BHATĀBHEĐAS ČA CATVĀRO

2.83b NAṬAḤBHEDAS TATHAIVA CA
naṭa | μGSokJ,J,K,FK,FK,γ; nara V, naṭ P (umm.) • bhedaś | μGSok,J,J,VP;PJ,FK,FK,γ; bheda α, bheda J, • tathāiva | μGSok;PJ,FK,FK,γ; ca-peryāiva J,J, catāhāvai J,K, • ca | codd.

2.83c ANGĀṢOṢĀ KṢUDHĀLASYAM

2.83d KANDŪR DEHAVIVARNATĀ

2.84a BHATĀSA SYATAYA ETE

2.84b TEṢĀM ŚRŪṇA CA BHESAJAM

μ=J,J,J,J,
α=NW,MK,K,; αₐ=NW,W,M; α₂=NW,W,
γ=J,J,W,RB; γ₁=J,J,W,W,R; γ₂=J,J,
J₆, bheaśajām J₁, bheaśajām J₆, bheaśajām J₄, bhekaṇa J₁, R

2.84c MANO NIRVIṢAYAṃ KṚTVĀ
 mano] μGSoβP,J,FK,K₆γ; māto K₂, nirviṣayaṃ | μGSNMO,J₁,J₂,K₃PF,K₆,RB; nirviṣayaṃ W₁, 'bhir viṣayaṃ V, nirvīvaṃ K₄, nirvīya J₃, nirvīyaṃ J₆, W₂ | kṛtvā | GS/βγ; puḍākā A (umn.), puḍākā J₆, puḍākā J₁ (umn.)

2.84d TRIMĀŚASI AMARIṢASAM
 tri | codd. | māsam | μSoJ₄,K₅FK,K₆γ; māsād G, mās J₄, māsasy V, māsāsam P (umn.), māsās J₃, vārām B | amariṣasam | μG; amariṣasaiḥ So/β,K₆γγ; amariṣa K₂, amariṣasi J₆, amṛtaśaiḥ B

2.85a DEHAM UDVAṬYAYET TENA
 deham | μGSW₁αβγ; dehaṃ N, hadem M | udvaṭayet | GSFB; udvaṭayet μα,K₇-K₆,PK₅, udvaṭayet K₅, udvaṭayet V, udvaṭayet K₂J₃, uddhartayet K₆, udvartata γ₂R, udvartate W₂ | tena | αβ; tasya μGSo/βγ,

2.85b DEHAVV'DDH'HI PRAJAYATE
 de havv'ddh'hi | μGSoJ₄J₅J₆J₇FK₆γ; de havv'ddhahdi K₁ (umn.) | prajayate | μGSoJ₅V,J₄P,J₆FK₆γ; prajajyate J₄K₆

2.85c TRIS TRIS UDVAṬRANAML KURYĀD
 tris | μGS₁β,J₅P,J₆FK₆γ; trir μ, nir α₁, 'trih K₅, tis K₆ | trir | μGS₁J₅V,K₄,J₆P,J₆FK₆γγ; RB; uḍ μα₃, trir J₄, triy W₂ | udvartanaṃ | GS₁N,F,J₃B; 'vartanaṃ μK₁, udvartaṇaṃ W₅, MV,K₄,J₅J₆R, 'varttavaṃ K₅, uddaṭtataṃ J₂, udvartaṇaṃ P, udhartaṇaṃ K₅, dvartaṇaṃ W₂ (umn.) | kuryād | So₂β,PFK₅K₆J₅; kuryāt μG, kṛtvā MK₂, karya'd K₁, kuryād K₅, kuryānt J₄, kṛtvād J₆, R

2.85d DIVA RĀTRAU TATHAIVA CA
 diva | μM; sapta G, ahni So₁α₂β,J₄P,J₆K₅, uddhartanāṃ K₆γ, cāhni K₂ | rātrau | μGS₁β-J₃W₂B; rātraṃ G, rātra J₅ | tathaiva ca | codd.

2.86a RASANĀM URDHVAM AYOJYAY
 rasanām | μGSo₁β,P,J₄FK₅γ; rasan ud' α₁, rasanāṃ K₂ | urdhvam | μGS₁W,MBF; urdhvam N, 'vartanāṃ α₂, urdhvam β,K₄P,J₆J₅,J₆W₃R, uddaṃ J₅ | ayojya | μGSo₁V-, V₅,J₄FK₅K₆; ayojya J₄, ayojaya K₂, ayojaya P, ayojya γ

2.86b VAJRAKANDAPADAMOUMKHĪM
 vajra | μGSo₁J₄V,J₃P,J₄FK₃γ; vajra α₁, vajra K₄ | kanda | μGSo₁V₅,J₄FK₅γγ; kanda α₂, kandaṃ J₃J₄P, kant K₄ (umn.) | padon | J₃So₁K₅J₄V₅,J₆FK₅K₆γ; paron A₄₃, vad un G, yadon K₄, pado J₃J₄, pon P (umn.) | mukhīm | μSo₁,J₅VPFK₅; mukh[.] G, mukhi So₁,J₅K₆γ, suci J₄

2.86c TATSUDDHĀM LIHATAH SATYAYAN
 om. J₄ | tat | codd. | sudhā | μGSo₁J₅V,K₄P,J₅FK₆γ; sudhā α₁K₄γ | līhataḥ | μ-So₁J₅V₅,K₄P,J₅; līhata GS, līhata K₆, līhata K₅, līhitaγ γ | satyaṃ | codd.

2.86d KṢUDHĀLASYAM CA NAṢYAYATI
 om. J₄ | kṣudhālasyam | μGSo₁J₅V₃,J₄FK₅K₆γ; kṣudhālasya K₃, kṣudhālayaṃ K₄, P | ca | codd. | naṣyati | J₃,J₆GSo₁J₅,K₆PF,K₆J₆,RB; naṣyati AV₅,J₄W₃

2.87a TATSUDDHĀM AMARI DEVI
 om. α₂ | tat | codd. | sudhā | μGSo₁J₅V,K₄P,J₅FK₆γγ; sudhām J₄, saḍhām R | amari | G; amari devi A, amari devi J₄, amṛtaṃ cāpi S₅K₅γ, amariṃ cāpi M, amari cāthā α₂, amṛtaś cāpi J₂V₅K₆, amṛtaṃ J₄ (umn.), amṛtaś cāpi K₃, amṛtaṃ trāpi J₃

2.87b GRĪHĪVĀ CĀNGAMARDANĀT
 om. α₂ | grīhīvā | J₆,SMo₁,J₃VP,J₄FK₅K₆,J₅,RB; grīhīvaṃ A, kaśitāvā G, grīhīvā J₄,W₃, grīhvā K₄, 'grihīva K₄ | cāṅga | codd. | mardanāt | J₆,SJ₄,J₆F,K₅,J₆,RB; mardanāt AJ₄,GV,K₅J₆,J₆,W₃, mardanaṃ M₀₄, mardanaṃ K₄

μ=AJ₆J₇
α=NW;MK₄,K₃; α₁=NW;M; α₂=NW; 
β=J₄,J₅V₃,K₅,J₆P,J₆K₆; β₁=J₄J₅V₅₄; 
γ=J₅J₆W₂RB; γ₁=J₅J₆,W₂R; γ₂=J₅J₆
2.87c svāṣārīrāvivarṇavatvam

om. \( \alpha_2 \) • svāṣārīra | \( \mu \)Ga; svāṣāra M (umm.), sarvam śari` ŠJ₂K₃J₄, saṁrva śari` J₄, sarve śari` VK₂, sarvva śari` P, satyaṁ śari` FB, sarvva śari` K₅, sarvvaśari` K₆, sac ca śari` γ;

vivarṇatva = \( \mu \)GMG₅; vāyavaṁ K₂, "ravarin ream SK₄PJ₂FK₂γ, "ravarinream J₂K₆, "ravarinream J₄, "raṇvaṁ V

2.87d kauṇḍiṣ cāpi pranāṣayi

om. \( \alpha_2 \) • kauṇḍus | So₃J₄KB; kauṇḍus` \( \mu \)G, kauṇḍus J₄PK₂γ₁; kauṇḍ V, kuṇḍas K₂, kauṇḍus J₄, kaṇṭhu K₅, cāpi | SMG₄J₄J₂K₄PJ₂FK₂K₆γ₂W₂B; "tvaṁ ca \( \mu \), "katvaṁ G, "syāpi V, cān K₆ (umm.), cāpi R • pranaṣayi | \( \mu \)SMG₄J₂VK₂K₄J₅FK₂J₆; ca naṣayi G, pranāṣayi J₄PJ₂W₂R, prasaṁyati K₆, vinaṣayi B

2.88a naṭabhedais ca cātvāro

naṭabhedais | J₆J₅GSMG₆J₄VK₂PK₂FK₂K₆γ; nabhaṭedāś A, navabhedaś J₄ • ca | \( \mu \)GSoJ₂-J₂K₆PJ₂FK₂K₆γ; om. V • cātvāro | codd.

2.88b bahudhā śaṁsthitāḥ priye

bahudhā | So₃VFJ₄W₂B; bahudhā \( \mu \)Mo₃J₂J₄K₄PJ₂PK₂K₆J₇R, hi mudā G • śaṁsthitāḥ | J₆GSMF; śaṁsthitā AJ₂W₂J₄K₆PK₂γ₁, śaṁsthitām NK₆, śaṁsina K₁, śaṁsita K₂, śaṁsthitā K₄, śaṁsthitā VK₂, śaṁsthitā B • priye | \( \mu \)GSoβγ; ca ye B

2.88c netarago 'ṅgapeśa ca

netarago | J₆J₅SWM₃PK₂FK₂K₆γ; natatrego A, netararo GNo₃, netaroṣa magnetic K₂, netre rogam J₄, netrasya ro` B • 'ṅgapeśa \( \mu \)G; mgaśesa A, mgaśoṣa J₄J₆So₃K₂JK₆VK₅, mga-

śothaśa K₅, gaśoka K₄, mgaśoṣa K₆, ca śokaś K₂, śokaś PJ₂W₂ (umm.), ca śokaṃ J₅, pi śokaś FJ₄R, go śokaś B • ca | codd.

2.88d dāhō bhraṁtsa tathaīva

dāho | \( \mu \)SoβPJ₂FK₂K₆γ; bhraṁti G, "h"ahø K₂ • bhraṁiti | J₆J₅SoJ₆J₄J₂K₆PJ₂FK₂K₆J₆RB; bhraṁti AW₂, dāho G, dhvaṃti V, śrāṃti J₅ • tathaīva | \( \mu \)Soβγ; "pasoṣa` G • ca | \( \mu \)Soβγ; "kāh G

2.88a bhedam ekaṃ mayā proktam

bhedam | \( \mu \)o; idam G, eko Sβγ • ekām | \( \mu \)Ga; bheda S, doso βPJ₂FK₂K₆γ, dādau K₂ • mayā | \( \mu \)GSβγ; tathaα • proktam | \( \mu \)Go; prokt J₄PJ₂FK₂K₆γ, proktā J₄K₆, prakto J₅

2.88b dvitiyam adhunā śrūṇa

dvitiyam | \( \mu \)GSoJ₅J₄VK₂PK₂FK₂K₆B; dvitiya K₄, dvitiyaam F, dvitiyam J₅W₂R, dvitiyam J₅ • adhunā | \( \mu \)GSoJ₄J₅VK₂PK₂FK₂K₆γ; kanā K₄ (umm.), adhunānā P • śrūṇa | \( \mu \)GSoJ₄-J₅J₆J₅VK₂FK₂K₆J₆RB; śrūṇa K₆J₆W₂

2.88c dantaruṇa cālpasaṭavaṁ ca
daṇta | \( \mu \)GSoJ₆K₂VK₂PK₂FK₂K₆; data K₂W₂R, daṇṭak J₂, datta γ₂, druta B • ruk | \( \mu \)-GMG₃VPJ₄K₈; rug SKF₅, kaṃ N, ka` W₁, om. J₂, "tu`ka J₄, tukra K₄ (umm.), haḥ K₂, ruk \( \mu \)J₁, rukra J₄W₂R (umm.), ruka B (umm.) • cālpasaṭavaṁ | cālpasaṭavaṁ J₆J₂G, vālpasaṭavaṁ A, alasatvaṃ S, kāyaṣṭavaṇa N, "śayasaṭavaṇa W₁, kāyaṣṭaṣa M, vaḷaṣṭavaṇa K₁, kālaṣṭavaṇa K₃, vaḷaṣṭavaṇa J₄J₅K₆FK₂K₆γ, baḷaṣṭavaṇa VW₂, khaḷaṣṭavaṇa K₅, gaḷaṣṭavaṇa K₆ • ca | codd.

2.89d dehalāghavānāsānam

om. J₄ • dehalāghava | \( \mu \)SoJ₅VK₂PK₂FK₂K₆γ; dehalāmāvi` G, dehalāyaca α₃, dehalāghava J₄, dehalāthau Na K₂, dehalāghaṇa K₆ • nāsānam | \( \mu \)GSoJ₄VK₂PJ₂FK₂K₆γ; saṁśaya K₂

2.90a tṛitiyabhedai ca tathā

om. J₄ • tṛitiya | \( \mu \)So₃J₄J₅VK₂PK₂J₄K₆γ; tathā tṛi` G, tṛitiye K₄, tātāṣya K₄, tṛitiye F • bhedaṁ | \( \mu \)GSoα₃βB; tīyaṃ G, bheda M, bhedaṃta γ₁ (umm.) • ca tathā | \( \mu \)-So₃α₃J₄J₅VK₂PK₂FK₂J₄B; bhedaṇ ca G, adhunā M, ca thā K₆ (umm.), ca tayā γ₂R

\[ \mu = AJ₆J₇ \]
\[ \alpha = NW₁MK₃K₃; \alpha₁ = NW₁M; \alpha₂ = NW₁ \]
\[ \beta = J₄J₃VK₂K₄PJ₂FK₂K₆; \beta₁ = J₄J₃VK₄ \]
\[ γ = J₃J₄W₂R; γ₁ = J₃J₄W₂R; γ₂ = J₃J₅ \]
2.90b ŚRNU DEVI MAHAJVARAH
śrnut | μGSOββ,K₆PFK,K₆J;J₆RB; śrnut J₂, śrnut J₆W₂; devi | μGSOαββ,K₆PFK,K₆; vakyā M, devi K₆; mahājvarah | μSOαββ,JK₆VK₆PJ₆K₆; mahājvaram G, mahēśvari α₂, ’mi suñḍāri M, mahā’gh-āraḥ K₄, bhaya[y]aṛaḥ F, mahājvaraḥ γ₂W₆B, mahājvara R, mahājvara B

2.90c ŚIRORUK ŚLEŚMADOASA ŚA
śiroruk | μGSOββ,J₄FK₆PJK₆K₆; śiroruk’ α₃, śiroruk K₂, śirorukam P, śirorukra J₆W₆R (unm.)
śleśmadoasa | μGSOββ,J₄VK₆PJK₆K₆; śleśmadośa M, ’ah śleśmado’ α₃, rṣṇēsamadosa J₄ (unm.), śleśmadoṣam K₂, śleśmadosaś F; ca | μGSOαβγ; ‘ṣa α₃

2.90d CATURTHAḥ SAMPRADHAYATĀM
om. VK₆PJK₆Fγ • caturthāḥ | Soa; caturthām μGαββ,J₂K₆K₁K₆; caturthā M; sampradhayatām | μG₀₀₀,J₆K₆; cāvadhāryatām M, sampradhayatām α₃, sadyadhāryatām K₄; sampradhayatā K₆

2.91a VAMANAḥ ŚVASADOASA ŚA
om. VK₆PJK₆Fγ • vamanam | J₆J₆SoJ₆J₆K₆K₆; vamanam A, paṇcama G; śvāsadoṣa | SoK₆K₆; śvāsadoṣam μ, ’śvāsadoṣa G, śvās’teṇḍoṣa J₂, śvāsadoṣa J₄, śvāsadoṣa K₆; ca | codd. • paṇvamanam sampradhayatām add. K₄

2.91b NETRĀDHATVAM TATHAIWA CA
netrādhatvaḥ | μG₀₀₀,J₆VK₆PJK₆K₆; netrānvatvaṃ K₄, tetrodhatvaṃ K₆, nevṛṇādhatvaṃ P, netṛṇādvatvayād B, netrādhatva γ₁; tathaiva ca | μGβγ; praṇāyate So

2.91c DURJAYAḥ TATHĀ NIDRA
durjaya | J₆J₆SoβγW₂; durjaya AG, duḷāyā R; ca | μG₀₀₀,J₆K₆FK₆K₆; va | P; tathā | μG₀₀₀; yathā γ₁; nidrā | J₆J₆G₀₀₀; nidrā A; teṣāṣaṇaḥ trītyabhedaḥ ca tathā add. N

2.91d TEṢAM ŚRNU CA BHEṢAJAM
tesam | J₆J₆SW₆M₀₀₀,K₆ββ,K₆PJ₆FK₆J₆RB; tiṣaṇ A; tādā G, śrnut N, teṣā K₆J₆W₂; śrnut ca | μW₆M₀₀₀,K₆; śruta G, ca śruta J₆J₆, κατήθ ἡδ Θ, κατήθ ἠδ Θ, K₆, ca śruta J₆J₆, ca śruta J₆J₆, ca śruta J₆W₂; bheṣajam | μG₀₀₀,J₆J₆VK₆PJK₆K₆; meṣaṇām K₆

2.92a MULĀDHĀRAT ŚUṢUṀAYAM

2.92b UṆRDHAṆ KUNDALINĪṆAYAT
urdhvaṃ | μGSMB; urdhvala N, urdhvala W₆J₆J₆VPJ₆K₆R; urdhvala α₁J₆W₂, urdhvala K₆J₆, urdhvalam K₆; urdhvaṃ F; kundalinīṃ | μGSN₁J₆VK₆; kundalinī W₆M₀₀₀,J₆PJK₆K₆, kundalinī J₂, kundalinī R; neyay | μG₀₀₀,J₆PJK₆K₆; yat K₆ (unm.)

2.92c NISCALĀM UṆRDHVAḠĀM HJHAVAṆ
niscaḷām | μG₀₀₀,J₆VK₆PJK₆K₆γ₁; niscālaṃ J₄, viścalāṃ K₂; urdhvagāṃ | J₆J₆GSMBF₆K₆; urdhvagāṃ A, urdhvagāṃ N, urdhvagāṃ W₆J₆J₆VK₆K₆, urdhvagāṃ J₄, urdhvagāṃ K₆J₆, urdhvagāṃ J₆W₂, urdhvagāṃ R; jhāvāṃ | μG₀₀₀,J₆PJK₆K₆; kṛtvā α, jhāvā K₆K₆

2.92d KṚṬVĀ KUMBHAKHĀM AṢRAYAT
krtya | J₆J₆GSββ,K₆PJ₆PJK₆K₆γ₁; kṣatvā A, bhūtvā α, dhā kṛtvā F (unm.) • kumbhakām | μG₀₀₀,J₆VK₆PJK₆K₆; kumbhakam J₄; aṣrayat | μG₀₀₀,J₆J₆K₆K₆J₆PJK₆K₆; aṣrayat V, aṣayet F

2.93a ŚAKTIḴṢOBBHĀṆ MAḤEṢĀṆI
śakti | μG₀₀₀,J₆J₆FK₆PJK₆RB; śakti Pγ₂W₂; kṣōbhāḥ | μG₀₀₀,J₆PJK₆K₆B; sōbhān α₃, kaṃbhlāṃ γ₁, kṣoṣṭāṃ J₂; mahēśāni | μGO₀₀₀αβγ; mahēśāniṃ G, mahēśā[n] M
2.93b MAHĀṆĀDAH PRAVARTATE
mahānādaḥ | GSJW; jalanādaḥ μ, mahānādaṃ W₁, mahānāda α₂, mahānādhaḥ γ₂R
pravartate | μGSoJ,K,FK,PK,K,K₃γ₂

2.93c YADĀ ŚRŪΝṬI TAM NĀDĀM
yatā | codd. • śrūṇṭi | μGSoJ₃VK,K₅PJ,K₆; śrūṇṭi J₄ • tam | μGSoJ₂J,K₃PJ₅FK₆; tam V, tan K₅ • nādaṃ | codd.

2.93d TADĀ MUKTAH SA UCYATE
tadā | codd. • muktah | μGSoJ₃VK,K₅PJ,K₆; muktas GF, muktah J₄, mukta γ₂W₂, om. R • sa | μGSoJ₃JₔK₅PJ₅FK₆W₂; pra˚ VIN, om. R • ucayate | μGSoJ₄K₆F
mucyate J₉VK,PJ,K,K₆γ₁

2.94a CINTAYED AMRŤAŚIKṬĀM
cintayed J₄,J₅SoJ,R; citayed AJ₅W₂, secayed G • amṛtā | μSoJ₃β; amṛtāṃ G, amṛtaih α₁ • siktaṃ J₄,J₅SoJ₃VPFK₅γ; siktaṇṇa A, jrabhi G, śāktiṃ α₃, siktin J₄, saktan K₄, siktan K₂, saktan J₃, siṃ K₆

2.94b SVADEHĀM PARAMEŚVARI
svadehaṃ | μGSoJ₃α₂β; svadhaṃ M, svadeha γ₁ • paramesvari | μGSoJ₃PK₅; paramesvarin K₂, paramesvari K₄γ₁

2.94c ANENA DEVI MĀSENĀ
om. K₂ • anena | μGSoJ₃β;PJ,K₅K₆γ; tena de F • devi | μGSoJ₃α₂β;PJ,K₅γ; māsa M, veši F, devi K₂ • māṣena | μGSoJ₃αβ;PJ,K₅FK₆; yogena M, mānaṇa B

2.94d PŪRVADOṢAIH PRAMUCYATE
om. K₂ • pūrvaṇṇaḥ | SoJ₃J₄K₅PJ₅FK₆; sarvadevaṣaṅ GH, pūrvvaṇṇaḥ K₆, pūrvaṇṇa J₅, pūrvaṇṇa R • pramucyate | μSoJ₃PJ,FK₆; vimucyate G

2.95a ANENAIVA VIDHĀNEṆA
anenaiva | codd. • vidhānena | μGSoJ₃αβ; vidhāne M (unm.)

2.95b DVĪMASAṆA TU YADĀCARETU
dvīmasaṇa tu | SoJ₃β;PJ,FK₅K₆J₅W₂B; dvīmāsaṇa A, dvīmāsaṇa J₃J₅G, dvīmāsaṇa ca K₃J₄R • yadācaren | μGSoJ₃αβ;VPJ₅FK₅γ; samāśrayet M, yadādhāren J₄, yadā dharet J₄, samācaren K₅

2.95c TADĀ ŚRŪΝṬI KARṆĀBHĪYĀM
codd.

2.95d MAHĀGAJARAVADHVANIM
mahā | μGSoJ₅W₂B; mahā J₄, maha J₅ • gaja | μGSMoJ₃βγ₂W₂B; rāja α₂, rāa R (unm.) • rava | GMF; vara μGSoJ₃α₂K₆J₃, varam J₅VK₅PK₆γ₂W₂B, rā J₄ (unm.), ravaṃ K₆, vravaṃ R • dhvana | μGMoJ₄J₅VK₂FK₅; dhvanaṇṇa S, dhvani NJ₃PJ₅K₅K₇γ₂W₂, dhvani W₁, dhvuni R

2.96a PŪRVAVAC CINTAYED DEHAṆ
pūrvavac | μGSoJ₃αβJ₄VPJ₅FK₅γ; pūrvavac M, pūrvavac J₄, pūrvavac K₆, pūrvavac K₆ • cintayed | μGSoJ₃αβ;J₄VK₁FK₅; kunḍbhayed M, cinuye J₄ (unm.), cintayad K₂, ıntaye J₃, cintayā γ₂W₂B, cintayā R • dehaṇ | μSoJ₃VK₅K₆FK₅K₆; devi GoJ₄, dehe J₄, deha γ

2.96b DVIṬIYAIR MUCYATE GADAṆH
dvitiyair | μJ; dvitiye GSoJ₃J₄VPJ₅JK₅J₄R, dvitiyo α₃, dvitiyai K₄, dvitiya K₅K₆, dvitiyaṃ F, dvitiye J₄W₂B, dvitiye B • mucyate | μSoJ₃J₄K₅PJ₅FK₆; mukhyate V, mṛcyate K₄ • gadaiḥ | μSoJ₃JK₁VK₅PK₅FK₅γ; brhamaiḥ G, gadaiḥ J₄, gadai K₆

2.96c TRIMĀṢĀṆ BHAṆMAṆĀṆAṆ CĀ
trimāṣāṅ | SW₁β,K₃PK₅K₆; trimāṣāṅ μ, trimāṣāṅ G, trimāṣāṅ N, trimāṣāṅ MF, trimāṣāṅ α₃, trimāṣāṅ J₄, trimāṣāṅ J₄, trimāṣāṅ J₄W₂R • brahmaṇādhāṃ | SoJ₃J₄V₁FK₅; sīṃhanāduṃ μ, jihvaṇā nā G, vrahmanāduṃ MoJ₃J₄K₅PK₆J₄J₅W₂R, vrahmanāduṇa J₁ • ca | μSoJ₃γ;
2.96d śrūtvā pūrvavat smaret
śrūtvā | μ: śrūtyāt GṢo₁,α,J,K,K₄,P₄,F₄,K₅γ, pūrvava M, śrūtyāt J₂, śrūtyātāt V (um). | μ: pūrvavat | μGṢo₁,α,J,VK₄,P₄,F₄,K₅γ; śrūtyāt M, pūrvavat J₂, pūrvavat K₂
- smaret | μSW₁,Mo₁,J₃,VK₄,P₄,F₄,K₅γ; smarāḥ m' G, priye N, smaret J₄ (um), sāre K₈
2.97a trittiyabhdodasai ca
trittiya | μS₈o₁,α,J₁,K₅,P₄,K₃₆; trittiya G, trittiyair M, tatrtya V, trittīya K₂, trittīya F, trittīya γ | bhedaḥodasai | μGṢo₁,J₃,VK₄,P₄,F₄,K₅γ; medadodasai J₄, bhedaḥodasai K₂ • ca | codd.
2.97b mucyate nātra samśayāḥ
mucyate | μGṢo₃βW₁,RB; mucyate J₁ • nātra | codd. • samśayāḥ | μGṢMo₁,J₃,VK₄,P₄,K₅γ; samśayā J₄, samśaya K₂
2.97c meghanādam aghorākhyām
megha | μGṢo₃β,K₅,J₄,P₄,F₄,K₅γ; madya P • nādam | μGṢo₃βW₂B; nādam J₅, nādam J₆ • aghorākhyām | μGṢNM₁,J₃,VK₄,P₄,F₄,K₅,W₂B; adhorākhyāṃ W₁, aḻprākhyāṃ K₁, aḻprākhyāṃ K₂, aḻprākhyāṃ K₃, aḻprākhyāṃ K₄, aḻprākhyāṃ K₅, aḻprākhyāṃ K₆, aḻprākhyāṃ ca R
2.97d caturthe māsaparyaye
caturthe | μGṢo₃β,K₅,J₄,P₄,F₄,K₅γ; caste the K₃ (um), caturthye V, caturthaṃ γ₂W₂B, caturtha R • māsa | J₅,VK₄,P₄,F₄,K₅γ; māsa J₅, śṛfyā M, māsa J₂ • paryaye | GΚ₄,J₅,K₅,F₄; paryaye μ, śṛyate So₂₃J₄, te priye M, ** J₂, paryayat V, paryayye P, paryaye δ, paryataḥ B
2.98a śrūtvā pūrvavad abhyasa
śrūtvā | μGṢMo₁,J₃,VK₄,P₄,F₄,K₅γ; smṛtvā α₂J₂J₄, śṛṇa γ₁, śṛṇu B • pūrvavad | μGṢo₃β₁,K₅,P₄,F₄,K₅,W₆B; pūrvavad K₆, dhuḥ pūrva J₃R, sū pūrva " J₅ • abhyasa | μGΣ₂; abhyāsař K₃, abhyāsṛ K₁, abhyāsāt J₂, abhyāṣaṇa V, abhyāṣyaḥ V, abhyāṣyaḥ K₂, abhyāṣyaḥ K₃, abhyāṣyaḥ K₄, vṛṣya K₅, adhyāṣyaḥ K₆, abhyāṣyaḥ K₇, abhyāṣyaḥ K₈, vad bhīya J₉, R, vad bhīya J₉, abhyād B (um)
2.98b bhṛntidosaḥ pramucyate
om. γ₂R • bhṛnti J₉,GṢW₁,Mo₁,β; bhṛntai A, bhṛnti W₁ • dosaih | GṢNMo₁,FB; dosaiḥ μ, dosai W₁, ūṣaih J₅,K₄,P₄,J₅,K₅,W₆, ūṣaih J₄ • pramucyate | GṢo₂W₂B; ca mudyate A, ca mucyate J₆,J₇
2.98c evam sthiramatir dhīyānam
om. γ₂R • evam J₉,GṢW₁,Mo₁,β, evam G, eva W₁J₄W₂, evam F • sthiramatin | μS₈NMo₁,γ₃, sthiramati GW₁, sarvasthīramati J₃ (um), sarvasthīra J₃K₅,J₃B, sarvaṃ sthira VP₃K₅, sthīrasara K₂, sarvasthīrasara K₆ (um), sarvasthīra W₂ • dhīyānam | GṢo; dhīyānam μJ₉, matir J₅,VK₄,P₄,F₄,K₅,W₂B, matir J₃
2.98d abhīyāsām ca trikālātah
om. γ₂R • abhyāsāṃ | GṢo,J₅,K₅,P₄,F₄,K₅,W₂B; abhīyasec μ, rabhīyāṃ ṣ J₂, abhyāseḥ K₂ • ca | μGṢo₁β₁,P₄,F₄,K₅,W₂B; 'na K₅ • trikālātaḥ | SMV,K₅,P₄,F₄,K₅,W₂B; dvikālakum μ, trikālakam K₄, trikālakāḥ α₂, trikālakāḥ α₃, trikālāsah J₂J₄K₄
2.99a sādhcyayat tryadatāha satyaṃ
sādhcyayat | μM,K₄,P₄; kṛtvāthā G, sādhyayat J₄,J₅,P₄,F₄,K₅,K₆, [dhārayat] N, dhārayat W₁, sādhyayat K₃, la sādhyayat K₄ (um), sādhū yad γ₂, sādhyay W₂, sādhuy yad R, sāṃsādhaṃ B • tryadatāḥ em.: pravṛttaḥ AJ₇, avṛttaḥ J₆, tryadatas ṡav, ṡavataḥ SK₄,P₄,K₅, [prṛṣṭaṭāḥ] N, ṗṛṣṭataḥ W₁, ṗṛṣṭataḥ M, paṭhataḥ h’ K₅, paṭhataḥ K₆, a’vr’ṛṣṭāḥ J₉, advṛttaḥ J₄, aśṛṣṭāḥ V₄, dṛṣṭataḥ K₂, abdatus F, bhūtaḥ γ₂W₂ (um), bhūta R (um), ṣyed bhūtaḥ B • satyam | μGṢW₂,Mo₁,β₁,P₄,F₄,K₅γ; [satyam] N, satyā K₆
2.99b jāyate hy ajarəmaraṇāḥ
jāyate | μGṢW₁,Mo₁,β₁γ; [jāyate] N • hy ajarəmaraṇāḥ | μGṢW₁,Mo₁,β₁,P₄,F₄,K₅,K₆,J₃,W₂B; [hy ajarəmaraṇāḥ] N, cāmāramaṇāḥ K₉, dəjarəmaraṇāḥ J₉,R
2.99c bhadradosacatūṣkasya
bhadta | μVK₄,K₅γ; bhaṭa GNJ,P₄F₄,K₅γ, bhaṭa SW₇,MJ₄,K₅, bhaṭa α₃, hava K₃J₄ • dosa | μG-SJ₄,J₅,K₄,P₄,F₄,K₅,K₆γ; bheda α₁, bhedaḥ α₃, dosaḥ V • catūṣkasya | codd.
2.99d NAṬADOSASYA CAIVA HI
naṭa | μGSο,VK,FK,K; bhāta J,J,J,K,PJ,γ | dosasya | μGSο,J,J,VK,PJ,FK,K;γ | bheda sya M, bheda ca α, dosasyai K, | caiva hi | μGSο,J,J,VK,PJ,FK,K;γ | jāyate α, caiva di K

2.100a NĪVĀRAŅAM MAYĀ PROKTAṂ
nīvāraṇaṃ | μGSο,β,PJ,FK,K;B | nīvāraṇa K, nīvāreṇaṃ γ | mayā | codd. | proktaṃ | μGSο,β,K;J,FK,K;γ | proktaṃ P

2.100b BHŪYAH ŚRṆU SURĀDHIPA

2.100c YO 'SMIN ŚAṬTE PARE TATTVE
yo 'smin | μF | yasmin GSβ,PJ,K,J,γ | yasmin α, yāśma α | śaṭte | μGSβ,PJ,FK,K;γ | aṭte α, na śaṭte α, sante K, | pare | μSβ;γ | para G, pati 'α, te pa' α | tattve | μGSJ,J,VP,FK,K;γ | 'tva tu α, 'tva yo M, 'tīvā α, tatttve K, tatttve K, tatvo K

2.100d YOGYE YOGI SUKHÂTMAYE

2.101a PRAVĪṢṬHAṌ SARVATATTVAṆAṆ

2.101b TASAṆA PĀDAU NAMĀMY AHAṆ
tasāṇa | μGSο,αβ;γ | [ta]syas M | pādau | So,VK,PJ,FK,K;γ | pādaṃ μGJ,J,K, | pādo α,R | namāmy | codd. | aham | μGSο,β,PJ,FK,K;γ | aha K

2.101c PRATHAMAṆ CĀLANAṆ DEVI
prathamaṇ | codd. | cālanam | μGSο,β; cālanaṃ α,J,B, cālana J,W, cālana R | devi | μGSο,β,K;PFK,γ; deleṃ J, delev K, delei K

2.101d DVAṬĪṬVÂM BHEDANAṀ BHAVET
dvāṭīṭva | μGa,β,K,K; | dvāṭīṭva K, dvāṭīṭve SP,J,B, dvāṭīṭvaṃ F, dvāṭīṭya γ | bhedanaṃ | codd. | mathanaṃ μGSο,α,β; manthanaṃ M | bhavet | μGSο,β,K;PFK,γ; bhavet K

2.102a TRĪṬṬAYÂM MATHANÂM ŚAṬÂM

2.102b CATURTHÂM CA PRÂVEŚAṆAM

2.102c TĀLUMÂLÂM SAMUDGRÂṢYA

\[\mu = A, J,J,F;B, α = NW, MK; K; α = NW, M; α = NW, β = J,J,VK,K;PFK,K;α, β = J,J,VK,K; γ = J,J,W,RB; γ = J,J,W; R; γ = J,J,\]
2.102d जिह्वाम उत्कर्षायेत प्रीये
jihvām | μGSοββ,J,W₂B; jihvā J,R • utkarsayet | μSoοβ; utgharṣeyet G, udgharṣayet NM,
udharṣayet W₄, mukta kṣipet J,R, utkasayet J₅,W₂, utkarsayam* B • priye | μGSοββ,K₂-
PFK,Kγγ₂,W₂; priye J₅, pri R (unm.), "ti ye B

2.103a कलानं तद विजन्याय
calanaṃ | μGSοββγ,W₂B; calanaṃ R • tad | μGSοα; taṃ αοβγ; • vijñīyād | μ; vijñīyāt
GSNK,J₅,VK,K₅PJ,FK,B; vijñīyā W₅MK,Kγγ₁, vijñīyāt J₂

2.103b ब्रह्मागर्लविभेदनाम
brhmagralavai | vrahmāgalavai μ, brahmāgalavai G, trimārgāgalavai So,J,VK,K₅PJ,K₅, tri-
mārgagala J₄, trimārgargala F, tribhāgāgalavai K₅, saṁgalama J,R, saṁgalāna J₅,W₂, para-
mārga B • bhedanam | μSoογ; 'bhedenam' G

2.103c बहेदानम तद वादनी समा
bhedanaṃ | GSοββ,K₅,J₅,K₅γ; om. μ, bhedānaṃ na αοα, bhedanaṃ P, bhedanāṃ F • tad | S; taṃ μοββ,FK,K₅B, ta[ṃ] G, te K₅J₅F, ta γ₁ • vadanti | μSo,J₅VP,FK,K₅B, vadati G, vadaṇṭi αογγ₁, vanṭi K₄ (unm.), vadaṇṭi K₅ • sma | μGS,J₅V,K₅PJ,FK,K₅γγ₂,W₂; smāṃ G, s J₅ (unm.), sā R

2.103d मथानाम तन्तुनाय प्रीये
mathanaṃ | Soοαογγ; | μ, mathanaṃ G, ma’thānāṃ M • tuntuṇā | μSoοαβ,J₅PJ,FK,Kγγ; tuntumā T, tuntuṇā M, taṃvuḍa K₂ • priye | μGSοββ,J₅,FK,Kγγ; priye P

2.104a लोहाकिलप्रावेशेना
loha | codd. • kila | μSoογ,W₂B; kena G, kilė γ2R • praveṣena | μGSοββ,K₅P-
J₅J₅γγ; praveṣenaṃ αοα, praveṣeṇa F

2.104b यादा मथानाम अचरेति
yada | Sβ,PJ,γγ; yathā μGoK,J₅,B, yathā F • mathanaṃ | μGSαογγ;; manṭhanam M •
ācharedi | GSοββ,PJ,FK,Kγγ; ācharedi μK₂

2.104c मथानाम तद विजन्याय
om. G • mathanaṃ | μSo₂J₅J₅J₅K₅PJ,FK,K₅γ; maṃṭhanaṃ MV, manthanāν αοα • tad |
μSB; taṃ αοα,J₅J₅F, ta MJ₅,W₂, te K₅ • vijñīyād | μSNMoοββ,PJ,K₅B; vijñīyāt Wᵢ-
K₅γγ₁, vijñīyād F

2.104d योगवर्द्धिकाराम प्रीये
om. G • yoga | Soογγ; | yogy | μααα, • vṛddhi | μSJ₅J₅K₅PFK,K₅γ; siddhi α, vṛddhiṃ V,
vaddhi J₃ • karaṇ | codd. • priye | μMB; bhavet Sαααοββ,PFK,K₅γγ,W₂, paraṃ SαααK₂-
J₅R

2.105a उद्गध्यायर्गलाम अकाशे
udghātyārgalam | SMO,J₅J₅VPK,K₅B; udarghatam A, udghātgam J₅J₅ (unm.), ut-
ghātyārgalam G, udghādyārgalam αοα, uśārgalām K₄, udghāṭayyārgalām K (unm.), dha
uśāa-arargalām J₅, udghātyārgalām F, udvāyārgalām γγ₂R, udvātyārgalām W₂ • akāśe
| μGSJ₅V,K₅PJ,K₅γ; akāśe J₄, anikāśe K₂, akāśa F

2.105b जिह्वाम उर्ध्वम प्रसारयेत
jihvām | μGSJ₅V,K₅PJ,FK,K₅,W₂RB; jihvam J₅, jihvām J₅ • uṛdhvam | μGSMD-
K₅B; uṛdhva αοα, uḷaṃ αοα,R; uṛdhva J₅J₅P, uṛddha MK₅J₅J₅,W₂ • prasārayet
| μGSJ₅V,K₅PJ,FK,K₅B; parasāraya J₅ (unm.), prasārayat γγ₁

2.105c प्रचेवाम प्राहृप हितेनी
praveṣaṃ | μGSMoοββ,PJ,K₅PJ,K₅γγ; | praveśa αοα, āveśaṃ F, praveśam B • prahur | μSoοββ-
γγ₁; para" G, sahaṃ αοα, ahaur B • iṣāni | J₄J₅So,J₅J₅J₅K₅PFK,K₅,J₅RB; iṣāni AVJ,W₂,
"meśaṇi G, esāṇi αοα, iṣāna J₃

2.105d योगासिद्धप्रवार्तकाम
yoga | codd. • siddhi | μSoογ; • vṛddhi G • pravartakaṃ | SJ₅FJ₅B; pravartakām J₅M-
Οαα,J₅V,K₅PFK,K₅,W₂R, praṣaṃ K₂, praṣaṃ V, prāṣaṃ N, praveṣane W₁, pradāyakaṃ K₂, pra-
rvattate J₃

α=AJ₅J₃
β=J₅J₅V,K₅PJ,FK,K₅B; β₁=J₅J₅VK₅
γ=J₅J₅,W₂RB; γ₁=J₅J₅,W₂R; γ₂=J₅J₃
2.106a BRAHMĀRGALAPRAHPEEDENA
brahmārgala | GSW, VJ; brahmārgaṣa μMo.,j1,J1,K1,K2P,K2R, praveśe tā ‑ N, brahmārgala F, vrahmargala γ2, brahmargala W2 • prabhpeedena | μ; praveśena GSW,Mo.βγ, āumulena N

2.106b JHVĀSAṀKRANAMENA ČA
jihvāsaṃkramanena | μGSαβ,PJ1F,Kg1γ2W2B; jihvāyaṃ saṃkramena K2, jihvā saṃkramena R (unm.) • ca | codd.

2.106c PRATAYAYAH PRAHÉSANI
pratyayah | μGSαβVK, PJ2F,Kg2γ2W2B; pratyaya αKγR, pratyaya J4, pratyaya J4 • paramāsānā K2, paramāsāsā P, paramāsānī γ4

2.106d KṢANĀT SATYĀṀ PRAJĀYATE
kṣanāt sat’ | SoJ2VK, K2P, FK5Kg1γ; kṣanārdhaṃ ṇG, kṣunāt sat’ J4 • ‘yaṃ prajāyate | Soαβγ; saṃprajāyate μG

2.107a ĀDAV ĀNAṆDABHĀVATVAM
om. NJ; R • ādāv | J1J,GSMo.β1K2F; ādāca A, ādāy W1, ādāu P, ādau J1K3J3W3 • ānanda | μWS,Mo.β1W2; ānandā ‑ G • bhavatvam | J1J,SW,β1K2PF,K4; bhāvātvan A, ‘nuḥbhavo G, bhāvaś ca M, bhāvetvam α3, bhāvāyaṃ J3, bhāvātī J1, bhāvāni W3

2.107b NĪDRAHĀNIR ATAHI PARAM
om. NJ; R • nīdṛā | J1J,GSMo.β1J1W2; nīmṛdrā A • hānir | μW,MJ1VK,P,K3; hanis G, hānis SF, hāre K1, hāraṃ K3, hāri J4, hānir K2, hāni J3, hāniḥ J3W2, hānim B • atala | μW,MJ1VK,P,K3; atala G, tāla J4 (unm.), iti J3, mataḥ J3W2 • param | GSW,Mo.β3J1W3B; padam μ

2.107c SAṀGAṀAṀ BHŌJANAṀ ČAIVA
om. NJ; R • saṃgamaṃ | μGW,M; saṃgame Sβ1PJ1K4γ3, saṃgama α3, saṃgamo K2F • bhōjonam | μGSαβ,K2PJ1γ3; bhōjane K3K6 • caiva | G; devi μGSαβ1PJ1FK5γ3, devi K6

2.107d SVALPAMĀṬRAM PRAJĀYATE
om. NJ; R • svalpa | GSαβ1PJ1FK5Ko1W2; svalpaṃ μ, jala W1,M, svapna K2 • māṭraṃ | GSαβ1PJ1FK5Ko1B; alpaṃ μ, mātra K3J1W2 • prajāyate | codd.

2.108a PUṬṬIṆ SAMĀṬAYATE TEJO
puṭṭiṇ | μo.; śrṣṭi G, tuṣṭiḥ So2β1J1P,K2J,K3; tuṣṭih M, tuṣṭis F, tuṣṭi K5J5J6W2, vrṣṭi R • samāṭaye | codd. • tejo | μGSαβ1K2PJ1FK5J1W2R; devi K6, [te]jo J1

2.108b VRDDHIṢ CA BHAVATI PRIYE
vrddhiṣ | μ; deha GSαβγ • ca bhavati | μ; vrddhir bhavet GSαo3J1FK5J1W2; vrddhi bhavet W1K1, vrddhir bhavet M, vrddhi savet K2, vrddhir bhavet J1, siddhir bhavet J1R • priye | μGSαβ,K2PF,K5γ3; dhrvaṃ J3

2.108c NA JĀRĀ NA CA MṚṬUYṢ CA
na | J,jGSαo3,K2P,J1FK5γ3; nam A, ma K6 • jarā | codd. • na ca | J,oJ1GSαo3γ3; naṃ ca A, taṣa M • mṛtyuṣ | μGSαβ1K2PF,K5γ3; mṛtyuṃ J3 • ca | codd.

2.108d NA VĀYḌHIPALITIṆ NA
na | codd. • vāyḍhi | AM/γ; vāyḍhi J,jGSαo3; palitāni ca | α; palitām na ca μ, palitaṃ tathā G, palitāpi apī Sβ1PF,K5γ3, phalatāpi apī K2, palitāpi apī J3

2.109a URḌHVAREṬA MAḤESĀṆI
urdhvaretā | GSα; urdhvayetā A, urdhlavete J3J1,α3F1J1, urdhlaveta MV, urdhdhere J5J1K3J5, urdhdhere K2K3R, urdhdharato P, urdhlaveto J3, urdhlaveto W2 • maḥesāṇi | μGSαβJ1RB; maḥesāṇi J3W2

2.109b ĀṆIMAṆĪGUṆAṆVITIĀṬ
āṇimāḍi | μSo1K3;āβ1PJ1FK5γ3; āṇimāṇi G, āṇimādi K3K6, āṇamādi K2, hy āṇimādi B • guṇāṇvitaḥ | μG; saṃvatvitaḥ So1VK5PF,J1RB, saṃvatvita J2, saṃvatita K2, catuṣṭayāṃ
J₃, samanvitā K₀

2.109c YADI NISCALABHĀVENA

yadi | codd. • niscalabhāvena | µGSNMo₃J₁W₂RB; niscalanabhāvena W₁ (unm.), niscalanāvena J₅

2.109d YOGAM EVAMI PRASĀDHYAYET

yogam | GSoFK₅; yogi µ, yogā βK₅J₄K₇γ • evam | GSo₂K₂F; bhāvam µ, eva Mβ,P-J₃J₄K₅K₇γ, etat α₃ • prasādhyayet | GSoJ₃FK₅γ; prasāranet µK₆, prasādayet J₃VK₅K₇P, prasād[dh]ayet J₄

2.110a TADĀ PROKTĀN IMĀN SAMYAK

tadā | µGSβγ; yathā NM, tathā W₁, yadā α₃ • proktān | µSo₂α,J₁VK₅PJ,K₅J₁RB; proktam G, prokton M, tktorān J₃, kton K₅ (unm.), prakātān J₅W₂ • imān | µSo₂α,J₃VK₅K₇γ-PJ₅FK₆K₇γW₂B; iman G, imān M, i J₂ (unm.), amān R • samyak | µSo₂βJ₃W₂B; sarvan G, samyag M, sosya α₃, satyaṃ J₉R

2.110b PHALĀN LABHATI PĀVRTI

phalān | µ; phalaṃ G, kāmān SVK₂PK₅K₆γ, labha” ṛā, kāmāl J₃, kāmā K₁, kāmān J₃, kāmān F⁳, kārmān F⁵c, labhāti | µSVK₅J₁FK₅K₆γ; bhavati G, ’te vara” α₃, ’te kāma α₃, labhaṃti J₃J₄, labhāti K₃ • pārvitā | µGSJ₃VK₅J₅FK₅γ; ”varṇinī NM, ”varṇinī W₁, pārvatī α₃, pārvatī J₄K₅, pārvatī K₆

2.110c JHVĀGREAT SRIŚ CA VĀGIŚĀ

jhvāgre | µGSoJ₅βPJ₃FK₅K₆γ; jhvāgrum K₅, jhvāgra” ṛā K₅ • sriś | J₅GSoJ₅βPJ₃FK₅K₆γW₂B; sri AJ₄R, sṛās K₅ •sthām K₅ • ca | J₅GSoβγJ₅W₂B; om. AJ₄R • vāgiśā | µSoβ,J₃FK₅; vāgiśe G, vāgiśi α₃K₆, vāgiśāṃ K₅, vāgesi γ₁, vāgesē B

2.110d SAMŚTITĀVAIRAVANDITE

samśtitā | µSoβPJ₅FK₅K₆γ; samśthitē G, samśthitām K₂ • vīravandite | µSW₁Mo₃-J₃JK₅PK₅K₆B; marvandite G, vīpsataḥ paraṇ M, vīravandito J₄, vīravandite J₅, vīravandite γ₄W₂, cirvandite R

2.111a JHVĀMULĀDHARĀHBHĀGE

here to 2.123d om. N • jhūvā | codd. • mūlādhāra | Mo₃J₅W₂; mūlādhare µ (unm.), múle dha’ra ne G (unm.), mūlādhāra SW₁βPJ₅K₅K₆, mūlādhārā FB, mūlādhārā J₁, mūlādhvāra R • bhāge | µGSoβPJ₃FK₅J₅W₂RB; bhāyī’lec K₂, bhāinge J₅

2.111b BANDHAMRTYUH PRATĪSHĪTAH

bandhamṛtyuḥ | GSF; vandhamṛtyuḥ µM, bandhamṛtyu M₁V₁J₁W₁B, vandhamṛtyu α₅-J₃J₄K₅PK₅K₆J₉R, vandhamṛtyum J₃ • pratiṣṭihā | J₅J₅GSW₁MK₅K₆; pratiṣṭihāh | Aβ,K₅PγJ₃ • pratiṣṭitāh, pratiṣṭitā J₃

2.111c BANDHAMRTYUPADAḿ SARVAM

bandhamṛtyu | GSF; vandhamṛtyu µMJ₅J₅K₅PK₅K₆J₉R, bandhamṛtyu W₁V₁J₁W₁B, vandhamṛtyu α₅ • padam | AJ₅K₅γ; pradām J₅Soβ,K₅PF₅K₆, bhayam G, pra J₅ • sarvam | J₅J₅SK₅J₅FK₅; sarvamµ Aβ,P, sarvem G, sarvan α, sarvam K₆, sarve γ

2.111d UMMULAYA GAṆĀMBIKE

ummulaya | AJ₅GSVK₅FK₅J₅γ; u[unmul]aya J₅, tanmulaya W₁, mulaṃ mula Ma₅, unpulaya J₅, unmula J₅ (unm.), unmulya K₄, umnīya P (unm.), umnīla J₅ (unm.) • gaṇāmbike | G: gaṇāmvike µ, guṇāmkite SW₁J₅J₅K₅γW₂B, guṇāntike MK₅FK₅, guṇāmkate K₁, guṇāmkatai K₅, guṇāmkeite P, ghanagunāṃkte J₅ (unm.), guṇāmkrtā R

2.112a TADAGREṇA VISĒT SOMA

tadagreṇa | µGSNMo₃βB; tadagreṇa W₁, tadagreṇa γ₁ • viṣet | Soγ; vīṣa AJ₅, visā J₉, vīna GW₅MJ₅VK₅PK₅FK₅K₅γ, cinā J₅ • soma | S”α; moham µβ, ’py ekam G, so ham S⁴, so ham W₁, moham M, mevaṃ J₉R, mehaṃ J₉W₂B

2.112b DHĀMA ŚRIŚAMBHAṆUṆITAM

dhāma śrī | codd. • śambhu | µSW₁MJ₅J₅VK₅PK₅K₅J₅W₂RB; śubha G, śambhu α₃, śambhā’ha” K₁ (unm.), śantu J₅, śabhu J₅ • saṃjñitam | GSW₁MJ₅K₅γ; saṃjñiakām

α= NW₅MK₅K₆; α₁= NW₅M; α₂= NW₅

β= J₅J₄VK₅PK₅FK₅K₆; β₁= J₅J₄VK₅

γ= J₅J₅W₂RB; γ₁= J₅J₅W₂R; γ₂= J₅J₅
manasā [    ]

unmanyā  

γ

layasya pratyayah. sadyah.  

unmanyāveśam  

2.113a  

unmany [    ]

2.113d  

samābhavaty avicārataḥ  

samābhavaty [    ]

2.114a  

jihvāgre mana ādhāya

jihvāgre [    ]

2.114b  

drśā tad dhāma lakṣayet

drśā [    ]

2.114c  

mūlat suṣumnāmārgena

mūlat [    ]

2.114d  

pavanam cordhavān anayet

pavanam [    ]

2.115a  

brahmadhāmagato yogī

om.  

W1  

brahma | GSVJ, FW2B; vrahma  

μF, sanṭikam K1, saṃjñikam K3, saṃjñatam K2, sajñitaḥ P, saṃjñūtaḥ J3, sajñūtaḥ K6  

2.112c  

anena devi yogena

anena | codd.  

2.112d  

manasādihiṣṭhitena ca

manasā [    ]

2.113b  

yogī tallayam āpnyāt

yogī |  

2.113c  

layasya prayatayah sadyah

layasya [    ]

2.113d  

samābhavaty avicārataḥ  

samābhavaty [    ]

2.114a  

jihvāgre mana ādhāya

jihvāgre [    ]

2.114b  

drśā tad dhāma lakṣayet

drśā [    ]

2.114c  

mūlat suṣumnāmārgena

mūlat [    ]

2.114d  

pavanam cordhavān anayet

pavanam [    ]

2.115a  

brahmadhāmagato yogī

om.  

W1  

brahma | GSVJ, FW2B; vrahma  

μ= Aj3,J7,  

α= NW1,MK1,K3; α1= NW1,M; α2= NW1,  

β= J7,J5,VK1,K2,PJ1,K3; β1= J7,J5,VK1,  

γ= J1,J5,W2,β; γ1= J1,J5,W2,γ; γ2= J1,J5,
2.115b MANAḥ ŚUNYE NIVEŚAYET
om. W, • manaḥ | µGSMαβPJ,K,γ; mana K, mana F • śunye ] J₆GSMK,J₄VK₄-PJ,FK₆γ,W,B; śunye AJ., śunyam K, śunye J, śone K, śune R • niveśayet | AJ₆GSM-
Mα₃J₆J₄K₅PJ,FK₆γ,W₂B; niveśayet J, niveśayat V, nicaṇeyet R

2.115c DHIYAVED EVĀM PARAM TATTAVĀM

dhiyayed | SW,MK₃β,J₃FK₄; dhiyayet µ, dhyāyaṃ G, dhyāyaed P, vyāpa J,R, vyāpi J,W₄, vyāmi B • evam | SW,J₄VK₅,F₄PF; para` µG, devi M₃, eva J₄, evyam J₃, devam Kγ • paraṃ | So,µ, śiva G • tattvam | VK₄; tattvam µGSoJ₄-J₃-
K₄PJ,FK₆γ

2.115d HEYOPĀDEYAVARJITAM
heyo | µGSw,αβPJ,K₄PFK₆γ; heyā M, hayo J₃ • pādeya | µGSoF; pādāṇa β,Κ₄PF₄γ; yūmna J₃ • varjitaṃ | µGSoβ,K₄PF; varjitaJ₃,γ, varjijitaṃ K₆

2.116a AKĀŚANGAŚ SRVATI
akāśaṅgaṃ | µGSw,K₃γ; akāśotsrava` M, akāśaṁgaṃgā K₃ • sravati | J₆GSw,α₃FB; sravatini AJ., `te gaṇḍa M, sravati β,K₄PJ,K₆γ₁

2.116b BRAHMASTHĀNAT UTTIŚALĀM
brahmasthānāt | GSw,TV₄FW₂B; vrahasthānāt µK₄, vrahasthānāt M₃,J₄K₅γ,R; vrahasthānāt K₁ • suśitalā | SW,βPJ,K₄B; suśitalaṃ µα₃F, suśitalā G, suśitalā M, suśitala K₂, suśitala γ₂,R, suśitala W₂

2.116c PRAPRAB MĀSAMĀTREṇA
praprub | prapruban µ, prapruben G, yaḥ pibin SW,MJ₃V₁FB, yaḥ piven α₃,J₄K₅K₆γ,W₂B; yaḥ pivet P, ya pev R • māsa | µGSoJ₄,J₅K₅PJ,FK₆γ; māsa V • mātraṇa | µGSw,β₃,K₅FK₆γ; trayena α₃, mātre P (unm.), mātrena J₃

2.116d VAJRĀKAYO BHAVEDA DHRRVĀM
vajrākayo | µGSoγ,γ₂W₂B; tujakayo R • bhaved | GM₃,J₄VPFK₄; bhavet µSB, bhave W₃,J₄K₅γ; • dhruvaṃ | µαβ,K₄PJ,K₄J,B; hruvaṃ G, dhruvaṃ S, dhruvaṃ FJ₄W₂, dhru-
vaṃ R

2.117a DIVYADEHO BHAVET SATVĀM
divyadeho | GSoγ; divyakāyo µ • bhavet | codd. • satyaṃ | µGSoβ,J₃PFK₆γ; sam-
tyam P

2.117b DIVYAVĀG DIVYADARŚANAḤ
divyāvāg | µSK₄; divādi` G, divyāvak W₃β,PJ,Fγ, divyākā` M₃, divyāvak K₂ • divyadarśanaḥ | µSw,J₄VK₅,J₆FB; `yatvadarśanaṃ G, `ryādārśanaṃ M, `yāvadarśanaṃ α₃, divyadyāsaṇaḥ J₄, divyadyāsaṇaṭ K₂, divyadyāsanaṇe K₆, divyadyāsaṇanaṃ γ₂,W₂B, divyakṣiṇaṃ R

2.117c DIVYABUDDHI BHAVEDA DEVI
divya | codd. • buddhi | GSw,V₁J₁W₁B; vuddhi µMo₃,J₄K₅K₆γ,W₃J₅,J,R, buddhi FJ, • bhaved | µGSw,β₃,PJ₆γ; bhaved F, bhavet Mo₃, bhave κ₆ • devi | µGSw,J₄-
K₅γ,W₄F₆γ; tasya M, satyaṃ α₃, evi J₄,J₃, evi V, deva B

2.117d DIVYĀŚRAVANA EVA CA
divyāśraṇaṃ | om. Sanderson; divyāśraṇaṃ µGMo₃,J₄VK₅J₆FK₆γ, divyāḥ śraṇaṃ S-W₁, devyāśraṇam K₆ • eva ca | codd.

2.118a JHĪVAGRE KOTIŚCANDRĀBHM
jhīvagre | µGSoβ,K₄PJ,K₆γ; jhīvagre F • koṭi | codd. • candrābhāṃ | µGSoβ,F₄γ; candrābhāṃ K₆, candrābhyā P, candrābhuiyā J₃

2.118b VĀGĪŚAṆA ŞARĪRĀBHAYET
vāgīșan | SW,VK₅,K₆PW₂B; vāgīṣam µGJ₂,J₄F, om. M, vāgīṣam α₄, vāgīṣā J₃, vāgīṣā K₆, vāgīṣam γ₂R • paribhāvayet | µG; pravaliḥbhāvayet SW,K₆PFK₆γ,J, vayet M (unm.), pratiḥbhāvayet α₃,B, ca vībhāvayet β, prarupbāvayet J₃ (unm.)

µ=AJ₆J₃
α=NW,MK₅K₃; α₁=NW,M; α₂=NW₁
β=J₃,J₄VK₅,K₆PJ,F₆γ; β₁=J₃,J₄VK₄
γ=J₃,J₅W₂R; γ₁=J₃,J₅W₂R; γ₂=J₃,J₅
2.118c PARĀMRTAKALĀTRPTĀM
parāmṛta | μGSoJ,K,PK,FK,γ; yāramṛta J₂, purāmṛtyu J₁ • kalā | μGSoJ,FK,PK,γ; tr̄pta J₃, tr̄pta F
2.118d KAVITVĀM LABHATE KŠAŅAT
kavītvaṃ | GSoβ; kavītvaṃ μ • labhathe | μGSoβ; labhathe γ₂W₂, ka labhyate R (unm.) • kṣaṇat | μGSoS; dhr̄uvaṃ SW,β,K,γ; dhr̄uvaṃ P, dhr̄uvaṃ F, dhr̄uvaṃ W₂
2.119a JHĪVAGRE SĀMSTHITAM LAKŚMĪM
jhīvagre | μGSoβ,FK,PK,γ; jhīvagre J₃ • sāmsthitam | μGSMK,PK,PF; sāmsthitā W₂, sāmsthitā K₁, K₂; smasamhitā R • lakśmīm | μGSoβ,PF; lakśmī K₁, lakśmām J₃, lakśmām B
2.119b PARĀMRTAVIMODITĀM
parāmṛta | μGSoβ,J,FK,PK,γ; parāmṛ P (unm.) • vimoditām G, vimohiniṃ SW,β,PF; vimohini K₁, K₂, vimohitā J₃
2.119c DHYĀYAN YOGI MAHEŚANĪ
dhyāyan | μGSoM,δ; dhyāved SW,β,J,PK,γ; dhyāye K₂ • yogi | μGSoβ,J,FK,PK,γ; yo P (unm.) • maheśani | μGSoβ,J,K; maheśani W₂
2.119d YOGASĀMRAJYAM ĀPNUYĀT
yoga | μSW,αβγ,W₂; ‘yoga’ G, yogi M, yoghe R • sāmrajyam | μSoJ,V,FK,PK,γ; ‘sāmrajya’ V, sāmrajyam J₃, sāmrajyam J₄ • āpnuyāt | μGSoβ,J,K,PK,γ; āpnuYT J₃
2.120a SAHĀJĀH PĀSCA VIKHYĀTĀH
sahājāḥ | μGSoSW,ΜΚ,ɋ₁,P; sahājā V, J,FK,PK,γ; sahājāt J₂, sahājāt K₁, sahājā J₄, jhīvagre sahājā K₁ (unm.) • paśca | codd. • vikhyātāḥ | μGSMK; vikhyātā W₂, K, J₂, J₃, J₄, J₅, J₆, W₂B, vikhyātā V (unm.), vikhyātām K₄, mābhyātā F, vikhyātā R
2.120b PIŅDE ’SMIN ṬPAMRATMAYAKEM
piņde | μGSoSW,Κ,PK,FK,γ; piņde K₁, piņde γ₂W₂, piņde γ₂ P (unm.) • smin | μGSoSoJ,p,K,K,K,PK,PK,γ; sminīṃ VP • ṭparamrātmaṇkem | μG; paśīnkhite S, paramrātṛṇike α, paramrātṛṇaṇite J₁, paramrātṛṇaṇaṇite J₄, paramrātṛṇaṇita J₅, paramrātṛṇaṇkite K₁, K₂, K₃, K₄, K₅, W₂, parimāṇkite J₁, J₃, paramrātṛṇkte R
2.120c YADĀ SĀMJAYATE DEHO
yadrā | μGSoβ,J,K,FK,PK,γ; dayā F • sanjāyate | μGSoβ,J,K; sanjāyete R • deho | Soαβ,J,K,PK,PK,γ; dehe AF, dehaṃ J₁, deha G, devi W₄
2.120d MĀṬRDEHE PITRKSAYĀT
māṭrdehe | μSoJ; māṭrdehe J₂, J₄, J₆, V, J, K, J₁, J₃, J₄, J₅, J₆, W₂, B, gātrdehe K₄, māṭrdehe K₂, māṭrdeh”o” F, om. R • pitṛksayāt | Soβ,J,K,PK,PK,γ; pitṛksayate G, pitṛksayat K₄ (unm.), pi takṣakat γ
2.121a TATRA SĀRDHAṂ BHAVAṬIYAMA
tatra | J₀,J₁,GS,β,PK,FK,PK,γ; tatār A, tat ta’ α, tam K₂ • sārdham | J₀,J₁,GS,PK,F; sārdham AB, ‘syārdham W,M,K₁, syārdha K₃, sārdha β₁, sārdham PK,R, sārdha J₂, J₃, W₂, βhamant | μGSoJ,p,J,K₁,K₄,K₂,J₄,K₅; bhavati V, bhavati P, bhavantiya F • sma | μGSoβ,J,K₁,K₄,K₂,PK,PK,γ; smad F
2.121b DEHE VRDDHIM UPEYUṢI
2.121c ĀDYĀ KUṆḌALINIṢAKTIH
ādyā | μGSoSW,M,J,F,PK,γ; adyāl α₁, atha K₂, adyāṃ PK, adyā J₃ • kuṇḍaliniṇi | μGSoJ,p,J,K₁,K₄,K₂,PK,FK,FK,FK,R; kuṇḍalini V, kuṇḍali K₂ (unm.), kuṇḍalivṛkṣī J₃, kuṇḍalini R • śaktiḥ | μGSoV,K₆,J₆,PK,PK,FK,FK,R; śaktiḥ W₁, M, śakti J₂,J₆,J₄,W₂, sakti K₂, sakti F

μ=J₆J₇
α=NW,K₄,K₅; α₁=NW,W₁; α₂=NW₁,
β=J₁,J₄,K₆,K₄,K₅,J₆,K₄; β₁=J₄,J₁,VK₄
γ=J₅,J₆,W₂; γ₁=J₃,J₈,W₂R; γ₂=J₁,J₅
2.121d sahajā prathamaṁ smṛtā
sahajā | Soβγ; prathamaṁ μ, [⊠ma G • prathamaṁ | Soβγ; sahajā μG • smṛtā | GSoβγ,PFKγ;W,M; sthitāḥ A, sthitā J₁,J₂, sthitāḥ K₂, matā J₁, smatā R

2.122a dvitiyā ca suṣumṇākhyā
dvitiyā | μGSoβγ,K₂FKγ;RB; dvitiyā J₁,J₂,W₂, dvitiyā F • ca | μG; tu Soβγ,K₂PJ,Fγ; om. K₆ • suṣumṇā | μGW,MVK₆FK₄,W₂RB; suṣumṇā Soγ,P, suṣumṇā J₂, suṣumṇā J₁, suṣumṇa J₁, suṣumṇa J (unm.) • khyā | μGW,M, syā SPJ₆FK₆; syāt α₃, syā J₂VK₆K₇γ, sthāj J₁

2.122b jihvā caiva tṛtiyākā
jihvā | μGSW,M;βγ; siddhā α₁ • caiva | μGSoβγ,W₂; ve ca R • tṛtiyākā | μSoK₆,PK₆; tṛtiyākaṁ G, tṛtiyāga J₂, tṛtiyāga J₁,K₄, tṛtiyāmā V, dvitiyākā J₃ (unm.), dvitiyākā F, tṛtiyākaṁ γ₁

2.122c tālusthānaṁ catuṛthaṁ ca
tālusthānaṁ | μGWS,M;βγ;J₆FK₆; tālusthāna soγ₁; tālasthānaṁ K₆P • catuṛthaṁ | J₆; J₆Soβγ; catuṛtha A, catuṛtha γ₁ • ca | μG; syād Soβγ,K₂PJ₆K₆, syāt Fγ₁

2.122d brahmasthānaṁ tu pāncamam
brahmasthānaṁ | GSJV,FW;V; vrahmasthānā μW₁,MJ₆,K₆FK₆γ; vrahmastaiva α₃, vrahmasthāna R • tu | ASοβγ,K₆FK₆γ; ca J₆,J₆,GJ₃ • pāncamam | μGSoβγ,K₆,J₆FK₆γ; pācamaṁ P

2.123a unniya sahajam ādyāṁ

2.123b dvitiyām sahajam nyaset
dvitiyām | GS; dvitiye μοβγ,K₆,PJ₆K₆; dvitiyey F, dvitiyā γ • , sahajāṁ | SB; sahaje A, sahajē J₆,J₆,W,M;moβγ,K₆;PJ₆F, sahajā Gγ₁; sahajō K₆ • nyaset | GSoβγ;viṣet μ

2.123c tṛtiyām sahajam ērdhvām
tṛtiyām | SoK₆; tṛtiyā J₄,J₄, tṛtiyā GVK₆PFJ₆,W₂RB, tṛtiyā J₂, tṛtiṁa K₂, tṛtiyā J₄ • sahajām | J₆,J₆So₆,VK₆,K₆;PJ₆FK₆γ; sahajām A, sahajā ‘ja’ G, sahajāny J₄ • ērdhvām | ērdhvā μ, rddhā ca G, ucceī SVK₆PF; ērdhvām W,M, ērdhve α₃, ucceī J₆,J₆,K₄, ēdyām J₃, ucceī K₆γ₆,W₂, ucca R

2.123d catuṛthē sahajē viṣet
catuṛthē | αJ,F; catuṛthē μJ,J₆,R, catuṛthām GJ₆,VK₆FK₆γ; catuṛthām S • sahajē | αβγ; K₆,PJ₆F; sahajā γ, sahajām G, sahajām SK₆ • viṣet | μGSoβγ,PJ₆FK₆γ; [viṣet] W,M, nyaset K₂

2.124a catuṛthām sahajāṁ bhittvā
catuṛthām | W₁,MJ₆,K₆;FK₆J₆;RB; catuṛthā A, catuṛthā J₆,J₆,VJ₆,J₆,W₂; catuṛthīm G, catuṛthām S, nighuṇyā N, catuṛthā α₃ • sahajām | J₆,J₆So₆,VK₆,K₆;PJ₆FK₆γ; sahajā A, sahajām J₆,J₆,GS • bhittvā | K₆; bhittvā μGSo₆,K₆;PJ₆FK₆γ₂;W₂, bhittvā K₂, mitvā R

2.124b sahajām pāncamam viṣet
sahajām | μGSoαβγ;J₆,K₆γ; pāncamaṁ SMK₂, [sa]hajām P, sahajē F • pāncamaṁ | μG⁻α₀β₃γ;J₆,K₆γ; sahajē S, sahajē MK₂, pāncama P, pāncama F • viṣet | J₆,J₆Soβγ,PJ₆FK₆γ; bhlyaset A, vrajet G, nyaset K₂ • iti madādānāhāprokte mahākāyayogastu unumāhēsvaṁrasanvāde khecārīvidyāyā dvitiyāḥ paṭalaḥ J₃

2.124c etad bhedām mayā proktāṁ
om. J₃ • etad | μSoJ₆,VK₆,K₆FK₆γ; etad G, etada J₄ (unm.), eta P, e’ta’d B • bhedaṁ | μGroαβγ;J₆,K₆FK₆γ; bheda M, dedam P, eva γ • mayā | μGSoαβγ;J₆,K₆FK₆γ; trayan M • proktām | μGSoαβγ;J₆,VK₆,K₆FK₆γ; proktā M, pnoktām J₂

μ=AJ₆J₇
α=NW₆;MK₆K₄; α₁=NW₆,M; α₂=NW₁
β=J₆,J₆,VK₆,K₆;PJ₆FK₆K₆; β₁=J₆,J₆,VK₆
γ=J₆,J₆,W₂RB; γ₁=J₆,J₆,W₂R; γ₂=J₆,J₆
2.124d DURVÎJÑEYAM KULEŚVARI

om. J₃  •  durvijñeyam ] μGS₀, J₁J₃K₃PFJ₁W₂B  durvijñeyam K₃, durvijñeyam J₃, durvijñeya V, durvijñeyam K₄, durvijñeyam J₄  •  kuleśvari ] μGS₀, J₄VPFJ₁B;  kuleśvari α₃K₃J₄W₂R, kulaśvari K₄, maheśvari K₂  •  ye tat sarvan prayatnena gopaniyaṁ samāhitāḥ add. V

Closing remarks:

iti śrīmadādīnāthairūpīte mahākālataṇḍrāntargatayogaśāstre
umāmaheśvarasārāṇvāde dvitiyaḥ pātalāḥ pūrṇaḥ S

iti śrīmahādīnāthapakṣamahākālayogaśāstre
umāmaheśvarasārāṇvāde khecaryā dvitiyaḥ pātalāḥ α₂

iti śrīadīnāthapakṣa kālayogaśāstre
khecaryām dvitiyaḥ pātalāḥ samāptāḥ M

iti śrīmahāa ṛdīnāthena prokte mahākālayogaśāstre
umāmaheśvarasārāṇvāde khecaryām vidyāyaṁ dvitiyaḥ pātalāḥ K₁

iti śrīmahāa ṛdīnāthena prokte mahākālayogaśāstre
umāmaheśvarasārāṇvāde khecaryāvām vidyāyaṁ dvitiyaḥ pātalāḥ K₃

iti śrīmadādīnāthapakṣo mahākālayogaśāstre
umāmaheśvarasārāṇvāde khecarydvīdyāya dvitiyaḥ pātalāḥ J₂

iti śrīmadādīnāthapakṣtman mahākālayogaśāstre
umāmaheśvarasārāṇvāde khecarydvīdyāyaṁ dvitiyaḥ pātalāḥ J₄

iti śrīmahādīnāthapakṣe mahākālayogaśāstre
umāmaheśvarasārāṇvāde khecarydvīdyāyaṁ dvitiyaḥ pātalāḥ V

iti śrīmahādīnāthapakṣo mahākālayogaśāstre
umāmaheśvarasārāṇvāde khecarydvīdyāyaṁ dvitiyaḥ talaḥ K₄

om tat sat iti śrīmahākālayogaśāstre adināthavraccite dvitiya pātalāḥ K₂

iti śrīmadādīnāthapakṣe mahākāleyogaśāstre
umāmaheśvarasārāṇvādi khecarydvīdyāyaṁ dvitiyaḥ pātalāḥ P

iti madādīnāthapakṣe mahākāleyogaśāstre
umāmaheśvarasārāṇvāde khecarydvīdyāya dvitiyaḥ pātalāḥ J₃

iti śrīmadādīnāthapakṣe mahākāleyogaśāstre
umāmaheśvarasārāṇvāde khecarydvītyāyaṁ dvitiyaḥ pātalāḥ F

iti śrīmadādīnāthapakṣtaṁ mahākāleyogaśāstre
umāmaheśvarasārāṇvāde khecarydvīdyāyaṁ dvitiyaḥ pātalāḥ K₅

iti śrīmadādīnāthapakṣe mahākāleyogaśāstre
umāmaheśvarasārāṇvāde khecarydvīdyāyaṁ dvitiyaḥ pātalāḥ J₁B

iti śrīmadādīnāthapakṣe mahākāleyogaśāstre
umāmaheśvarasārāṇvāde khecarydvīdyāyaṁ dvitiyaḥ pātalāḥ J₁W₂

iti śrīmahādīnāthapakṣe mahākāleyogaśāstrye
umāmaheśvarasārāṇvāde khecarydvīdyāyaṁ dvitiyaḥ pātalāḥ R

\[ \mu = A_J₆J_7 \]
\[ \alpha = NW₁MK₁K₃; \alpha₁ = NW₁M; \alpha₂ = NW₁ \]
\[ \beta = J₉J₂J₃VK₁K₃PFJ₁KB; \beta₁ = J₂J₄VK₄ \]
\[ \gamma = J₁J₅W₂RB; \gamma₁ = J₅W₂R; \gamma₂ = J₁J₃ \]
Opening remarks
śrī gajānana W₁, śiva uvāca J₃, khecarī tiṣṭyaḥ paṭalāḥ F
3.1a MŪLĀT KUNḍALĪNIŚAKTI
om. M • mūlā | μGS: mūlān α₂, mūla β J₃γγ₂W₂B, malaṁ R • kundalinī | A₃J₄GSαβJ₃K₄PFK₆; kundalinī J₃, kundalinīn α₂ V, kundalāna K₂, kundalīna J₃, kundalīna R • saktī | μGNGαβJ₄VK₄PFK₆; śaktī SB, śakti W₁J₃γγ₁, saṅkhīti K₂
3.1b SUSŪMUṆAＭAGAM ĀGATAṂ
om. M • susumṇā | A₃J₄αK₃γγ₂W₂; susumṇā J₅GSβγ, VPJ₄FB, susmaṇa K₂, sūsumṇa R • mārgam | μSoβγ; mārga G, sārsam Vᵃᵉ • āgataṃ | μαβω,PFK₆; saṃsthitam G, āgata SK₅B, āmatāṃ Vᵃ⁾, āśrīta J₃, āgataḥ γ₁
3.1c LŪṬAIKANTAPRATIṂĀM
litaiika | μGSJ₃J₄J₅K₆PnęJ₇FK₈; bhūvaika V, tulaika γ₁, tulaika B • tantu | μGSβγ₂W₂-B; vanti Vᵃ⁾, tanti R • pratimāṃ | μGSβVⁿK₆PJ₄FK₆; pratimā J₃J₄K₅γ, pratitśaṃ Vᵃ⁾
3.1d SŪRṆYAKOṬISAMAPRAṬHĀM
sūryakoṭisama | SoβJ₃J₄Fγ, tōkṣisirasya A, kōtisūryasama J₃J₄G, sūrṇyakoṭisama K₃, sūrṇyakoṭisama PK₆, sūrṇyakoṭisam Vᵃ⁾ • prabhāṃ | J₆J₇GSJ₈J₉VK₄PFJ₆γ₁; prabhāṃ A, prabhā K₅B
3.2a PRAṆIṢYA GAṆṬIKĀṂGAM
praviṣya | μGSαβJ₃J₄J₅K₆PnęJ₇FK₈; praviṣya J₄, praveṣya K₂ • gaṇṭikā | J₃J₄αβJ₅J₆γγ₂W₂, gaṇṭakā G, ghaṭi R (umm.) • mārgam | J₄J₅GSαβJ₄K₅PFK₆; mārge Aγ, mārga M, saurman Vᵃ⁾, mārga J₃
3.2b ŚIVAVADVĀRĀGALAM ŚIVE
śiva | μGSαβJ₃J₄J₅J₆K₇γγ₂W₂B; chiva M, śīrā F, śeva R • dvārāgalāṃ | μSoJ₃J₄VPJ₅K₆γγ₂; dvārāgalāṃ G, dvārāgalā α₃, dvārāgalāṃ Vᵃ⁾, dvārāgalāṃ K₄, dvārāgalāṃ K₂, dvārāgalāṃ F • śive | μGSαβJ₃J₄J₅PK₆γγ₂; priye M, śiṃaṃ α₂J₃, viśe K₄
3.2c BHĪṬṬVĀ RASANĀYĀ YOGĪ
bhīṭta ṇ | bhīṭta μGSαβJ₃J₄J₅K₆PFK₆; bhīṭta α₃ K₄γγ₂, sīśvā J₃, šī bhīṭtā γ₂ (umm.), šī bhīṭta R • rasanāyā | μGSJ₃γγ₁J₄VⁿK₅J₆PFJ₇K₈; rasanāya K₁, rasatathā K₃, rasanāyā J₄, resam Vᵃ⁾ • yogyī | μGSβJ₃J₄PFK₆γ; deyo J₃
3.2d KUMBHAKENA MAḤESVARI
kumbhakena | μGSαβJ₃J₄J₅J₆K₇γγ₂; kumbhakena Vᵃ⁾, kumbhakena P • maheśvari | μGSAJ₃J₄J₅J₆PFB; kuleśvari M, maheśvari K₄J₃J₄K₆γ₁, sahosvari Vᵃ⁾, mahosvari Vᵃ⁾, mahesvari K₂
3.3a PRAṆIṢEṬ KOTIṢŪRIYĀBHAṂ
3.3b DHĀMA SVĀYAMBHUVAṂ PRIYE
dhāma | cond. • svāyambhuvaṃ | μGSαJ₄J₅VK₄; svāyambhuve G"₃,K₄, svāyambhuvi α₃, svāyambhaṃvaṃ K₂, svāyambhavan P, svāyambhuve’ F, svāpabhave γ₂R, svāyabhave W₁B • priye | μGSβJ₃J₄J₅J₆J₇J₈γγ₂W₂B; śubhe G, śite F, praye R

$$\mu = J₄J₃J₂J₁$$
$$\alpha = NW₁MK₁K₃; \alpha₁ = NW₄M; \alpha₂ = NW₁$$
$$\beta = J₃J₄J₅J₆J₇J₈J₉F; \beta₁ = J₃J₄J₅$$
$$\gamma = J₃J₄J₅J₆J₇J₈J₉J₁$$
3.3c Tatrāmṛtamahāmbhodhau
tatrāmṛta | μSoij_kPkγ2W2; parāṁṛta G, tatrāṁṛtam MB, tatrāṁṛtm α3, ’vavā’-mya V”, tatrāṁṛtm K4 (um.), taẏaymṛta J4, tatrāmṛ R (um.) • mahāmbhodhan | μGSαβB; sahāṃbhodhau V”, mahāṃbhodhe K2, mahāṃbhodho γ2W2, mahāṃbhodhā R
3.3d Śītalalolāsālini
śīta | μGSαββPkγ2; śiva α3, śiva V”, śīta K2 • kallola | codd. • śālini | MFB; mālini AG, mālīni SN, śāyini W1, śālīni α3βK2Pkγ1, vārīṇa J3
3.4a Pītvā viśrāmya ca sudhāṃ
pītvā | μGSαβK2Pkγ2; pītyā J3 • viśrāmya | GSαβγ2W2; viśrāmya μSαγNMOαβRI; viśrāmya γ2W2; viśrāmya γ2W2, sudhāṃ μSoαβK2J4PKγ1; ’dhāyā G, svatā K3, svadhā K3, sudhā P
3.4b Paramāṇandapūrṇaṅyā
paramāṇanda | μGSαγJ4J2K4PKγ2W2B; paramāṇanda M, parasāṇanda V”, pa-ramāṇaṃandu K4 (um.), ’para’-raṇaṃanda F, paralaṃṇaṇa R • pūrṇaṅyā | μSNMOαγβ; pūrva’yā y, pūnya W2
3.4c Buddhāya tattvadhāya trptam
buddhāya | SK2; buddhāya μMJγJ1K4PKJ1; buddhāy G, buddhāγαVFJ2W2B, buddhāy γ2, vuddhāy R • tat satyam sarvarogaṅkṣayamkaraṇa add. K4 • tattvadhāya | μGSVαPKγ2; t’a’cchuddhayāyā S, tattvadhāyā α3, tattvadhāya J4 (um.), vatsudhayā V”, tattvadhāyām K3, tattvadhāyām K2, tachuddhayā J3, tacechuddhayā F • trptam | μG; krṣṭam SW1, hrṣṭam NMB, raksyam α3, ’istā’ J2, draśṭam J3K6, draśṭāms V”, draśṭāms V”γ2W2, om. K4, draśṭam K3, vṛṣṭam P, dṛṣṭam F, śrām (sic) R
3.4d Ātmadehaṁ vihāvayet
ātma | codd. • dehaṃ | μGSαγJ4J3F; deha MKP, dehe J3J1K3K2γ1, cehaṁ V, dehe tu B (um.) • vihāvayet M; prabhodhayat, prabhodhayat G, suḥbhāvayet SoγJ3VJF, suḥbhā- yet J3K4P, ’su bhāvavayet J4 (um.), bhāvavayet K3K6, tu bhāvavayet γ2W2B, tu bhāvavay R
3.5a Anena divyayogena
anena | codd. • ameva V”; • divyayogena | GSαJ2J1K4PKFγ2; devi yogena μ, divyayogena V”, divyayogena V”, divyayogena γ2, divyayogena γ2, kāṛayaṇaṅ K2
3.5b Jayate divyadarsanam
om. K2 • jayate | μGSαβPKJ2FKγ2W2B; nāvaye V”, nāyate R • divyadarsanam | μGVK4; divyadarsanah SoK1J1K4PKJ4Fγ2W2B, divyadarsana K3R
3.5c Khecaratvam bhavet satyāṁ
khecaratvam bhavet | μGSαβK2PKJFγ2; khecaratvam bhavat K6 • satyam | μGSαJ2J4V-K2PKJ4PKFγ2RB; sayam K4, satya W2
3.5d Sarvarogaṅkṣayas tathā
sarva | μGSωJ1VK1PKFγ2; sarva J3K1PKγ4 • roga | codd.; sema V”; • kṣaya | μGα; kṣayaṇ SjJ3K1K2γFKγ2; gṛṣaya V”, kṣayaṇ V”, kṣayaṇ P • tathā | μGα; karaṇ SβPKJ2FKγ2; kṣaṇaṁ V”, karaṇ K2
3.6a Vanccanaṁ kālmṛtyoṣa ca
vaṭccanaṇ | SoγK1βK3FKγ2RB; vaṃcanaṇ J4J3J3J1W2, maṃcanaṇ G, maṃcanaṇ V”, maṃcanaṇ P, maṃcanaṇ K2 • kāla | codd. • mṛtyoṣa ca | em.; mṛtyuṣ ca μ, mṛtyuṇaṁ GSωJ2-VαγK2FK4J2W2RB, mṛtyuṇaṁ J1J3, mṛtyuṇaṁ V”, mṛtyuṇaṁ P, mṛtyuṇaṁ ca J3
3.6b Trailokeyahramaṇaṁ tathā
trai-lokeya | μGγ2; trai-lokeya G, trai-lokeya S, trai-lokeya V”, bhramanaṇa | GSαJ1VαγK2PKJ4Fγ2; kramaṇ G, bhramaṇaṇa α3, bhramaṇaṇa J3, bhramaṇaṇa V”, bhramaṇaṇa K2, bhramaṇaṇa K6 • tathā | μSoGγ2; kṣaṇa G, vatha V”

μ= AjJ3
α= NW1MKK3; α1= NW1M; α2= NW1
β= J2J3VK1PKJ2FKγ2; β1= J2J3VK4
γ= J1J3W2RB; γ1= J1J3W2; γ2= J1J3

- - -
3.6c ANIMĀDĪGUNOPETAH
Aūmāmdī | μGSoβγα, W2;B | Aūmāma R | guṇopetaḥ | GSoV | guṇopetaḥ μJ3,J,K;PFK,a, guṇopetaṃ J3

3.6d SAMŚIDDHÓ JAYATE DHRUVAṂ
Samśiddha | J3,J3,SM; VP,J;FK; | Samśiddha AJ3,K;γ1, prasiddho G, sa siddho α2, sansiddhā K3, sansiddhīṃ J3,B, sansiddhrī K3 | jāyate | J3,GSα3,γ2,W2;M; labhate J3,B, bhavati M, jāya R (unm.) | dhruvaṃ | μGSoβ3,γ2,K;γ | dhruvaṃ P, "dhruvaṃ J3, dhruvaṃ F

3.7a YOGINDRAṂ AVĀṆOTI
Yoginda | μGSo3,J3,VP,J;FK; | Yogendra α3,J3,R, Yoginda Vα, yoginda K3, yoginda K3, yoginda K3, yoginda K3, yoginda K3 | GSV | satyam, satyam, mayoditam | devi | navanāgasahasrānam. 3.7c

3.8a JAYATE ŚIVAVAD DEVI
Jāyate | μGSo3,J3, VP,J;FK;γ | āvahatā J3, [jā]yate P | śivavad | μGSo3,β; śivapa’ α3 | devi | μGSo3,J3,VP,J;FK; | yogi M, "de pi α3, evi J3, evi J3, devi K3

3.8b SATYAM SATYAM MAYODITAM
Satyaṃ | μGSo3,β; satya K3 | satyaṃ | μGSo3,β; satya K3 | satyaṃ | μGSo3,β; satya K3 | mayoditam | codd.

3.8c IDĀṆGALAYOR MADHYE
Idā | μGSo3,β;K3,FK,a; | idā J3, ida γ1 | pīṅgalayor | μGSo3,β;K3,Β; | pīṅgalayor GF, ca pīṅgatory K3, pīṅgalayō γ2,W2, pīṅgalayā R | madhye | μGSo3,β;K3,FK,a;

3.8d SUSUMṆĀ JYOTIRŪPIṆI
Susumṇā | J3,J3,g;α; | susumṇā AJ3,GSMα3,β;K3,J;FB, susumṇā P | jyoti | μGSo3,β;PJ;FK,a; | kāntīṃ G, yoni K3, "jyoti B | rūpiṇī | μGSo3,β;K3,FK,a;W2;B; atyālaṃ G, rūpiṇī J3, rūpiṇī K3, rūpiṇī R

3.9a VARṈĀṆUPUṆAṆAITYAKĀṬA
Varṇāṇupuṇaṇa | J3,J3,ח; | vaṇa A, caṇa Vα | rūpa | μGSo3,β;K3,FK,a;γ | rupa J3, riṣa Vα | gunais | SW1,J3,W;V;K3,PJ;FK,a; | ganaih α, gunaih Gγ, gunaih NMα3,K3, gunaih J4, munais Vα | tyaktaṃ | Sβ,PJ;FK,a; | sākaṃ μ, yuktāṃ G, pūrṇa N, tyakta W1, pūrṇa M, pūrṇa α3, tyakta K2, yukta J3;LB, yukta J3;W2

3.9b TEJAS TATRA NIRMĀYAM
Tejas | μGSo3,β;PJ;FK,a; | tena W3, tevas No3, vastu M, tenas Vα | tejaṃ K3, tejaṃ K3 | tatra | μGSW1,α3,γ; | ta’sktā’N, *tas tu M, tava Vα | nirmāyaṃ | μSM; nirmāyaṃ GNW1,α3,J3,K;FK,a;γ, nirmāyaṃ Vα, nisamsamāyaṃ Vα, tirāmaṇyā J3

3.9c PRASUPTABHūJAGĀKĀRā

μ=J3,α3; α=J3,α3; M; α3=NN; W1;J3;K3;β=J3,JK;FK,a;γ=J3,γ;W2;RB; γ3=J3,γ;WR;γ4=J3,γ;γR;
3.9d Yā sā kūṇḍalini pārā
yā sā | GSoαJ1,J2,K1,P1,F2,K2,γ2RB; yat tat μ, māyā M, yā K₄ (unn.), yā sāṁ W₂ • kūṇḍalini | μGSoβ,K₂,P₂,F₂,K₂,γ₂; kūṇḍalini K₅ • parā | μGSoJ₁,J₂,VP,J₂,F₂,K₂,W₂B; saṣa V⁺⁺, pārā K₄, purā K₂, parām γ₂, parām R

3.10a GAṆGĀ CA YAMUNĀ CAIVA
gaṅgā ca | codd. • yamunā | μGSNaβγ; yamunāṁ W₁ • caiva | μGSoβγ₂W₂B; ceva R

3.10b IDĀṆGALĀSAṂṆIṆAKE
idā | μGSoJ₁,V₁,K₁,P₁,F₁,K₁,γ₁;R; indā J₄,K₄, idā W₂B • pīṅgala | μSoJ₁,V₁,K₁,J₄,K₄,γ₁;J₄,W₂B; pīṅgala GF, pīṅgulā J₄ (unn.), pīṅgala PR (unn.), pīṅgala J₅ • saṃjñake | μ; saṃjñake GSK₄, saṃjñake A, saṃjñake α₃, saṃjñate β₁,K₁,F₁,K₂,γ₁

3.10c GAṆGĀYAMUNAYOR MADHYE
gaṅgā | codd. • yamunayor | μGSoJ₃,V₃,K₃,P₃,F₃,K₃,γ₃;R; yamunayor J₄, yamunayo P, ca yamunayor W₂ (unn.), yamunayor B • madhye | codd.

3.10d TAM ŚAKTĪṬ SAṂṆIṆEṢAYET
tām | μGSoβ,K₁,P₁,F₁,K₁,γ₁; to J₁ • śaktiṇ | J₄,GSoαJ₂,J₃,K₂,P₂,F₂,K₂,γ₂; śakti A, śaktiṇ MV, śaktiṇ K₂, saṭṭī W₂ • saṃniṣṭayet | GSoK₁,β,J₄; saṃniṣṭayet AJ₄, saṃniṣṭayet J₄,MFK₁,J₄,RB; saṃniṣṭayet K₃, saṃniṣṭayat K₄, saṃniṣṭayat J₄,W₂

3.11a BRAHMADHĀMĀVADHĀ ŚIVE
brahmadhāmāvadhā | So₃,v=FW₂;B; vrahmadhāvadhā (μ (unn.)), vrahmadhāvadhā G, vrahmadhāmāvadhā MK₁,J₄,K₃,P₃,J₃,K₃,γ₃;R, vrahmadhāmāvadhā K₃, vrahmadhāsividhī V⁺⁺ • śive | μGSoβ,K₁,P₁,F₁,K₁,γ₁; śive K₂

3.11b PARAMĀṆṬARŪṆIṆIṆ
paramāṇṭa | μSoαJ₃,J₄,v=K₃,P₃,F₃,K₃,γ₃; paramāṇṭa GM, paramāṇṭa J₄, sarasāṛta V⁺⁺ • rūpiniṃ | μk₄; rūpini Soβ,K₃,P₁,F₁,γ₁; pūrṇāya G, rapanīṃ J₄

3.11c TANMAYO JAYATE SATYAM
tanmaya | μSoβ,P₃,F₃,K₃,γ₃; tanmaya G, tanmaya K₂ • jayate | codd. • sātyam | μSoα,K₂,P₃,K₂,γ₁; sātyam GF, sīghram B

3.11d SADĀMṬATANUH SIVAYAM
om. R • sādā | So₃,α,J₃,P₃,F₃,K₃; paramā (μ (unn.)), parā GM, tadā K₂, sadā γ₁, sadāyo B • nṛṣa | codd. • tanuṇ | Soα,J₄,P₃,F₃,K₃;RB; tanuṇ A, tanu J₆,J₆,J₆,W₂; mayaṇ G, tanuṇa K₂, tanuṇ F • svayam | μGSaα,J₃,SB; svaya W₂

3.12a ŚivaDhāMā GATA ŚAKTIṬ
om. R • śiva | μSoβ; śiva G • dhāma | μSMoβ,β; gama G, dhāmā α₂, dhāsa V⁺⁺ • gata | AGSo: gatah J₄,β,FK₁,K₁,matām V⁺⁺, gatāḥ P, gatah J₄, gatiṃ γ₁, gatiṃ B • śaktiḥ | AGSoB; śakti J₄,β,PF,J₄, J₄,β,FK₁,K₁,β, J₁,J₁,W₂R

3.12b PARAMEŚĀṬ RAMA PADAM
paramēṣāṭ param | GSW,Mβ,K₃,P₃,F₃,γ₃,W₂; paramēṣāṭpadam μ, paralesāṭ param N, paramēṣāṭpadam α₃, sarasēṣāṭ param V⁺⁺, paramēṣāṭ para K₂R • padam | μGSaα,J₃,P₃,F₃,γ₃; paramā α₃, ‘maṇḍa paṇḍa K₆ (unn.)

3.12c TADHOGATRĪTAPARĪṬĀ
tad | μSoV₃,P₃,F₃,K₃,γ₃; tat G, vad J₄,K₄ • bhoga | GSαβ; bhaga μ, bhāgya γ • trpti | μGSoβ,P₃,F₃,K₃,γ₃; trpta K₄ • saṃtpīt | μSMoβ,β,W₂B; saṃdīptam G, saṃdīptam α₂, saṃtrpti J₄, saṃtpītaspīta J₄ (unn.)

3.12d PARAMĀṆṬANDAPŪRĪṬA
om. α₂ • paramāṇanda | μGSMoβ,β; sarasāṇanda V⁺⁺ • pūrīta | SMoβ,F₃,K₃,γ₃,W₂⁺⁺; B; rūpita μ, pūritaṇ G, pūritāḥ K₂, puritaṇ P, purāta J₃R

3.13a ŚiNCANTI yogino DEHAM
om. α₂ • śiṅcanti | J₆,SMK₄; śiṅcanti AK₄, śiṅcanti J₆,G₄,VK₄, saṃcintya K₁, saṃcintya K₃, śiṅcita J₄, śiṅcinta K₂, śiṅcita J,S, śiṅcanti F, saṃcintya J₁, saṃcintya J₆,W₂RB

μ=J₆J₁
α₃=WN,MK₄K₅; α₁=WN,M; α₂=WN,
β₃=J₆J₂,V₄K₅; β₁=J₄J₂,V₄K₅
γ₃=J₆J₂,W₂; γ₁=J₄J₂,W₂; γ₂=J₄J₃
• yogino | μGSα,J,Vα=K,PFK,K,J,RB; yoginā M, yogino J₂,J,W₂, yonimo Vα, yono K₂ (umā.) • deham | μGSα,J,Vα=PFK,K,J,R; dehām J₂,J,K, deham Vα, dehem K₂

3.13b ĀPĀDATALAMASTAKAM
āpādatalamastakam | J,J₂;GSα,β;PFK,K,W₂; āyātalamaṣṭakaṃ AK₂, sāśadatelasastakaṃ Vα, āpādatalamastakam γαR (umā.)

3.13c SUDHAYĀ ŚĪRĀSNI DHG
suhayā | μ; atha sā GSα,β,PFJ,K,W₂, īṣa sā K₂, adhastāc F, aṭhasāc γα₂,W₂, aṭhac R (umā.), abhāyāc B • śīrāsnidhga | μ; śaktirāsamitha G, śārāsamitha So, cārabhaṣṭha J₁ (umā.), rruśaktiṣṭham J₄, śaktirāsamitha VK₁, ca śārārāsththā K₂,K₄, cca śārārāsththā P, ca śārārāsththā J₃, śaktirāsamiththā K₄c, [svasa]rāsththā K₄c, ca śārārāsththā γα₂,W₂, ca śārīsththo R (umā.)

3.13d ŚĪTAYĀ PARAMESVARI
śityā | μ; śitalā G, śitāla So,β,K,W₂,śitalām J₂ • paramesvari J₂;GS,JGSMK,P; paramesvari AW,K,β,K,J,F,K,W₂; tā maheṣvari J₂,B; tā maheṣvari J₂,W₂R

3.14a PUNAS TENAIVA MĀRGENA
punas | μGSα,J,VK,K₂,PF,K; punah J₂, pun[a]s K₂, prānaś γ • tenaya mārgena | codd.

3.14b PRAYĀṬI SVAPADAM ŚIVE
prayāṭi | μGSα,β; prayāṭho μ, pujātā α • svapadāṃ | μGSα,β;PFK,K₂; svam padaṃ G, svayaṃ α (umā.), svapuraṃ K₂ • śive | μMJ,R; priye GSα,β,J,W₂B

3.14c ETD RASA ṬAYAM ĀKHAYATAM
etad | μGSα,β,PFJ,K,W₂; tad raśa K₂, yetad F • rasahayam J₂;GSα,β,PFK,K₂; rasaham A, "hasya sam K₂,J₂ • ākhayatam | μGSα,J,VK₂,FK,K₂; ākhyaītaṃ J₂, ākhyaṇta K₁, ākhyaṇa P, deveśi J₂, ākhyaṭa γ₁

3.14d YOGAM YOGINDRAVANDITE

3.15a UTSAVYĀ SARVAŚASTRANI
utsavya | μGSα,J,K,W₂; uṣṭya V, uṣṭya J₂ • sarvasāstraṇi | μGSα,β;PF,K,W₂; sarvasāstraṇi K₂, sarvasāstraṇi K₂, sarve [śa]strāṇi R

3.15b JAPAHOMIKARMA YAT
japahomikā | μGSα,β,K,J,FK,K₂; jayakarmikā J₂ • karma | So,β,K,FK,K₂; kaṇ ca μG, karma K₂ • yat | μGSα,β,VFK,K₂; ca Mo,β,J₂,J,K₂, yet K₂

3.15c DHRAMDHARMAWINUKTO
dharmadharmam | μGSα,J,FK,J,F,J,W₂; dharmadharmam J,K₂, dharmadharmam K₂, dharmadharmam K₂, dharmadharm K₂, dharmadharm K₂ • viniruktō | μGSα,β,PF,J,W₂; vinirnuktaḥ G, vinirnuktaṃ K₂, vinirnukto K₂, vinirnukto K₂

3.15d YOGI YOGAM SAMABHIYASET
yogi | μGSα,VF,J,FK,K₂; yogam J₂,J, om. K₂ • yogam | μGSα,VK₃,PF,FK,K₂; yogi J₃,J, yogam J₂,J, samabhiyaset | AGSW,Mo,α,J,V,F,K₂,FK,K₂; samabhiyaset J₂,J₂, samabhiyaset N, sabhyayet J₂ (umā.)

3.16a RASANĀM URDHVAGAM KRTVĀ
rasanām | μGSα,J,Vα=K,W₂; rasanāmm J₂, rusanāmm Vα, rasanām R • urdhvagam | μGSα,WMo,FK,K₂; urdhvagam N, urdhvagam J,J,VFK,K₂, urdhvagam K₂, urdhvagam K₂, urdhvagam γα₂,W₂, u`dhva`gaman R • kṛtvā | μGSα,J,VF,J,F,FK,K₂; kṛtvā J,K₂

3.16b TRIKUTE SAMANIVESAYET
trikute | μSo; bhurukṣum G, trikutam βγ,J,W₂, vikūṃdham Vα, trikutaṃ R • samanivesayet J₂;GS,JSα,J,Vα=K,K₂; samanivesayet J₂, samanivesayet Vα, samanivesayet J₂, samanivesayet J₂, samanivesayat J₂,W₂, samanivesayat R

μ=AI₆,J₆
α=NW₄,JK₃; α₁=NW₄,M; α₂=NW₁
β=J₃,J,W₂,FK,K₂; β₁=J₃,J,W₂
γ=J₃,W₂; γ₁=J₃,W₂,R; γ₂=J₃,J₆
3.16c Brahmarekhādho
brahmarekhade | GSo, VJ,FW,B; vrahmaṇe | µα,PK,K₆, vrahmaṇe | J₂, vrahmaṇḍai | J₄, vrahmaṇḍa | K₆, vrahmaṇe | J₄, vrahmare | J₄; brahma | GSo, VK,J,FW,B; vrahma
µα J₂,PK,K₆,JK₁, ‘dhre vra’ | J,R • rekhādho | µSo, V₅’PJ,FK,K₆; rekho’rdh’o G, rekha-
yan | α₃, rekhyādho | J₄, rekhyādha | J₄, resvādho V₅, royordh | K₂, ‘hmarekhā | J₁, rekhyādya | J₅, rekhyādya | W₂, ‘hmarekha | R, rekhyāde | B

3.16d Rājadantordhvamāṇdale
rājadantordhvha | µGSMNα; rājadantordhva | W₁ (unm.), danṭordhva maṇḍa | J₁,J₄,V₅’K₄, danṭordhva samaṇa | V₅, danṭordhvam maṇḍa | K₄, dato yan maṇḍa | K₂, datordhva

3.17a Trikūtvam taṃ vijānyāt
trikūṭam | µSoβ,PK,J₂FK,B; bhrukoṭum G, bikuntoṣham V₅, trikūṭa | Pγ₂W₂, trikūṭa | V, trikūṭam | K,R • taṃ vijānyāt | OK; taṃ vijānīḥ A, vijānīhi | J₆J₇, tatra jāniyāt GS”J₂-
J₅V₅”PJ,FK,K₂J₅B, tad vijānyāt S”, vava jāniyāt V₅, tatra jāniyāt | F, tatra jāniyāt | J₁, tatra jāniyāt | W₂, tatra jāniyāt | R (unm.), tatra jāniyāt | R²

3.17b Tatra liṅgam suamujvalam
tatra | µGSo,βγ; trilim | α₃, tava V₅ • liṅgam | µGSMNβ, K₂PFK,K₆B; linga W₁J₁W₂R,
‘gaṃ saṁ’ | α₃, liṅg | J₅ (unm.), liga | J₅ • suamujvalam | J₆SW₁; suamujvala | AJ₁, suamujvala
GNMJ₅VPJ₅FK₅γ, ‘am ujjvalam | K₁; ‘am ujjvalam | K₁, samuddhaaḥ | K₁, samuddhvaan | K₂, samudvāraṇ | K₆

3.17c Kālakramaviniṃuktaṃ
kālakrama | em. Sanderson; kālakarma | µSo,α,β,γ, kalākarma G, sarvākarma M • viṇi-
muktaṃ | µGSo,JK₂FK,J,RB; viṇiṃukto α, viṇiṃuktaṃ P, viṇiṃukta J₆, viṇiṃukta
K₆, viṇiṃukta | J₆W₂

3.17d Durvijñeyam suraṇ api
durvijñeyam | µGSo,β,PK,PJ,FK,γ; durvijñeyāḥ α₁, durvijñeyam | K₆ • suraṇ | codd. • api | µGSo,J,B,K₂PK,PJ,FK,γ; api V

3.18a Īdāyam rātrir uddiṣṭa
īdāyam | µSoV₅”FK₅; ādāy GK₂γ, ādāy J₁J₄K₂PJ,K₆; ādānyam V₅ • rātir | µGSoK₂-
K₅; rātir J₅V₅, rātir J₁J₄, rātir J₅K₂, rātirm γ₁ • uddiṣṭa | J₁,So₅J₅-
VPFK,K₅B; uddiṣṭaṃ AJ₁γR, utkṣipta G, uditā α₁, tadora J₁, tadora K₁, udita K₂, udita J₁, udvīṣṭaṃ | W₂

3.18b Piṅgalāyam ahaḥ smṛtam
piṅgalāyam | µSo,J₂J₁K₂PK,PJ,K₂,γ; piṅgalāyam GF, piṅgalāyam M, piṅgalāyam α₃, piṅgalāyāḥ V, piṅgalāyam J₁W₂R, piṅgalāyāḥ B • ahaḥ | J₁,So,J₁J₄,K₁PK₂γ; aha | Aa,K₂-
J₆K₂, aha G, aha‘V, aha[h] F • smṛtam | GSo,J₁K₂PK,K₆B; smṛtaḥ | µJ₁VK₆J₁,R, smṛtaṃ | K₅, smṛtaṃ F, smṛta J₁W₂

3.18c Candṛādityaṃ sthitau devi
candṛādityau | µGSo,β,PK,K₆B; candṛādityau V₅, candṛāditaṇa | K₂, candṛāditya J₁, candṛāditya | γ₁ • sthitau | µGSo,β,PK,FK,K₆B; smītare | N, smṛtaṇ W₁, sthitatau M, om. K₂, sthito γ₁ • devi | µGSo,J₁K₂PK,K₆γ; devi | VJ₃K₆, om. K₂

3.18d Nityam rātraṇvātāmkau
nityam | µGSo,α,β,PK,PJ,FK,K₆γ; nitya | MK₂W₂ • rātir | µGSo,βB; satri V₅, rātra γ₁ • divātāmkau | µGSo,B; dinātāmakaṇ So,β,K₁PJ,K₂γ, W₂, disātāmakaṇ V₅, dinātāmakaṇ F, dinātāmakaṇ K₆, dinātāmakaṇ R

µ = Aj₆J₆
α = NW₁MK₁K₆; α₁ = NW₁M; α₂ = NW₁
β = J₅J₁VK,K₂PK,PJ,K₂; β₁ = J₅J₁VK₄
γ = J₅J₁W₂RB; γ₁ = J₁J₃W₂R; γ₂ = J₁J₃
3.19a NA DIVĀ PŪJYEL LĪNGĀM

3.19b NA RĀTRAU CA MAHEŚVARI

3.19c SARVADĀ PŪJAYEL LĪNGĀM
sarvadā | µGSO,β,Κ,PK,Κγ; satatāṃ α3, sarvavadā PK6 • pūjyel | µGSO,β,PFK,Κ,Κγ; pūjyey K3,J3 • līṅgāṃ • codd.

3.19d DIVĀRĀTRINIRODHATAH

3.20a AHIRĀTRIMAYAM CEDĀM
ahorātrimayam | [α3]; ahorātrimayam α3, ahorātraṃ avī G • cedaṃ | S/βγ; devaṃ A,J,α,α, vedaṃ J4, cchedaṃ G, līṅgāṃ M

3.20b KĀLAKRAMASVABHĀVAJAM
kāla | µGSO,J,VK,PK,Κ,J,Κγ; kālaṃ J4, kālaḥ B • krana | J4; karma µGSOJ,VK,PK,Κ,J,Κγ; krama B, krama J,W2 • svabhāvaṃ | µGSO,α,β,Κ,PK,Κγ; svabhāvaṃ M, ca bhāvaṃ PKγ

3.20c KĀLAKRAMANIRODHENA
kālakrama | J4; kālakarma µGSOJ,VK,PK,Κ,J,Κγ, kālakarma K6 • nirodhen | codd.; tisedhema V∞

3.20d KĀLAMṚTYUJAYO BHAVET
kālamṛtyujayo | GSO,β,PK,B; kālamṛtyujayaṃ μ, kālamṛtyuyathā K1, kālamṛtyuyathā K5, kālamṛtyuyayo J2PK, J1, kālamṛtyuyayo J3, J6 • bhavet | GSOJ,VK,PK,PK,Κ,Κγ; labhet µ, bhavat J2

3.21a KĀLAKRAMAVINIRMUKTĀM
kāla | codd. • krana | em., Sanderson; karma µGSO,β,γ, dharma α3 • vinirmuktāṃ | GM; vinirmuktāṃ µSJ,J,Κ,PK,Κ,J, vinirmuktāḥ α3, vinirmuktā α3, vinirmuktā V, vinirmuktā J,W2R

3.21b CINTAYED ĀTMANAS TANUM

3.21c PŪJAYED BHĀVAPUSPEṆA
pūjayed | µGSO,J,VK,PK,Κ,Κγ; pūjyayet G,K2, pūjaye J4, pūjypūjaye J5 (um.,) • bhāva | µGSO,β,γ; tāva B • puspeṇa | µGSMO,β,J,Κ,Κγ; puspena α2,J2, speṇa P (um.), pūjyena F, puspeṇa K6

3.21d TARPAṬAYE PAṆKJĀMṛTATIHI

3.22a EVAṆ ŚAṆMĀṢAYOGENA
evaṃ | codd. • śaṁmāṣayogena | J0,J,So,J,γ; śaṁmāṣayogena AW2, śaṁmāṣayogena G, śaṁmāṣayogena V∞

µ = J5J3
α = NW, MKK,K2; α1 = NW1, M; α2 = NW1, β = J4,J,VK,PK,PK,ΚKP; β1 = J4,J,VPK,Κγ, γ = J4,J,W2R; γ1 = J4,J,W2R; γ2 = J4,J
3.22b JĀYATE HY AJARĀMĀRAH
3.22c SARVĀJAYA LAVHET SATYAM
3.22d ŚĪVASAMYO NIRĀMAYAḥ
śiva | J, J, GS, K, PJ, FK, γ; śiva A, śivah K,  • sāmyo | μGS, PJ, FK, K, B; sāmyam α, sāmyam M, sāmya J, sāmyo V, tulyo K, sāmye γ, masye R  • nirāmayaḥ | codd.: nirasaṇya V=  
3.23a TĀLUMBULE SAMĀVESA
3.23b RASANĀM UDBHIVA VAṬRĀM
rasanām | J, GS, K, PJ, FK, γ; rasanām AJ, ranaṃ K, (unm.)  • urdhva | μGS, K, PJ, FK, γ; urdhva K, urdhva P  • vaktam | μGS, J, V, FK, K; cakra α, cakra V, vakra K, vaktraṇam K, (unm.), vaktra J  • gām | GS, kām, gā α,  
3.23c TATRA JĀTAM SUDHAM PĒTVA
tatra | GS, β; tat tα, tava V  • jātam | SW, M, J, FK, K, J, RB; tatra j, μ, nirvātām G, jātam K, jātā K, jātā N, yātā α, jāvān V, yātān P  • sudhām | GS, K, PJ, FK, B; tāṃ tu A, tāṃ bhū J, su p, α, svadhān K, svadhā K, svadhā K, svadhā K, svadhā γ, sudha R  • pīvā | GS, β, RB; pīvā μ, tvā sī N, tvā sit W, sitvā V, pitvā JR,  
3.23d ŚĪTĀREṇA ŚĀNAI ŚĀNAI
3.24a PRAPIBET PAVANAM YOGI
3.24b NIRALAMBE PĀDE ŚIVE
3.24c MANAH ŚAMYJOYA CONMANYA
3.24d SĀHAJĀM YOGAM ĀCARET
3.25a ANENA YOGI ŚANMASJAY
3.25b JĀYATE HY AJARĀMĀRAH
  
\[\begin{align*}
\alpha & = NW, MK, K, \\
\beta & = NW, M, K, \\
\gamma & = NW, M, K, \\
\delta & = NW, M, K, \\
\mu & = J, J, J, J, J, J,
\end{align*}\]
P, ajarāmarā 273

3.25c CIBUCAK YOJAYED DEVI

3.25d śOḌĀŚAVARAMANDALE

3.26a BHRŪMADHYE CAKṢUŚI NYASYA

3.26b JIHVĀM URDHVA PRASĀRAYET

3.26c SAMPRĀPYA KUMBHĀKĀVASTHĀM

3.26d IDĀPīNGALARODHANAT

3.27a MŪLĀSAKTIṂ SAMUDBDHYA

3.27b BHĪTVĀ ŚAT SARASĪRŪHĀN

3.27c TĀḌĪTSAHASRASAṀKĀŚAM

3.27d BRAHMĀṆḌORĀDAHMAYME

3.28a DHĀMṆI ŚĪṬĀṁRṬĀMBHODHOU
3.28b सम्न्वीषया चिराम वसेत
सम्न्वीषया | μGSoβ,KsJkKsJkR; सम्न्वीषया Vκς, सम्न्वीषया PFK, JkWkB • चिराम | μGSoβ,KsPFK, Ksγ; sa Jk  (unm.) • वसेत | μGSJkVKsJkKsB; विषेत SoJk*FKγικ1, वसेत JkKsP

3.28c यादा ब्रह्मामये धाम्मी
यादा | μGSoαβγρ; ब्रह्मामये | Soα2VκςjFkWkB; ब्रह्मामये μακαςJkJk- KkPFK, γρ; brahmapadya M, badhydaya M, brahmasthaye Vκς, vrahmamaya Ks (unm.) • दहामण्डु | μGSJkMKkγικ2; दहां Wk2, दहां Ks1, दहां B

3.28d योगी वसेतi līlāyā
yogi | μGSoαJkJkKsPJkFK, Ksγ; yogah ας, yo V (unm.) • वसेत | μG; gachati Soak, Jk- VκςKkPJkγ; sarvatra ας, gachantJk, macgat Vκς; gachati KkFKkKs • līlāyā | μGSoβ- γικ1WkB; līlāpā R

3.29a यादा निर्ज्वावद देहे
tada | μGSMγικ; padā ας, yada ας • निर्ज्वावद | JkακαςJkKsPFK, KsJkB; निर्ज्वावad AG, निर्ज्वावad N, निर्ज्वावad Wk1, निर्ज्वावad Moak, VJkR, निर्ज्वावad Jk5, निर्ज्वावad Wk2 (unm.) • देहे | JkJF; ehaM, dehaM Jkak, deho GSoαKkVKkPK, Ks, vехo ας, deha Jk5, eho JkKs • जयाते nātra sāṃśayāh tādāṁn śavāvad deho add G

3.29b बहा विश्पुरती तपदाद
bhā vī | μ; bhātī GSoβ,KsJkFK, Ks; bhā P (unm.), bhāvā γικ1, bhāvā B • श्पुरतिः | μGSoVPFK, Ksγ; spurati S, spahari Jk, smarati JkKs, spahari KsJk • तपदाद | codd.

3.29c अनेन देवी योगेना
on. M • अनेना | μGSoαβγρ | योगेना | μGSW1βJkKsPJkFK, γ; divi yo N (unm.), deva ας, deva Ks • योगेना | μGSoβγ, योगेना ας

3.29d दिनासपकतकेः अचारेत
don. M • दिनासपकतक | μGSW1JkVK, KsPJkFK, Ks; satyakasm N, satpasapaktak ας, दिनासपकतक Jk2 • अचारें | μSoακαςαςJkJkVK, KsFK, Ksγ; अश्याय G, अमाचारेण Ks (unm.)

3.30a यादा तादा सा भावाति
om. MKkPJkF; yada | GSoαβ, KsKs; tada μ, • तादाः | μSoαβ, KsKs; padām G • sa bhavati | Jk6Soα2Vκς; sambhavati ΑκαςJkKsKs, saṃbhavanī G, saṃbhavanī Jk4, se bhacati Vκς

3.30b जारामानवार्जिताः
om. MKkPJkF; जारामानवार्जित | μSoακαςJkJkKs; जारामानवार्जित | JkγκαςJk; जारामानवार्जित Ks, जारामानवार्जित Ks; जारामानवार्जित Ks, जारामानवार्जित Ks (unm.), जारामानवार्जित Ks

3.30c मासमात्रत्रप्रयोगोः
om. KkPJkF; मासमात्रत्रप्रयोग | GJkJ,V; मासमात्रत्रप्रयोगa μKs, मासमात्रत्रप्रयोगa Soaak, Ks, मासमात्रत्रप्रयोगα, sāsāmaṭratrprayogena Vκς

3.30d जीविद्या अचार्याराकम
om. KkPJkF; • जीविद्या | codd. • अचार्याराकम | μGSoVK, KsKs; अचार्याराकम Jk2, अचार्याराकम Jk (unm.)

3.31a यादा ब्राहमपुराण भित्त्वाः
yada | μGSoβ, Fk, Ksγ; याह्मा Vκς, tada K2 • ब्राहमपुराण | Soα2VFB; ब्राहमपुराण μMoak, JkJkKsPFK, γρ, brahmapadam G, vrahmaparama Jk3, vrahmaparama Jk, vrahmapura Ks, brahmapura Wk2 • भित्त्वाः | bhītvā μGSoaak, JkFK, KsB, bhītvā KkJkVκςKsγικ1, bhotvā Jk2, sītvā Vκς, mītvā Ks, bhīratvā P (unm.)

3.31b योगी व्राजती लिलायाः
yogi | μGSo, γ; yogaM ας, yomi Vκς • व्राजती | μSoαβ, γ; vra*jati G, gachati M, vranavi Vκς • līlāyā | codd.; līlāsā Vκς

3.31c तादा शिवतवाम अन्पनो
tada | codd. • शिवतवम JkJkGSαβ; rivatvam A • अनपो | codd.

$\mu = A_{ij}$
$\alpha = NW_{1}MK_{k}$k; $\alpha_{1} = NW_{1}M; \alpha_{2} = NW_{1}$
$\beta = JkJkVK, KsPJkFKkKs; \beta_{1} = JkJkVKkKs$
$\gamma = JkJkWkRB; \gamma_{1} = JkJkWkR; \gamma_{2} = JkJk$
3.31d NITYADEHAMAYAṂ ŚIVE

nitya |  Soβ, K, P, J, F, Kγ | tyaktivyā | μG, nityāma | Kα | deha | μGS, Kγ | W, B; dehe R | maṇya | α2; "m iṃñaṃ | μGSm, J, V, K, P, F, K, K, Kγ, "m iṃñaṃ | Kα | śive | μGS, β, F, K, Kγ; priye Kα

3.32a NA PUNĀḤ PIBATE MĀTŪḤ


3.32b STANAM SAMŚĀRAÇAKRAKE


3.32c YADĀ TU YOGINO BUDDHIS


3.32b MŪLAŚĀKTĪṂ SAMUJJVALĀM


3.33c KOTISŪRYAPRAṬIKĀŚĂM


3.33d BHĀVAVEĆ CIRAM ĀTMĀVAḤ

bhāvaivec | μGS, β, K, P, F, K, Kγ, D; bhāvaivec J, | ciram | μGS, βγ D; chivam G | ātmavat | μGS, β, K; ātmāni SK, P, F, K, G, ātmānaṇa D

3.34a ĀPĀDATALAPARYANTĀM


3.34b PRAŚRATĀM JĪVAM ĀTMĀNAḤ


3.34c SAMṢHRTYA KRAMAYOGAṆA


3.34d MŪLĀDHĀRAPADĀM NAYET

3.35a Tatra kundaliniśaktim

3.35b samvartānalaśanmibham

3.35c jivānlaṃ cendriyāṇi

3.35d grasasthāṃ cintayed dhiyā

3.35a samprāpya kumbhakāvastham

3.35b tādivalayabhāṣasthāṃ

3.36c mūlā unniyā devēśī

3.36d svadhiśṭhānapadam nayet

3.37a tatrasthāṃ jivāk bigalam
tatrasthāṃ | SMα, β, P, F, K, K, D; tatrasthāṃ μ, tatrasthāṃ α, K, tatrasthāṃ V^c, tatrasthām γ • jivām | codd.; nicas V^c • akhāla | μGSo, β, P, F, K, D; akhālan K, akhāla K, γ

3.37b grasasthāṃ cintayed vratī

3.37c tādikotpitaṅkāsaṃ

3.37d tasmād unniyā satvaram

\(\alpha = A, J, J\)
\(\alpha_1 = N, M, K, K\)
\(\alpha_2 = N, W, M\)
\(\beta_1 = J, J, V, K, K\)
\(\gamma = J, J, W, R, B\)
3.38 ΜΑΝΙΠҮЎРАПАДАМ ПРЯПЯ

manipurapadaṃ | μGσα/β,KJ,FK,KγD; manipurapadaṃ α₂, manipurapada P  • prya | Gσα/β,γD; prâna μ, “pyepre” M

3.38a BΤRΑ PҮRVAYD ĀCARET

tatra | cond.  • pūrvavad | Gσα/β,KJ,FK,KγD; sūryaṇ yad A, sūrya yad J,J, [pūrvavad F, pūrvavad K₂  • ācaret | cond.

3.38c ΣΑΜУΝΝЎYA PUNAS TASMD

om. D  • samumnıyya | μSMJ,KPF,K; samumnıyya G, samuttiryā α₂α₂, samumnıyya J₃, samumnıyya γ₁ | puṇas | Gσα/β,PK,J,FK,KγD; pāda | μ, śumas V““, puṇaḥ K₂  • tasmād | Gσα/β,KPF,KW,B; “sthānād μ, uṣmād J₃; tasmātad γ₁R (unm.)

3.38d ANĀHATA PANḍAṂ NAYET

om. D  • anāhapatadāṃ | μGσα/β,KPF,Kγ; anāhapatadāṃ J₃, anāhapatadāṃ K₃  • nayet | μGσα/β,KPF,Kγ; vrajet M, nayat J₃

3.39a TATRA STΗΤVĀ KΣΑΝM Devi

tatra | cond.  • sthitvā | μGσα/β,KJ,FK,KγD; sthitvā P  • ksânaṃ | μGσα/βJ₂,BD; ksâna α₂, padaṇ J,R  • devi | μGσα/β,KPF,KγD; devī J₃,Kγ₁

3.39b PҮRVAYD GRASAṬIM SMARET


3.39c UNNĪYA CA PUNAH PADMΕ

om. D₂  • unnīya | μSMJ,KPF,K; unnīya G, uttirya α₂, tan nāda’ α₂, samumnā’ J₃, samumnī’ K₂, unnīya J₁, unnīya J,W₂, unnīya R, anāha D₁  • ca | μG; tu soα/β,KPF,Kγ; “yat α₂, ta K₂, “ya J,K₂, “te D₁  • puṇaḥ | μGσα/α/βγ; tataḥ M, nayed D₁  • padme | μGσα/β; pādu α₂, śadme V““, yogi D₁

3.39d ŚOḌΑŚARE NIVĖŚAYET


3.40a TATΡΑΠΙ CΙΝΤAYEDEVΙ


3.40b PҮRVAYD YOΓAṀGAVΙΤ

om. D₂  • pūrvavat | μGσαJ,J,VK,KJ,PJ,FK,Kγ; pūrvavat J₁, pūrvavat K₆, kuṇḍalim D₁  • yogamāgavit | Gσα,PK,Kγ; yogamāgavit J₁, yogamāgavit K₂, yogamāgavit J₁, pūrvvācār dev D₁

3.40c TΑΣΜĀD UNNĪYA BΗΡΩMADHYAṂ


3.40d NİΤVĀ JĪVAM GRASET PUNAH


μ = A,J,J₁
α = NW₁MK,K; α₁ = NW₁M; α₂ = NW₁
β = J₂J,J,VK,KJ,PJ,FK,K₂; β₁ = J₂J,VK,K
γ = J,J,W₂RB; γ₁ = J,J,W₂R; γ₂ = J,J₃
3.41a graṣṭaḥjīvām mahāsāktīṁ

3.41b koṭisūryasamaprabhām
koṭi | codd. • sūrya | μGSoJ,K,PJ,FK,D; sūryaṁ J, sūrya K,W₂ • sama | codd.
• prabhām | μGΚ,K; prabhāṁ Soβ,Κ,PFD, prabhū J, J, prabhā BD₂

3.41c manasā saha vāgīṣi
manasā | μGSJ,V,K,PJ,FK,BD; manasa J, manasām V, mānasā γ • saha | μGSoJ,V,K,PJ,FK,D; saha J, seha V • vāgīṣi | αVPK,K; vāgīṣi μGSβMJ,K₄, vāgīsām α, vāgīṣa K₂J₂D₂, vāgīṣa F, vāgīṣi γ₁, vageśī B, vāgīṣya D₂ D₂

3.41d bhīttva brahmārgalaṁ kṣaṇāt

3.42a parārthamahāmbhodhau
parārtha | μGSοJ,K,PJ,FK,D; paramāṁrtva V (unm.) • mahāmbodhau | μGSαβ,K,FK,BD; mahāvōdho α, mahāmbodhau P, mahāmbhodhau γ,W₂, mahāṃodbhau R

3.42b viśrāmaṁ samayag acares
viśrāmaṁ | GSαβγ,W₂B; viśrāsam μ, viśrāma R, viśrāntinā D • samayag | μGSoα,J,VK₄,K,PJ,FK,D; kṣaṇam M, samayag[γ]samayag (unm.)J₄, tatra D • acares | μGSo,K; ocares K₅, kārayet D

3.42c tarasthitam paramam devi
tarasthitam | μGSβ,J,K,PFK,D; tarastha G, tatasthānam J₅ • paramāṁ | μGSoβ,JFK,D; parasam V, paramā K₂ • devi | μGSβ,J,FK,J,W₂-RBD; devi K₂, devija J₅

3.42d śīvam paramakāranaṁ
śīvam | μGβ,K,K,BD; śīve SK,J,F, śīvai Pγ • paramakāraṇam | μSoβ,J,FK,D; "pa'ra‘makaśānaṁ G, paraskāraṇaṁ V", paramakāraṇa K₅, paragukāraṇa P

3.43a śāktīya saha samāyojya
śāktīya | μGSoVK,D; sāktya J,K,K,P, sāktya J₁, śāktyā K₂, "śāktyā K₂, saṅkhyā J₁, śāktyā K₂, saṅkhyā J₁, yogeśī K₅, yogeśī K₅, yogeśī K₅ (unm.)"

3.43b tayor aikyaṁ viṁbhavayet
tayor | codd. • aikyaṁ | μGSoβ,J,FK,D; ekya K₅, ekam K₂, ekam R • viṁbhavayet | μGSoβ,J,FK,D; dibhāvayet K₂, viṁbhāv[ye]t K₅, viṁbhāvayet γ₁, viṁbhāvayan B

3.43c yadi vačittum udvyvāt
om. R • yadi | codd. • vačittum | So,BD; muditum μ, "daṁ cintama G (unm.), "daṁ visam α, vançitum γ, vačittum W₂ • udvyvāt | J₄,Soβ,PK,BD; ayuktaḥ A, yady uktam G, uchaktah K₄, utsuktah J₅, udvyvāt F, udvyogaṁ J₁, udvyoktaṁ J₅, J₆

3.43d kālam kālavibhāgavit
om. R • kālaṁ | μSNoβ,J,K,PJ,FK,D; kālaṁ G, kāla W,F • kālavibhāgavit | μGSα,J,K,PJ,FK,D; kālavibhāgavit M, kālavit K₅ (unm.), kārvibhāgavit K₂, kālavibhāgavit F, kālavibhāgakṛt D²

3.44a yāvad vrajati taṁ kālaṁ

| μ=AJ₆J₇ |
| α=NW,MK₄K₃; α=NW,M; α₁=NW₁ |
| β=J₂J₄V,K₄,PJ,FK₄K₆; β₁=J₂J₄V,K₄ |
| γ=J₁J₅W₂RB; γ₁=J₁J₅,W₃R; γ₂=J₁,J₅ |
(unm.), tu yāvad D • taṃ | μSo₃β₃PJ₃FK₃K₆γ; tat Go₄K₂, vra.Contract D • kālam | μGSo₃βγ; "jati D

3.44b TĀVAT TATRA SUKHAM VASET

om. R • tāvat | μGSo₃J₄VK₃J₄FK₃J₄BD; tāva J₄K₆J₄W₂ • tātāra | μGSo₃J₄VK₃J₄-PJ₃FK₃K₆γ; tasyām α₁, tatsam α₃ • sukhām | μGSW₁MβγD; mukham Na₃ • vaset | J₃So₁βₓ; FFₓKₓD; vaṣṭet J₄α₃K₄J₄Fₓ", bhavet G, vaṃśet K₆

3.44c BRAHMADVARAGALASYĀDHO
brahma | GSJ₂FW₂D; vrahma | μMo₃J₃J₃K₃PK₃K₃J₃R; bahma α₂VB, vṛaṃhama J₃ • dvārā | μGSo₃βγW₂BD; dvārā R • rgalasyādho | μW₁MKₖ; rgalasyādhah G, rgalāyādho Sβ;Pγ, rgalāhsyādho N, rgalāysyādah α₃, rgalāc caḍo K₆, rgalāyādhau J₄, rgalāyādho F, rgalāyādho K₆

3.44d DEHAKĀLAPRAYOJANAM
deha | So₃β₃K₃PJ₃FK₃γ; dehe | μK₅, dehi G, dehaṃ D • kāla | μGSo₃J₄VK₃PJ₃FK₃K₆γ; lakṣa NM₃, lakṣya W₁, kā K₄ (unm.) • prayojonam | μGSo₃J₄VK₃PJ₃FK₃K₆γ; prayaṇaṇa J₂

3.45a TASMĀD URDHVAPADE DEVI

om. γ • tasmād | codd. • urdhvapade | μGSFK₅; urdhvapadaṃ α, urdhapade β₃K₅-PK₅, urdhapade J₅, urdhivaṃ padaṃ D₁, urdhvapadaṃ D₂ • devi | μGSo₃β₅K₅PJ₅FK₅; devi K₆, deyaṃ D, dehaṃ Dᵣᵢ

3.45b NA HĪ KĀLAPRAYOJANAM

om. γ • na hi ḫalaprayojanam | codd.

3.45c YADĀ DEVY ĀTMANAHI KĀLAM

yadā | μGSo₃βγD; yadī α₃ • devī | μSo₃J₃VK₃PK₃FK₃γD; divy Ga₁, "divy" J₄, dev J₄Dᵣᵢ • ātmanaḥ J₄, | J₄GSo₃J₄VK₃K₄PJ₄FK₄K₅γ; āptaṇa A, "ā"tmanah J₄ • kālam | J₄GSo₃β₃K₅PK₅J₅W₂BD; kālaṃ A, kālaṃ J₅R, kālaṃm K₅

3.45d ATIKRĀNTAṆ PRAPASYĀTI

atikrāntaṃ | μGSo₃β₃J₅FK₅J₅W₄BD; atikrāṇa J₅ • prapaṣṭayi | J₅GSo₃α₃V-K₅PJ₅FK₅γ; praviṣṭhāya A, sa paṣṭayi M, prasāṣṭhāya J₄, praṇaṣṭhāya K₅

3.46a TĀDĀ BRAHMĀGALAM BHĪTVĀ

tadā | codd. • brahmāgalam | So₅VₓWₓJ₅W₂BD; vṛaṃbhāgalam μMK₁J₅K₅PK₅K₆J₁, brahmāgalam GF, vṛaṃbhāgalam K₅R, brahmārālum Vₓ"c, vṛaṃbhāgalam J₅ • bhītvā | K₅D; bhītvā μGSo₅βₓPJ₅FK₅γ; bhītvā K₁, bhītvā K₂

3.46b ŚAKTIṆ MULAPADAṀ NAYET

śaktiṃ | μSMVK₅D; śakti Ga₁α₃J₅J₅K₅PK₅K₆γ • mulapaḍaṃ | GSJ₁α₃J₅VK₅K₅PJ₅FK₅γD; mulapaḍaṃ μM, mulapaṃ padaṃ NJ₄ • nayet | μGSo₃β₅J₅FK₅K₅J₅W₄BD; naye P, nayat J₄

3.46c ŚAKTIṆDEHA-PRAṢṬUṬAṬTU

śakti J₅GSM₅KB₁D; śaktiṃ Aj₄W₁ • deha | GSNMo₃β₅K₅K₆γD; dehaḥ "μ, dehe W₁, dahā PJ₃, mulā F • prasūtāṇa | SJ₅VK₅PJ₅FK₅γD; "tmasūnaṃ μ, prasūna"m G, pravāhas N, prastātaṃ W₁, prastutam Mo₃, prasūtaṃ J₄, prabhūtaṃ K₂, prasūtas K₅ • tu | μSo₃β₅K₅PJ₅K₅γD; "taṃ G, taṃ M, ca α₃, vai F

3.46d SVAṆṆṆ CENDIRAYIṆI ŚAYA

svājaṃ | μGMo₃D, sa jīvaś SJ₅J₅K₅PJ₅FK₅, taṃ jīvaṃ Nk₆, sajīvaṃ W₁, srjīvaś V, sa jive K₂, sa jiva W₂, sarjaya γ₂, sujīva R • cendiraiḥ | μSNMo₃VK₅PK₅RBD; cendiraiṣ GF, cendiraiyai W₁K₅, cairṇḍriyai J₅J₄, cairṇḍriyai J₃J₄, cendiraiyai J₁J₃, cendiraiyai W₂ • saha J₅GSo₃J₅VK₅FK₅γD; sahaḥ AJ₄PJ₅J₃

3.47a TATTAṆKARṆIṆI CAYAṆOYAYA

tattat μGSV₅J₅K₅J₅J₅RBD; tatraḥ "α₁, tatoḥ "α₃, tatāt J₅K₅J₅, tataṃ J₄, tatta[t] F, tat ta J₄, tatta W₂ • karmanI | μVK₅K₅BD; karmāṇi GSPJ₁F₇, "ktenāpi α₁, "ktimāla α₃,

µ=GJ₆J₃;

α=NW₁MK₆; α₁=NW₁M; α₂=NW₁;
β=J₅J₅VK₅J₅PJ₅FK₅K₅; β₁=J₅J₅VK₅;
γ=J₅J₅W₂R; γ₁=J₅J₅W₂R; γ₂=J₅J₃

Khecarīvidyā Full Collation 279

3.47b svasthadeh sukham vaset

3.47c anena devi yogena
om. Gα • anena | μSβ, J, K, P, J, FK, γ, D; cemedriyaṁ saha K, camedriyaṁ saha K, devi yogena K

3.47d vañcayet kālam āgatam

3.48a yadi māṇyasyakaṁ dehaṁ
om. G • yadi | codd. • māṇyasyakaṁ | μSNMαβ, B; māṇyake W, māṇyaka γ • dehaṁ | μSW, Mαβ, K, PK, K, γ; dehe N, dehi J

3.48b tyaktam icchā pra-vartate

3.48c tataḥ para-ma-sanśtuṣto

3.48d brahmasthāna-gatam śivam

3.49a śaktyā samyoyjya nirbhidyam

3.49b vyomā brahmāśilaṁ viśet

3.49c vyomataṁ-vatayam maḥāvayoni
vyoma | codd. • tatvaṁ | VPB; tatvaṁ μSOα, J, J, J, J, FK, K, K; tatva ṣ, sattvaṁ K, • maḥāvayoni | μGSOα, β, P, FK, γ; maḥāvayosi α, maḥāvayoni K, maḥāvayoni K

3.49d vāyutatvatvam mahānile

3.50a tejasatvatvam mahātejasay

μ = A, J, J
α = NW, MK, K, K; α1 = NW, M; α2 = NW, W
3.50b APTATTVĀM JALAMANDALE

aptattvam | VK₃; aptattvam AJ₄, aptattvam J₄ (unm.), aptattvam GJ₅F, ambhaso α₂, y-asatyam α₃, Jv₅K₆ aptattvam J₅K₆, jalam ca K₂, asatyam Pγ₁, atatvam B • jalamāṇḍale | AJ₄GSNMO₃J₃V₃=K₃FK₅K₆γ₂RB; tathānijelamāṇḍale J₄= (unm.), lamāṇḍale Jₕ= (unm.), janamāṇḍale W₁, lamāṇḍale V₄, jalamāṇḍale K₄, jalamāṇḍale P, jalamāṇḍale W₂

3.50c DHARĀTATTVĀM DHARĀHĀGE

dharātattvam | V₅=; dharātattvam μJSJ₅K₆PJF₅K₆, dharātavatvam G, mahātattvam α₂K₁, mahātattva M, dharātattvam K₅, dhasattattvam V₅=, āpatattvam γ₁, āpatattvam B • dhārāhāge | μGSJ₅V₅=K₅PJF₅K₆γ₁; mahāhāge α₁, mahāhāge α₃, dhārāhāgi J₃, dhasahāhe V₅=, yarāhāge B

3.50d NIRĀLAMBE MANAH PADE

nirālambe | So₂V₅=FW₂RB; nirālavai A, nirālaṅeye J₆J₇Mo₃J₄K₅PJ₆K₇K₈J₉, nirālaṁbe G, nirāleṇye J₄, misaṁlebe V₅= • manah | μGSαβJ₅K₅FK₅K₆γ₁; sanaḥ V₅=, manah P • pade | GK₂B; pare μSW₅MβF₅K₅γ₁, param No₃J₃

3.51a VYOMĀDUGUṆATAṬṬVĒ

vyañād | μGSoαβK₅PFK₅K₆γ₁; vyayādā J₃ • guṇa | μGSoαβγ; para M • tattvē | K₅J₅; tattvē μGSoJ₅J₅VPF₅K₅J₆, tattvē J₅J₆, tattvē J₆W₂

3.51b SVENDRIYĀṆI NIVESĀYET

svendriyāṇi | μGSJ₅K₅PFK₅K₆γ₂W₂; śvendriyāṇi W₁, śvendriyāṇi MJ₆J₇R; śvendriyāṇi K₉ • nivesāyet | μGSoαβJ₅K₅K₆; nivesāyat K₅γ₁W₂, veṣayet P (unm.), nivesāyet R

3.51c EVĀṆ SĀMṢĀRIKĀṆ TAKTYĀV

evaṇ | μGSoαβK₅PJ₅K₅K₆γ₂; yaś G, yaṇam F • sāmsārikaṇ | μVK₂B; vaṁśāvadvīṁ G, saṁśārikaṇ SJ₆K₅PJ₆J₇R, sarīraṇaṁ α₂, sarīraṇaṁ tu M, saṁśāraṁ α₃, sāmsārikaṇ J₅, saṁśārikaṇ J₅, saṁśārikaṇ K₆, saṁśārikaṇ J₅, saṁśārikaṇ J₅W₂ • taktvā | μGSW₅J₅K₅K₆; paścāt N, taktā Mo₅J₅J₆K₅γ₁W₂, taktvā T, taktvā R

3.51d PARATATTVĀVALAMBAKĀH

paratattvā | V₅=K₅; paratattvā μ, paratattvā GSO₂J₅K₅PJ₅FK₅K₆γ₁, paramatattva α₃, paramatattva J₄, sastasāv V₅= • valambakah | GSO₂V₅=; valampanah A, valamvakah J₂J₅PK₅K₆, vilaṁvakah α₃, valamvakah J₂J₅K₄, valamvakah V₅=, valamvakah J₃, [val]=(lambakah F, valambakah J₅W₂, valamvakah J₅, valamukanah B, valavakaṁ R

3.52a ASPRṬHAṆ PAṄCAHŪṬADĀYIR

asprṭhaṇ | conj. SAUNDHERAND | adṛṣṭah μSK₅K₅, adṛṣṭah GMW₅J₅J₆J₇, adṛṣṭa NMO₃J₅PF₅γ₂W₂, adṛṣṭa V, adṛṣṭa J₃ • paعص | μGαβγ; sarva S • bhūṭādyayir | μGSOJ₂K₅K₂B; bhūṭādyayi J₂VK₁, bhūṭādyau J₄, bhūṭūtadyau K₄, bhūṭūtadyai Fγ₁,

3.52b BHĪTTVĀ SŪRVARASA MANDALAM

bhīttvā | K₅; bhīttvā μGSMo₃J₅FRB, bhīttvā α₂J₅J₆VK₅γ₁W₂, bhīttvā K₄, bhīttvā K₅; • sūrvarasa | μGSW₂Mo₃J₅J₆J₇K₅PJ₆FK₅γ₂W₂B; ca sūrya N, sūrasya V, sūryasya K₆, sūryaṁya R • maṅḍalam | μGSOΚ₂βJ₅βK₅FK₅γ₁; maṅḍale K₇K₂

3.52c PARATATTVAṆAPADE ŠÂnte

para | μGSαβγ; par G (unm.), paṇam α₃ • tattva | tattve μMV, tattve M, tattve So₂, J₅K₂PF₅K₆, tattva α₃J₅γ, tattvo K₂, tvo J₅ • pade | Soαβγ; pare μ; šānte | μGSαK₅K₅PFK₅K₆J₆W₂; śānte J₄J₅, śānte V, śeva J₅, śaṁte J₅

3.52d ŠIVE LĪNAH ŠĪVAYATE

šive | J₆J₅J₆J₂J₅J₆K₅; śice A, dhive P, śive J₃ • līnaḥ | J₆J₅J₆J₆J₂J₅J₆K₅; līna αγ₁, līnaś GF • šīvaye | μGSαβγ₂W₂; šīvaye R

3.53a NA KALPAKOTĪṢĀSAHRAḤ

na kalpakotīṣāsahraḥ | μJSK₅PJ₅K₅; kalpakotīṣā G, na koṭikalpa α, na koṭikalpa K₂ • sāharaḥ | J₆SoV₅=FK₅B; sāharaṇa AJ₄J₅K₉, ’hasraṣ ca G, sahasraṇ J₄, sāharaṇ K₂, sāharaṇa

$\mu = AJ₄$
P, sāhā J₁ (unm.), sahasraḥ K₅ (unm.), sāhasreḥ γ₁

3.53b PUNAR ĀVARTANĀM BHAVET

om. J₃ • punar [µGSβγ; punah α • āvartanaḥ] J₆SJ₁,FJ₁,W₂B; āvartananu A,J₁,VK₁-
K₅PK,J₅R, āvartino G, saṁvartanāṁ α₂, saṁvartanāṅu Mo₅, āgamanāṁ K₆ • bhavet [codd.

3.53c ANUGRAḤĀYA LOKĀNĀM

om. J₃ • anugrahāya [µGSα₃K₃β₂K₅PK₆γ, anugrahā[ya] K₁, anugrahāṁa K₆ • lokā-
nāṁ ] codd.

3.53d YADI DEHAṀ NA SAMṬYAJET

yadi [µGSαβK₅PKK₆γ; om. J₃ • dehaṁ [µGSJ₁J₅VK₅PJₖFK₅J₆B: de K₄ (unm.),
deha γ₁ • na [µGSβK₅PKK₆γ; sa J₃ • samṭyajet [µGSαβK₅PK₆J₁RB; na

3.54a PRALAYANṬE TANUṀ TYAKTVĀ

pralayante J₁J₆SoJ₁K₁K₃K₅B; pralayote A, pralayanṭe G, *alayaṁve V∞, *alayaṁve
V∞, pralayanṭe K₄, pratnayanṭe P, pralayāṭa J₃, pralayanṭye F, pralayārte J₁, pral-
layārte J₃, pralayāte W₂, [pralayāte] R • tanuṁ [µGSJ₁J₅K₅K₆J₇,J₈,B; tanu J₁>V∞P-
K₅,J₇W₂, vanu V∞, [tanu] R • tyaktvā [µGSαJ₁K₅PJ₅FK₅J₆B; tyaktā K₅,J₇VK₅J₈W₂,
tyaktām K₁, [tyaktā] R

3.53b SVĀṬMĀNYA EVĀVATIṢṬHATE

svāṭmāny [µGS₀VFK₅B; ātmany α₃, svāṭmāny J₁J₃K₃P₁,P, svāṭmānny J₃, svāṭmānnum K₆, svāṭ-
man γ₂W₂, [svāṭman] R • evāvatiṣṭhate [J₆SoJ₁K₅FK₅W₂B; evāvatiṣṭate AJ₁-
K₃β₃, evāvatiṣṭate K₂, evāvatiṣṭati J₃, evāvatiṣṭhate K₆, [evāvatiṣṭate] R • anena
devya yogena vaṇcayet kālamārgataḥ yadi māṁsyakaṁ dehaṁ tyaktum icchā pravartate
tataḥ paramānūṣyaḥ brahmasthānagataṁ śivaṁ [mūlabhāra tripōke vrṇṣaṇugadatalė vahin-
māyāṁata bijaṁ pākastam **yuḥtān rasanaparīgatam tanmayaṁ bhivātā aṁ | **tyāgaṁ
cavitvaṁ parapurapagamanāṁ naṁ syāja jived āca+pndra+tārān maraṇabhayaṁhāram samyag
īsāna dhā [add.] G

3.54c ITY EṢĀ KHECARĪMUDRĀ

ity esā [µSJ₅VK₅PK₅J₆B; ity evam Go, eteśām J₁, ity ekkā K₅, ity eṣa J₁, ity asa J₅-
W₂, [ity esā] R • kecari [µGSJ₁J₅K₅K₆PK₆γ,W₂B; kecari V₃J₅, [kecari] R •
mudrā [µGS₀m₀γ₂W₂; mumudrā W₁ (unm.), [mudrā] R

3.54d KHECARĪDHIPATITVADĀ

khecariṇī [µGS₀K₁β₂γ₂W₂B; kecariṇī K₃, [khecariṇī] R • patitvadā [µ; patis tā+ G
patis tadā S₀δ₂γ₂W₂B, patis tathā α₃, [patis tadā] R

3.55a JANMAṆṆṬYAVHARĀROGA

janmaneṣṭuvaḥṛa] [codd. • roga [µGS₀m₀β₃J₆FK₅,J₆B; ga W₁ (unm.), roga α₃K₂γ₁

3.55b VALĪPAṬĪTANĀŚINĪ

vali [J₆SoJ₂K₂K₅PK₆γ; vali A,J₆GJ₁V,J₁K₆ • palita [µGS₀J₂J₅K₅K₆FK₅,J₆,W₂RB;
darpavi G, palita V, valita P, palita J₃, ta J₃ (unm.) • nāśiṇi [µGS₀β₃P,J₅FK₅,B; nāśiṇi
G, nāśiṇi K₃,J₆,R, nāśiṇi J₅, nāśiṇi W₂

3.55c ANAYĀ SADṚŚI VIDYĀ

anayā [codd. • sadṛśi [µGS₀J₃J₆VPFK₅,J₆R; sadaśi K₄, siddhasi K₂, savṛṣi J₃, sadṛṣi
J₅,W₂ • vidyā [codd.

3.55d KVA CIA CIÇ ṬAṬRANTARE NA HI

kva [µGS₀β₃J₆FK₅,J₆,W₂B; ka K₅, kra J₃, ku R • cic [J₆GS₀J₆FK₅w,K₆B; ci A,J₅-
W₁Mo₅β₃Pγ,W₂B, cit K₅wR • cāṭraṇṭare [codd.; sāṭaṇṭare KeC • na hi [µGS₀β₃B;
maha J₁, maḥi J₅,W₂R

3.56a KHECARĪMELANĀṆ DEVĪ

kecari [µGS₀W₃RB; kecari γ₂ • melanāṁ [J₆,J₅SoJ₃β₃K₅PK₆γ; melana A, melanāṁ
GF, melanāṁ J₅ • devi [µGS₀m₀J₆K₃K₅PK₆γ; devi α₂V₅,J₆B

\[µ=A₉J₄\]

\[α=\text{NW}; M₄K₄; \alpha₁=\text{NW}; \alpha₂=\text{NW}; \]

\[β=J₄J₁VK₅J₆PK₆; β₁=J₄J₁VK₅; \]

\[γ=J₅,J₅W₂RB; γ₁=J₅,J₅W₂R; γ₂=J₅,J₅\]

3.56b suguhyaṃ na prakāśayet
suguhyaṃ | GSoβPJFK; suguṃtas mu, suguḥyaṃ k₂, suguḥyaṃ γ | na prakāśayet | Ao; na prakārayet J₀J₁, samprakāśitaṃ G, te prakāśitaṃ SβPFK₅K₆J₅W₂B, tat prakāśitaṃ α₃, te prakāśita K₂, te prakāśita J₃, te prakāśini J₁R

3.56c tasyāḥ cābhyaśayoga 'yam
om. α₃Kγ | tasyāḥ | Ga₁βPFK₅K₀; tasyā mu, tasyāṃ S, tasyā J₃ | cābhyaśa | Ga₁βP-FFK₅K₀; svabhāyaṃ α, abhyāsa SJ; yogo 'yam | J₀J₀GJ₁VK₄PJ₄FK₅K₀; yoge yam | A, yogā ca α₁, yogā J₄

3.56d tavā sneḥat prakāśitaḥ
om. α₃Kγ | tava | μGSo₁βPFK₅K₀; tavā J₁ | sneḥat | μGSo₁βPK₅K₀; snehe' | α₁, prītyā J₁, snehe F | prakāśitaḥ | μGSo₁K₅J₆K₃J₄FK₅'R; 'na kirtitaḥ α₁, prakāśitaṃ J₀VJ₁, etad yodo mayākhyātah kim bhūya srotum icchāi śambhos sambhāvanāṃ labhya jaye caṇḍrākārakāraṃ add. G, śive sakalasiddhadhī add. K₄

3.57a khecari nāma yā devi
ekhecari | JSJ₀V₀K₀PJ₅FK₅K₀W₂B; madirā μ, khecaryā α₁K₁, khecaryāṃ K₃, khecari K₄ (unm.), khecari gorā R | nāma yā | μGSo₁βPK₅J₀W₂B; na sama α₁, nāya K₆ (unm.), nāma yo J₁R | devi | μGSo₁K₅J₆K₃J₄FK₅'R; devi K₆V₀PK₅'R; K₅J₅W₂B;

3.57b sarvavyogināvanditā
sarva | μGSo₁βPJ₀FK₅K₀ γ; sarva K₀ | yogindra | μGSo₁J₀J₁K₀PFK₅K₀; yogendra α₁, J₀, yogim ca V, yogindra K₁, yogendra J₁, yogendra J₂ | vandita | μGSo₁β₃J₂W₂B; vandite α, vandi R (unm.)

3.57c naināḥ yo vetti loke 'smin
naināḥ | μ/βJ₀K₀J₃FK₅K₀B; enāṃ Go₁, tāṃ na α₁, nanāṃ P, nayanām γ₁ (unm.) | yo | μSo₁βγ; 'n'o o | vetti | μGSo₁J₀VK₅JK₅FK₅'R, veti J₁, vetiti J₃ | loke 'smin | μGSo₁β₃J₂W₂B; lokyey σmin R

3.57d sa paśū pracyate śive
sa | codd. | paśū | μGSo₁J₀VK₅JK₅PJ₀FK₅'R; prabhu N, prabhuḥ W, M, pasu J₂ | pracyate | μGSW₀M₀J₀J₀VK₅J₀FK₅J₀W₂B; prāpyate N, procyete K₁, prācyate J₅ | śive | μGSo₁α₁γ; śive M

3.57a nityam abhyāśaśilasya
nityam | μGSo₁α₁βPJ₀FK₅'R; natyam M, nity K₆ (unm.) | abhyāśaśilasya | μSo₁βγ; abhyāśaśilasyā G

3.58b atato 'pi jagagatrayam
atato | J₀J₀GJ₁GSo₁βK₀PJ₀FK₅'R; atato AB, a[to] K₀ | pi | μGSo₁βPK₅J₀FK₅'R; K₀ | jagagatrayam | AJ₀SVNPJ₀FK₅'R; jagatrayam J₀J₀J₁J₀K₀R, jagatraye M, ja'gaj'ayaṃ K₀

3.58c guruvaṃtrōpasamālabhām
guruvaṃtro | J₀J₀; gurvaṃtro A (unm.), guru'v'aktre G, guruvaṃtrae SJ₁J₀J₀J₀K₀W₂, gurvaṃtrae N, guruvaṃtrae W₀MJVPB (unm.), guruvaṃtrae α₃, guruvaṃtrae K₀, guruvaṃtre F, guruvaṃtrae γ₁, guruvaṃtā R (unm.) | pasanālabhadāṃ | pasanālabhadāṃ μ, pi labhadha G, ca sanlabhya SW₀α₁J₀J₁K₀Γ₀, asanlabhadā N, ca sanlabhadā M, sa labhya K₂ (unm.), ca labhya P (unm.)

3.58d vidyāṃ abhyāśato 'pi ca
vidyāṃ | μGSo₁βγ; vidyā'[m] M, vidya' α₃ | abhyāśato | J₀J₀J₀SW₀J₀VK₅J₀FK₅'R; abhaśato A, abhyāśato G₀₀, abhyāśato N, [a]bhaya M, 'yābhyāṣato α₃, abhyāsa[sa]to J₂, abhyāsito K₀P | 'pi ca | μGo₁; 'pi vā So₁βγ

3.59a khecari melakādyeṣu
khecari | codd. | melakādyeṣu | α₁; melanādiṣ ca μ, melanādeṣu G, melakādyaiṣ ca SβPJ₀J₀FK₀K₀, melakāmeṣu M, melakādeṣu α₃, melakādyaiṣ ca K₀, melakādyaiṣ sri γ₂W₂, melakādyaiṣ sri R, melakādyaiṣ sri B

μ = AJ₀J₀
α = NW₀M₀K₀; α₁ = NW₀M₀; α₂ = NW₀;
β = J₀J₀VK₀J₀PJ₀FK₀K₀; β₁ = J₀J₀VK₀;
γ = J₀J₀W₀RB; γ₁ = J₀J₀W₀R; γ₂ = J₀J₀,
3.59b NITYAM SAMSAKTACETASAḤ
nityam | μGSο_β,PK,K_γ; ni α_3 (um.), nitya K_2, nitya FK_4 • samsaktacetasah | SoJ_,
VK,FK,K_γ,W_2B; s Bramavetasaḥ μ, saṃsa'kta’cetasah G, samsaktamcetasah J_2, sam-
saktamānasah K_2, samāsktasevataḥ J_3, saṃkttacahā R (um.)

3.59c NA SIDDHYAṬI MAHAYOGO
na | codd. • siddhyati | μSa_β,PK,J,K_2,FK,FK_2; vidyate G, siddhāṭi K_3, siddhyanti J_4,J,W_2,R,
siddhyati K_4,K_1, si’dyha’anti J_3 • mahāyoga | GSM_β,FK,K_γ; mahāyogam μ, mahā-
yogī α_2,PK,K_1.

3.59d MADHYVARDHANAṀ VINĀ
madiyārādhanaṃ | SoJ_4,PK,J,K,PK,K_4,FK_2; madirārādhanaṃ μ, mad idaṃ sādhanaṃ G,
gururārādhanaṃ V, madiyārādhanaṃ F, madiyārādhanaṃ R • vinā | codd.

3.60a MATPRASĀDAVIHĪNĀṆĀM
matprasāda | μGSa_β,J,K,FK,K_4,FK_2; tatprāśa μ, matprasāthā α_3, matprasātoda K_4 (um.), matprasāde PK_4, matprasā R (um.) • vihīnānā | μSa_β,PK,K_3; vihīnāyā G, vihīnāna α_3, vihīnānāṃ K_2, vihīnānāṃ J_3, vihā’nāṃ F, vihīnānā J_4, vihīnāna J_5, vihīnāna J_6.

3.60b MANNINDAPARACETASAḤ
mammadī | SoJ_β,PK,J,K; tannindā μ, mammadī G, mammadī α_3, sādā saṃ’ K_2, ma-

3.60c PAŚUNĀṆ PĀṢABADDHANĀṆ
paśunāṅ | SoJ_3,PK,J,K,K_4,FK_2; paśoh pā मG, paśumāṇ J_3, paśunā J_4 • pāsa | SoJ_β,
K_1,PK,J,K_4,FK_2; ‘śprā’ μ, ‘sāvī’ G, pāsa K_3 • baddhānāṃ | SoJ_3,V,F,J,W_2; ‘vandhasya μ,

3.60d YOGA KLEŚAYA JĀYATE
yogaḥ | μGSο_β,PK,K_4,FK,J,K_2,PK,K_4; yoga J_3,J,W_2, yogam R • kleśāya | μGSο_β,PK,K_4,FK,J,K_3; kleśa
bhi‘ K_2, śloṣopa J_3, kleśa F, kṣemāya B • jāyate | μGSο_α,PK,R; kalpate M, jāyate J_1,
jyate J_1,W_2 (um.)

3.61a SARVAṆJENĀ ŚIVENOTĀṃ

3.61b PŪṆĀṆ SAMṬHYAJYA MĀMĀKĪM
pūṇāṃ | μGSa_β,K,J_2,PK,K_2; pūṇā J_3, pūṇāyā J_4, pūṇāta F, pūṇāta G • satataṃ | μGSa_β,PK,K_4; pāṁḍhāṣa G, māṇavaḥ G, mā-
mākimā J_2,PK_4, māmākā PK_3, māmikā γ_2,W_3, māmikā R.

3.61c YUṆIYATAS SATATAṂ DEVI
yuṇyataḥ | μa_2; yuṇyatas G, yuṇyatas Š_J_4,PK,J_6,K_3; puṇyataḥ M, puṇyataḥ α_3, puṇyataḥ
J_4,K_1, yuṇyatas F, yuṇyata G • satataṃ | μGSa_β,PK,K_2; satamaṇaṃ K_2, satamaṇaṃ J_3, • devi | μGSa_β,J,K,J,K_3,PK,J,W_2.

3.61d YOGA NĀṢAYA JĀYATE
yoga | μGSa_β,J,K_3,PK,J_2; yag ‘go’ J_4, yoga J_3, yogī γ_2,W_2, yogam R • nāṣaya | μGS-
o_β,J,J_1,PK,J_2; nāṣaya K_4, nāṣaya K_2 • jāyate | μGSa_β,J_4,PK,J_3,FK,J_2,K_3,J_2; jāyate K_2, jyate J_1,W_2, jāte R (um.)

3.62a BHAKTYĀ SAMṬARPAYED DEVI
bhaktyā | μGSa_3,PK,J_2,W_2; vārū μ, bhaktā R (um.) • samṭarpayed | GS_β,FK,J_3; ‘byā’
tarpayed μ, samjayate α, samṭarpayed K_2, samṭarpayed PK,J_3, samṭarpayed γ_2,W_2, samṭayeṣad R • devi | μGSa,J,K,J,K,PK,J,J; evi J_3, evi VK_6,W_2, evi J_1, evi J_5.

\[\mu = A_{J_3}, \alpha = NW_{I_4}, MK_{J_4}, K_3; \beta = J_3, VK_3, J,W_2, J_3, J_2, J_4, J_4, J_5, J_5.\]
3.62b SARVALOKAMAYAŚ ŚIVAM
sarvalokamayaś | μGSα₂β,3FK,γ;y | sarvalokamaye M, sarvalokamayaś P, sarvalokamayaś Kβ | śivam | GSα₂β,3FK,γ;y | money MF | gaurī mādhvī ca paśṭiḥ ca tathā kādāṃbahīr vāraḥ kādāṃbahī cā druṃalā mādhvī madhusamudbhāva paśṭiḥpiśṭa-

samudbhūtā gaurīkṛṣṇasarasasambhāvam tāsām ekatamānḥ guhyām tarpaṇya sarva-devatāh asaktāh

sumahāpūjanām yādika tādikāh kuryād viṃdvakadānam vā guruvāyāvalaṃvaka. add A, gauśī mādhvī ca paśṭiḥ ca tathā kādāṃvāri vāraḥ kādāṃvāri cā druṃalā mādhvī madhusamudbhāva paśṭiḥpiśṭasamudbhūtā gaurīkṛṣṇasarasasambhāvam tāsām ekatamānḥ guhyām tarpaṇya sarva-devatāh asaktāh sumahāpūjanām yādika tādikāh kuryād viṃdvakadānam vā guruvāyāvalaṃvaka. add J, gauśī mādhvī ca paśṭiḥ ca tathā kādāṃvāri vāraḥ kādāṃvāri cā druṃalā mādhvī madhusamudbhāva paśṭiḥpiśṭasamudbhūtā gaurīkṛṣṇasarasasambhāvā tāsām ekatamānḥ guhyām tarpaṇya sarva-devatāh asaktāh sumahāpūjanām yādika tādikāh kuryād viṃdvakadānam vā guruvāyāvalaṃvaka. add J,

3.62c MAYY EVĀSAKTAŚCITATASYA

3.62d TUṢṬYANTI SARVADEVATĀH

3.63a TAM MĀM SAMPŪJYA YUŅŚIČA

3.63b MATPRASĀDEŅA KHECAŘIM

3.63c ANYATHĀ KLEŚA EVA SVĀN

3.63d NA SIDDHĪR JANMAKOTAŚIṆ

3.64a SARVE SIDDHYANTI MANTRAŚCITAS
carve | μGSα,β,P,F; sarv KJ (umm.), sarve Kα, sarve γ | sidhyanti | μSo,β,P,F; sidhaṃnti G, sidhyanti K, K, sidhyati K | mantraścita | μGS,α,β,P,F; maj[rabdhamp] N, maratra ca K, mantra ca γ

3.64b YOGAŚ CA PARAMEŚVARĪ

\[\mu = \text{AJ,J}, \alpha = \text{NW1,K}; \beta = \text{J,J,K,F,K,γ}; \gamma = \text{J,J,W2}; \gamma_1 = \text{J,J,J,}; \gamma_2 = \text{J,J,}\]
3.64c MADĀRĀDHAṆAŚĪLASYA

om. G • mad | Soβ,Kβ,Kβ,Jβ,FK,Kβ; mah’ μPγ2, sad K3 • ārādhana | μSW,Mαβ,Kβ,Jβ,FK,Kβ; ārādhana N, ārādhanaṇ P, ārādhana R • śīlasya | μSW,Mαβ,Jβ,RB; ālasya N, śīlasya J2

3.64d MĀY ĒVĀSAKTACETASAḥ

om. G • māy | Jβ,SW,Mβ,Jβ,W2; may Aβ, madhyy NJ,R, mad α3 • ēvāsaka | S−α,VK,PK,γ2; āvīśaka Kβ, dhyānāsakta Kβ, dhyānāsakta Kβ, ēvāsakta Jβ, ēvāsakta Jβ,FK,Kβ; cetasaḥ | Jβ,SoVK,Kβ,PJ,FK,Kβ; cetasaḥ A (unm.), ceta[sa]h J2, cetasaḥ J4

3.65a TASMĀṆ MĀM PŪJAYED DEVĪ
tasmāṇ | GMK; tasmāt μSoβ,Kβ,γ2,W2; tsmat R (unm.) • mām pūjayed | G; sampūjayed Aβ,Soα,VK,FK,; sampūjaya J,k; mām pūjaya M, sūmpūjaya J,P; sampūjaya J, sampūjayed K2, sampūjayaṇa Jβ, pūjayaṇe J,R, pūjayaṇe J,W2 • devi | μGSoβ,Kβ,PJ,FK,γ2; devi K6

3.65b SARVAYOGĀBHIVRDDHAYE

sarva | μSoβ,Jβ,VK,PJ,FK,γ2; sarvva J,k,K6 • yogā | μGSoβ,Jβ,VK,PK,FK,γ2; jyoga α2,K2−Jβ, rōgā J, yōgā B • bhiṃḍhiṛdhaye | μSoα,β,FK,; bhiṃḍhiṛdhaye G, vīvṛddhaye α, Kβ, svaśiyā Jβ, nṛvṛddhaye P, nisīḍhaye J, nivṛddhanī J,R, nivṛddha Jβ, nibardhdhayat W2, vivarθhayan B

3.65c KHECARYĀNANDITO YOGĪ
khecaryā | SW,Mαβ,PF,γ2,W2; madirā μ, khecaryāṃ GN, khecaryāya Kβ,K,k, [kheca−riyam] | R (unm.) • nandito | μGoSoβ,1J1,J1,VK,PK,FK,γ2,W2; nadito K,k, nīṇḍito J3, nandato K6, nīṇḍito R • yogī | μGSoPβ,FK,K6; om. β, devi K2,γ2,W2; [devi] R

3.65d YOGAM YÛNĪTA TANMAYAY


3.66a VIJANE JANTURAHITE

vijane | μGSoα,β,Kβ,PJ,FK,γ2,W2; nivote M, cinane V, nivajaya K6 (unm.), [nivajye] R • janturahite | μGSoα,β,PJ,FK,γ2,W2; jaṇṭurahita K1, jaṇṭurahito K3, ca jaṇṭurahite K2 (unm.), [jaṇṭurahite] R

3.66b SARVOPADRĀVARE

sarvoprāvara | μGSoβ,γ2,W2; sarvopaprāva V, [sarvaprāvara] R • varjite | μGSo1J2−V,W,Kβ,PJ,FK,γ2,W2; varjitaḥ α3, vivarjite J4 (unm.), carnite V, varjījite K6, [varjite] R

3.66c SARVASĀDHANASAMYUKTAKH

om. μG • sarvasāddhana | Soβ,Kβ,PJ,FK,γ2; sarvvasāddhana K6 • samyuktaḥ | αβ,K2−FK,FK,γ2; sampannah S, samyukta J3

3.66d SARVACINTĀVIVARJITAKH

om. μG • sarvacintāvivarjitaḥ | Soβ,PK,FK,γ2; sarvavcitāvivarjitaḥ J3, sarvavacintāvivarjitaḥ K6 (unm.)

3.67a MRDVĀSANAM SAMĀŚTHAYA

mrdvāsanam | J1,V,PF,FK,K1,J1,W2; mṛdvāsanam A, mṛdvāsana[m] J6, mṛdvāsana J,J,K1, madvarṇaṃ ca G, siddhāsanaṃ SW,MK, siddhāsana N, rudraṇaṃ α1, mṛdvāsanaṃ V, mṛdvīśasanam J1, sadvasana R • samāśṭhayā | J6,GK,K,β; āsthiyā A (unm.), samāśāya α1, samāśiyā K3, saśāsthiyā V, samāśāthaya γ1

3.67b SVAGURUṬKAPRAKĀRATAH

svagurukta | J6,Gso1J2−J1,VPF,FK,γ2,W2; svagurukta A1,K4, svaguruktāṃ K2, guruṅkte R (unm.) • prakāratā | μGSw,MJ,VPJ,FK,γ2,W2; prakārata N, prakāśitaḥ α3,

μ = Aβ,J3
α = NW,MK,K3; α1 = NW,M1; α2 = NW1;
β = J3,J1,VK,K1,PJ,FK,K1; β1 = J3,J1,KV;
γ = J1,J2,W2; γ1 = J1,J2,W2; γ2 = J1,J3
prakāraṁta K₄ (unm.), prakāśata K₂, prakārata R • saṁtarpa śīvam iśānam sarvadevo-
tsavapradeṇa matprāśadena mahatā sarvavijñānavān bhavet asakta’s su’maḥāpiujāṇaṁ yadi
ka’tuḥ ca săḍāhaḥ add. G

3.67c kuryāḍ ekaikam abhyāsām
om. μ • kuryāḍ | GSαβ,K₁P₁FK₁γ; kuryāḍ K₆ • ekaikam | So₁,J₀J₂,K₁,K₂FK₁γ; ekaika’ G, vaikailakam α₃, ekaikabh V, aikaikam P • abhyāsaṁ | So₁β,PK₁FK₁γ; yā devi G, abhyāsa K₂

3.67d guruvākṣyāvalambakaḥ
om. μ • guru | GSα,J₀V₁K₂P₁FK₁K₂γ; guru J₄ • vākṣyā | GSα,J₀V₁FK₁K₂γ; mārgo α₀, vākya J₀,J₀,K₁P₂, mārga K₂ • valambakaḥ | GS; valambakaṁ α₂V₁, valanvakaḥ Mo,K₁P₂,K₃,K₄, valanvakaḥ J₃,W₂B, ca lavakaḥ R • saṁtarpa śīvam iśānaṁ deviṁ deviś ca sarvasaḥ | tat prāśadena labhate samyag jñānam akhaṇḍitaṁ add. A, saṁtarpa śīvam iśānaṁ deviṁ deviṁ ca sarvasaḥ | tat prāśadena labhate samyak jñānam akhaṇḍitaṁ add. J, saṁtarpa śīvam iśānaṁ deviṁ deviṁ ca sarvasaḥ | tat prāśadena labhate samyāna jñānam akhaṇḍitaṁ add. J, saṁtarpa śīvam iśānaṁ deviṁ deviṁ ca sarvasaḥ | tat prāśadena labhate samyāna jñānam akhaṇḍitaṁ add. J,

3.68a ayam yogo mayākhyātaḥ
om. Gα₁ • ayam | So₁βγ; etā A, etad J₅ | yodo | So₁βγ; yogam μ, yomo Vαβ • mayākhyātaḥ | So₁β,P₁FK₁K₂β; mayākhyātaṁ μK₂, sayākhyātaṁ Vαβ, mayākhyātō γ₁

3.68b sarvayogaprasādhaṅkaḥ
om. μGα₁ • sarvayoga | So₁β,K₂P₁FK₁K₂γ; sarvayoga K₆ • prāśadhaṅkāḥ | SW,Mβγ,W₂B; prāśapatrasāḍhaṅkaḥ N (unm.), prāśadhaṅka R

3.68c tava pritvā mahēśāni
om. μG • tava | So₁β,P₁FK₁K₂γ; tattva K₆ • pritvā | So₁,J₀V₁K₂J₀FK₁K₂γ,W₂B; pritvā J₄, protvā K₅, [prā]tyā P, pritvā R • mahēśāni | So₁β,P₁FK₁K₂β, mahēśāṁ K₂, mahēśāṁ J₅,W₂

3.68d kim bhūyaḥ śrotum icchasi
om. G • kim | codd. • bhūyaḥ | μSo₁β,K₂PK₅K₂γ; bhūyaḥ J₃, bhūya F • śrotum | codd. • icchasi | K₅,F; icchasi μSo₁,K₅β,PK₅K₅γ, icchati K₂

3.69a śambho sāḍhaktaṁsaṁlabhya
om. G • śambho | μSo₁,J₀V₁K₂K₅PF₅K₂γ; śambhoḥ α₃, sambho J₂, santo J₅, śano K₆ • sāḍhaktaḥ | SK₆,J₀V₁K₂PK₅γ; sāḍhāvā μW₁, saukti N, yad bhakti M, sāḍhaktiṁ K₂, maddhakti J₄, saṅkṛti K₀ • saṁlabhyaḥ | μSo₁β,P₁FK₁K₂γ; saṁlabhyāṁ K₂

3.69b jaya candrārdhaśekhaṇa
om. G • jaya | μSo₁β; japam M, jayan α₅γ₁; • candrārdha | J₀J₅So₁FK₅; candrārdhā AMβ,P₅K₅; candrakam K₆, candraka K₆, candrārdhā J₅, candrārdka J₀, candrārdka J₅, W₂RB • śekhara | μSo₁,P₁FK₁B; khecari α₃, śekhare J₀K₂W₂, śekhare J₀K₂, khecara V, śekhara K₆, śekhanaṁ J₄, śekharaṁ J₅R

3.69c tvaya śrīkhecarvidyā
tvaya | codd. • śrīhecarī | μSo₁,J₀V₁K₂P₁FK₁K₂γ; ca khecari G, khecari J₄ (unm.), śrau-
khecari K₁ • vidyā | codd.
3.69d GUHYĀ SĀDHU NIRŪPITĀ

guhūyā | SαβPJ FK K₁K₂R; sādha` μ, sāra` G, guhaya K₃J₁, guhyad J₁W₂, guhyād B • sādhu | Sα₄β; `nam gu` μ, `vat gu` G, sā ca α₃, guhya γ₁, guhūyā B • nirūpita | SoJ₂PJ₃FK K₆γ; `hyam iritaµ, `hyatām iyāt G, nirūpitā J₂, nirūpita V, nirumpitā K₄

Closing remarks:

śrīmadādināthaviracite mahākālayogaśāstre umāmāheśvarasannvāde khecarīvidyāyāṃ prag-
thamaḥ paṭalaḥ —— śivamayam —— nityakalyāṇisahāyya——— gurave namaḥ G

iti tṛtiyaḥ paṭalaḥ S
iti śrādināthaniśrūpīte mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiyaḥ paṭalaḥ α₂
iti śrādināthaviracite mahākālayogaśāstre
khecarīṃ tṛtiyaḥ paṭalaḥ M
iti śrīmahā ādīnāthena nirūpīte mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiyaḥ paṭalaḥ α₃
iti śrīmadādināthaniśrūpīte mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiyaḥ paṭalaḥ J₆K₆
ti śrīmadādināthāḥ prokto mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiyaḥ paṭalaḥ J₄
iti śrīmahādādināthādānapīte mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiyaḥ paṭalaḥ V
iti śrīmadādināthaniśrūpīte mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛpaḥ ṭalaḥ K₄
tat sadīti śrīmahākālayogaśāstre
khecarīvidyāyāṃ umāmāheśvarasannvāde tṛtiya paṭalaḥ K₄
iti śrīmadādināthaniśrūpīte mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiyaḥ paṭalaḥ P
iti śrīmadādināthaḥapakto mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiya paṭalaḥ samāptaḥ J₃
iti śrīmadādināthaniśrūpīte mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiyaḥ paṭalaḥ hariḥ om tat sat sarvaṁ śrī kṛṣṇārpaṇam astu | śrī śrī śrī śrī śrī śrī F
iti śrīmadādināthaḥapakto mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiya paṭalaḥ K₅
iti śrīmadādināthaniśrūpīte mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiya paṭalaḥ J₁
iti śrīmadādināthaniśrūpīte mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiya paṭalaṁ J₅W₂
iti śrīmahādādināthaniśrūpīte mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiya paṭalaṁ R
iti śrīmadādināthaviracite mahākālayogaśāstre
umāmāheśvarasannvāde khecarīvidyāyāṃ tṛtiyaḥ paṭalaṁ B

$\mu = A_{J₄J₅}$
$\alpha = NW₁MK₁K₃; \alpha₁ = NW₁M; \alpha₂ = NW₁$
$\beta = J₂J₃VK K₁K₂PJ FK K₆; \beta₁ = J₂J₃VK₄$
$\gamma = J₁J₃W₂RB; \gamma₁ = J₁J₃W₂R; \gamma₂ = J₁J₅$
Opening remarks:
iśvara uvāca

4.1a atha te samparkaśyāmi
atha te | µ; athātaḥ Soβ,Kβ,Pj,Kα,J,W,B, athātas F, athātaḥ J, athāta R • samparkaśyāmi | µSβj,VPF,K,γ; samparkaśmi J, (unm.), pravarkaśyāmi K, (unm.), samparkaśāmi K, J

4.1b sudivyān ausadhiṇā ca

4.1c ausadhena vinā yogī
ausadhaṇa | SoJ,K,VPF,K,γ,W,B; ausadhena µ, ausadhyena J, ausadhyena K, ausadhyena K, ausadhyena R • vinā | codd. • yogī | µSβ,K,VPF,K,γ; yogam α, yogā J

4.1d na kva cit siddhīṃ esyatī

4.2a bhikṣuṭtamanāgā prakalpita anādamheyam

4.2b tatpatrapuṣpa ḫalaḥandaṇaṁ samulācūrṇam
tat | µSβj,K,VPF,K,γ; yat J • patra | µSβj,K,VPF,K,γ; puspa K,B, patra J • puspa | µSβj,VPF,K,γ; phulaṃ K, puspa J, patra B • phala | µSβ,K,J,FK,γ; phalaṃ VP, vasa K, • daṇḍa | µSβj,γ; muḥa α • samulā | codd. • cūrṇam | µSβj,J,VPF,K,FK,γ; pūrṇaṃ α, cūrṇaṃ J,P

4.2c tākraṇānālapaṣā madhuśākarādyair

4.2d dadyāt prthak kovalitaṁ rasamaṇḍalāni

4.2e ṣāliṣṭayāṁ atisāṭvam udārvāyam
4.2 Utsāharakaranāni ca samyag eva
tutsāharaḥ S, utsāpajadyard, uttṛpaṇajadyard, uccaḥpajadyard,
uttṛyad, uṭṭhāpya yo J, uṭṭhāpya yo J,W, uṭṭhāpya yo R, uttṛhāpya yo B
gaharāṇāni ca [ J, gaharāṇāni ca AJ, kāgamānāni ca S, gaharāṇāni ca NW,K,
gaharāṇāni ca M (umm.), gaharāṇāni ca K, gaharāṇāna J,J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ, gaharāṇāna J,K,PK,γ,
payah sevate M, madhur api ca pi’aye J4 ("uum."), madhur api ca puna piyate K4 ("uum."); madhura pivet ayomina K4 ("uum."); madhura api vayavate P ("uum."); madhura pivite J3 ("uum."); madhur api pibate F ("uum."); madhur api vasate K5 ("uum."); madhur api pivete γ2R ("uum."); madhur api pibase W2 ("uum."); madhur api pivaset B ("uum."); madhuram api payah piyate O • ca dvikālam | μ; sarvakālānan SMNJBO, sarvakālā γ1.

4.4d DVAU VARSAU KRŚNÄKÈSĪ ḤATAVLIPALĪTAH |KRŚNÄHEDßI SÄRĪFÉ†
om. α3 • dava | μSoJ1VkJK1K2K3; dat J1, dava P, dava J3, dvi Fγ, va’O • varṣau | MJ1VPJ1FKJ2W3; varṣau μK4, karsau So2, varṣai J2, varṣā K2, rṣau J,R ("uum."); "ṛśābhīyo O • kṛṣā | μSoJ1VkJK1FK1γO; kṛṣna J2, kṛṣṇa K4 • keśī | μα2β; keśo SMO, keśā γ • hata | SMJ1VkJK1FK1γO; vali μ, duta N, ’d’bhuta W1, hana F • vali | So2J1FK1γRO; pali’O, valī J4 ("uum."); vahali V ("uum."); valo K2, vali K5W2B • pālitaḥ | α1K0; ’taharo μ, pāltāḥ S, pālīta J2J4K4, pālīta VK2J3, pālīta hata vali maltī P ("uum."); pālītaṃ F, pālīta γ2W2B, pālīta R • kṛṣṇa | MVPJ1FK1γO, varṣa μ, kūṣya So2, kṛṣṇa J2, ’kṣṭa J4 ("uum."); kṣaṇa K4, kṛṣṇa K2 • bhedi | codd. • sāhire | μMKO; sāṣrāṃ So2β,K2PFγ, sārire J3.

4.5a ERĀNDATAILASAYUKTAM
om. α3 • erāndatailasayuktam | SoJ1VkJK1PJK1γ2W2B; erāndapahalatailenā μ, erāndatailamaṇaṃyuktam | F, erāṇḍatāilāsavyuktam R.

4.5b GUGULMUN TRİPLAHAYUTAM
om. α3 • gugulmun | FB; tripalāḥ μ, gugulam SJJ1K4, gugulam α1VPK1γ1, gugulas So1J1γ2W2B; gugulama ca μ, trupalāḥyutam K2.

4.5c GANDHAKAM BHĀSKAYET PRĀJÑO
om. α3 • gandhakam | μα1β; γam*akaṇam S • bhaksayet | μSoJ1VkJK2PFγ; bhaksaye J1KJ3 • prājñu | μSoJ1J1Κ1Κ2PFγ; prājñue VK3, srājñu J3.

4.5d JARĀDĀRĪDRAṆĀNAM

4.6a AVŚAVANĀDHĪ TĪLĀ MAŚĀH
avśavandhā | μSK3J2VkJK1PJK1γ5; avśavandha α2, avśavandha M, agandhā K1 ("uum."); avśavandhā J4 • tilā | μSM/γ; tilā α2α3 • māṣāḥ | μSM; māṣa α2α2γ2W2B, māṣā β, māp R •

4.6b ŚARKarA VIŚVASARPIKā
śarKarā | SoVkJ1K3Fγ; śarKarā J4 ("uum."); śarkarā P • viśva | μSoJ1J2VkJK1FK1PJK1γ5; svasar’α2, kīva K4 • sarpikā | S; sarpisāḥ μ, sarpisāḥ α1β2K1FK1γ5, pīdhyaṇāṃ α2, sarśpiṣṭā P, sarpisā J3.

4.6c MĀSAMATRAPRAYOGENA
māṣa | μSo1βγ; śaṃmāsa α3 ("uum."); • mātra | μSo2α3J1J2K1K2PFγ; traya MVJ3 • prayogena | K1βP;prayogena μSo2J1K1FK1B • hastinā saha yudhyate 5 tripalāḥ puṣkaro vrāhāṃ niḥsākōtīlalāṃṣaḥ punar navā vr̥dhatārā na yauṣṭu snehamiṣrītā 6 śaṃmāṣāhārayogena. add. μ

4.6d NA ROGO MARANĀM BHAYET
om. J4 • na | μSoJ1J2K1K2FK1γ2W2B; [na] VR; om. P • rogo | So1J2VkJK1JK1FK1γ5; “ro ma’μ, ’raḥ pa’α3 • maranaṃ | So2VkJ1FK1PJK1γ5; “ravaraṃ μ, ’mapadaṃ α3, maraṇa J2, na mṛṭh Fγ ("uum."); • bhavet | So1βγ; labhet μα3.

4.7a PANCABHIHI PĀNCAMĀSENA
om. J4 • paṇcabhihi | μSo2α3J1B; paṇcabhiḥ J5W2, paṇcabhi R • paṇcaṃāsena | So3J1J1W2RB; paṇcamāsena μJ3.

μ=AJ3γ
α=NW;MK3K4; α1=NW1M; α2=NW1
β=J4J2VkJ1JK1FK1K6; β1=J2J4VkJ4
γ=J1J2W2R; γ1=J1J1J2W2R; γ2=J1J3
4.7b PRĀPYATE 'MARATAĪ PRIYE
prāpyate | μο5; prāṇoto So,β,K,PFK;γ, prāṇaj J3 (unm.) • 'marataī | μ; paramāṁ SN-MJ,VK,Ks, paramāṁ W,F; maratāṁ α5, paramā J2K2P;γ, parama J3 • priye | μSo,βJ1-W2RB; praye J5

4.7c GANDHAKATRIPIHALAKUSṬHAM
gandha | Vγ; gandhaṃ μSo,β,K,J3K,K,PFK;K3, gandhaṃ K1 (unm.) • triphalā | μSo,β,PJ,K,PFK;γ; triphalā K2 • kusṭham | J6SMFW2; kusṭhaṃ A , kusṭhaṃ J3,α5K,J,K,P;γ2RB, kusṭha K3, kusṭa K5

4.7d MADHURATRAYAMELITAM
madhura | μSoJ3K,J,K,PJ,K,PFK;5; madhūra V, madhu γ • traya | μSo,β; śraya γ1, 'śr'aya B • melitam | 'codd.

4.8a BHAKSAYET PRĀṬAR UTṬHAYA
bhaksayet prāṭar | 'codd. • utṭhaya | μSo3K,PJ,K,PFK;γ; utṭhāya K3K2, ukrṣṇāya J2, utthāya J4, uchāya V, uchāya K4

4.8b ŚANMĀŚAD VALIPĀLĪHĀ
śanmāśad | μSo,β,J3K,K,PFK;5; śanmāśat α5B, śanmāśad P, śanmāśad J1, śanmāśad W2 • valipālīhā | μα5J1K3P; valipālīhā S, valipālīhā α5, valipālīhā J4 (unm.), valipālīhā V, valipālihaa K2, valipālihaa P; valipālihaa J3 (unm.), valipālihaa FW2 (unm.), valipālihaa K5 (unm.), valipālihaa taḍā γ2 (unm.), valipālihaatā R, valipālīhā B

4.8c PĀRAYAM GANDHAKAM DEVI
pārayam | μSo2J2VK,K,J,PFK;γ; paraṇam K4, paraṇam P • gandhakam | μSo3J3,K;β;γ; gandhaka M, gandhakaṃ K4 • devi | μSo,βK2,PFK;γ; devi J3

4.8d TĀLAKAṂ CA MANAḤŚILĀM
tālakaṃ | J4J5SW,Mo3γ; tārakaṃ AN • ca | μSo3J2VK,K,J,PFK;γ; om. J4 • manaḥ | μSo,β,K,PJ,K;γ; manaF • śilām | So2K,W2B; śilā J2,AK3,β,PFK3, silā K2, silāh J2J3, silāh γ2R

4.9a KUNAŚTIKAṆYAŚIRAJO
kunāstikā | β,K,PF; kupaśṭikā A, kuyaśṭikā J6J7, kuṣṭhaṃ ca nā` S, kuvāṃganā` α5 (unm.), kuvāṃgana` M, kaniśṭikā α5, kaniśṭikā J3, kuśṭika` K5 (unm.), jāvāsā ca γ • yaśṭira | J2J6J2,PFK;5; yaśṭirājanu A, 'dīkāyaṣṭi` S, 'tīkāyaṣṭi` α5, 'maṭikāyaṣṭi` M (unm.), yaśṭiraya K1, yaśṭirayo K5, nāṣṭarayo K5, nāṣṭirayo J3, 'jeṣṭirayo γ1, 'jeṣṭirayo B

4.9b RUDRAṆĀHYAM MUNDIKĀṆRAJAH
rudrāṇaḥ | β,PJ,K;γ; rudrāṇaṃ μF, `rajurο` So1, madrāksamām K1, madrāksamām K3, rudrāṇaḥ K5 • mundikā | μJ3J2VK,PFK;J3B; `[dr`]a[ksamām` S, `dr`a[ksamām` α5, `dr`a[ksamām` M, madākā α5, mudikā J3K,J,W,R, mundikā K3, mundikā K5 • rajaḥ | μ; `dīkā So2, a[d]ikā M (unm.), rajaḥ α5, rasaḥ J3J5K,J,PFK;γ, rasa J4K5, rataḥ P, sarah J9

4.9c TRIMADHUPUTAM ĀŚVADYĀ
trimadhul | μο5; madhura S, madhuraa α5, trimadhurā β,K3PJ,K3γ1 (unm.), trimadhūyā F, trimadhāv B • plutam | μα5β;γ; trayam S • āśvadya | μ; āśādyā So2K,βJ3RB, āśādyaa MK3, āśādyaa J3W2

4.9d VATSARĀṬ KHECARO BHAVET
vatsarāṭ | ASo3J3J3VPFK;5; vatsarā J4J2J3, vasara K4, vatsarād K2, vadvat γ2R (unm.), vaddhat W2 (unm.), ba`ddha`vat B • khecaro | μK5; sabalo SNVFW2, prabalo W3, savalo MJ3K,PFK;γ2R, eva caro K1 (unm.), savaloka J4 (unm.), vatsali K2, vatsalo J3, sabali B • bhavet | 'codd.

4.10a BHRĪNGAM SAMĀLAM PARĪSOSYA CŪRṆĀM
bhrīngam | μSo3J3K,J,K,PJ,K,PFK;3; bhrīngam MJ,V, mṛgaṃ γ2R, mṛga W2B • samālām | μSo,βγ3R; samālām W2, `sya mulaṃ B • parīsosya | μK3J3VK,PJ,K;γ; parīsosya ST2, M, parīṣṭiya N, parīṣodhya K1, parīsosyā J3K2, ṣoṣyan ca saīla` K5 (unm.) • cūrṇām |

`μ= J5J13
α= NW1MK3K3; α1= NW1M; α2= NW1
β= J4J2J2J3K3PJ,K,PJ,K3K3; β3= J4J2J2J3K4
γ= J3J5W2RB; γ1= J3J5W2R; γ2= J1J3
J₁,J₂,SNMₓ₁,J₃,Kₓ₁,Fₓ₁: cūra AW₁, ksśpta J₂, vanśśiva cūṛṇaṃ V (unm.), ca śaivacūṛṇaṃ Kₓ₁, ca śaścūṛṇam P (unm.), śailam γ

4.10b Kṛṣṇaṃś tilaṁś cāmalaṃkāra Tadadham

krṣṇaṃs | So₁; kṛṣṇas | MPJ₁,F, kṛṣṇaṃ α₃, cūṛṇaṃ J₁, ksśpta J₂, kṛṣṇaṃ VKₓ₁,Kₓ₁, kṣaplaṃśas Kₓ₁ (unm.), kṛṣṇati γ (unm.) • tilaṁś | em.; tila Mk₁,F, tilaṃ α₃, tilaṁ J₁-J₂,J₃,Kₓ₁,Pₓ₁; śīlājita γ, RB (unm.).

cāmalaṃkāra | M₀₃,β₁; hyāmalaṃkāra μ, aṃalaṃkāra So₂, vāmalaṃkāra γ₁; • tadadham | J₁,J₂,SKₓ₁,Fₓ₁,γ₁,Wₓ₂; tadadhā T, tadadha J₁, tadvaṃ P, tadadva J₁, tadadhaṃ B

4.10c Madhumitraḥ svādya sadaiva vārśāṇ madhu | μSo₁,Fₓ₁; madhura β,K₂,γ (unm.), madhūra P (unm.) • traiayā | J₁,SNMₓ₁-β,Fₓ₁; traye A, traiyā J₁-Wₓ₁,Jₓ₂, traiyā ṭa Kₓ₁ (unm.), trayā F, "traya γ • svādyā | So₁,Kₓ₁β,Kₓ₁,Fₓ₁; khāda ÿ, svādhá’a K₁, khādyā Kₓ₁,Wₓ₂,R, khādyā J₁, khādhaṃ B • sadaiva | So₁,β,Fₓ₁,Wₓ₁,R; "ti yas tri’ṣ, narō’ α₃, sadai J₁ (unm.) • vāṛṣāṇ | So₁,β,Wₓ₁; "vaṛṣāṇ μ, "yanā K₁, "tāma K₁, rṣān R

4.10d Na vyādhyāv nāpi jāra na mṛtyūḥ na | μSo₁,Fₓ₁,J₁,Kₓ₁,Fₓ₁,γ’; nāpi α₃, a V • vyādhyāv | μSo₁,β; vyādhyāv M, vyādhāpā K₁, vyādhāyā K₁ • nāpi | μSo₁,β,Fₓ₁,Kₓ₁,γ; rogā na α₃ (unm.), nī pi K₂ • jāra | codd. • na | μSo₁,α₃,β; ca M • mṛtyuḥ | So₁,Kₓ₁,J₁,Jₓ₂,Fₓ₁,Wₓ₁,R; mṛtyu μΚₓ₁,Vₓ₁,Jₓ₁,Wₓ₂

4.11a Nirguṇḍipatram ekaikam nirguṇḍi | So₁,VPₓ₁,Fₓ₁,R; nirguṇḍi μ, nirguṇṭhā α₃, nirguṇḍi J₁, nirguṇḍo Kₓ₁, nirguṇḍi Kₓ₁,J₁, nirguṇḍa Wₓ₁ (unm.) • patram | codd. • ekaikam | μWₓ₁,Kₓ₁; ekaikām tu SMₓ₁,Vₓ₁,Kₓ₁,γ, ekaikām yas N, ekaikā K₁, ekaikā J₁,Kₓ₁,F (unm.)

4.11b Trikālaṃ paribhāṣayet trikālaṃ | codd. • paribhāṣayat | So₁,γ; paribhāvanavya μ

4.11c Dvādaśābde bhaved devi dvādaśābde | So₁,Vₓ₁,Pₓ₁,Fₓ₁; dvādaśāśād μ, dvādaśābādād α₃, dvādaśābdena J₁,Jₓ₂ (unm.), dvādaśāśvade Kₓ₁,Kₓ₁ • bhaved | So₁,Vₓ₁,Kₓ₁,Fₓ₁,γ; bhaveto J₁,Jₓ₂ • devi | μSo₁,β,Fₓ₁,Kₓ₁,γ; devi J₁,Vₓ₁

4.11d Jāraṃarānaṇavartijah codd. • kumāripatram ekaikam trikālaṃ paribhāṣayet dvādaśābādā bhaved devi jāraṃarāṇavartijah add. μ

4.12a Nirguṇḍyamalamaṃḍānām om. R • nirguṇḍi | So₁; nirguṇḍa M, nirguṇḍhī K₁, nirguṇḍa Kₓ₁, nirguṇḍ’ βB, nirguṇḍ’ J₁, nirguṇḍ’ J₁,Wₓ₁ • anala | α₂; anala μ, āmala SMₓ₁, āmala α₃, āmala J₁,Vₓ₁,Pₓ₁,Fₓ₁, āmala J₁,Wₓ₁, āmula J₁,Wₓ₁, mūlām B • mūṇḍānām | J₁,Jₓ₁,Kₓ₁,Fₓ₁; mūṇḍānā A, mūṇḍānā J₁, kīṃṇāḍ Jₓ₁, mūṇḍi M (unm.), mūṇḍi M, mūṇḍi α₃, mūṇḍhānām V, mūṇḍhānā P, mūṇḍhānā Kₓ₁, mūṇḍhānā J₁,Wₓ₁, mūṇḍānā B

4.12b Samaṃ saṃsādhaṇaṃ rajāh om. R • samaṃ | So₁,β,Fₓ₁,Kₓ₁; sāmyam α₃, samaṃ Kₓ₁,Wₓ₁,B, samaṃ γ₂ • saṃsādhaṇed | μSWₓ₁,Mₓ₁,VKₓ₁,Fₓ₁; sādhyād N (unm.), sānśā[dha]yed ṭe J₁, saṃsādhaṇed J₁ (unm.) • rajāḥ | μa: rasam Sₓ₁,Jₓ₂, rasah J₁,Vₓ₁,Pₓ₁,Fₓ₁,γ, rasah Kₓ₁

4.12c Śārkaraṃtamaraddhavākta om. R • śārkara | μSo₁,Vₓ₁,Kₓ₁,Jₓ₁,Fₓ₁,γ; śārkara J₁ (unm.), śārkara P • ghṛta | codd. • madhavākta | μ; madhivaṃktam Sₓ₁,Jₓ₁,Kₓ₁,Jₓ₁, madhyake N, madhyake Wₓ₁, madhyake MVₓ₁,Kₓ₁,FKₓ₁,γ, madhivaṃktam α₃, madhivaṃktam F

4.12d Vatparād vallīpālīhā om. R • vatsarāḥ | μSo₁,J₁,Vₓ₁,Pₓ₁,Fₓ₁,γ; vatsarāt K₁, vatsarā Kₓ₁,Jₓ₂, vasarād Kₓ₁, catparād J₁ • vali | μSo₁,β,Kₓ₁,Jₓ₁,γ,γ’; pali α₃, vali P, vali F, valita B (unm.) • pali | μSNMₓ₁,VKₓ₁,P;

μ=J₁,Jₓ₂;  α=NWₓ₁,Μₓ₁,Κₓ₁;  α₁=NWₓ₁,Μₓ₁;  α₂=NWₓ₁;  β=J₁,Jₓ₂,Vₓ₁,Kₓ₁,Fₓ₁,Kₓ₁;  β₁=J₁,Jₓ₂,Vₓ₁;  γ=J₁,Jₓ₂,Wₓ₁,B;  γ₁=J₁,Jₓ₂,Wₓ₁;  γ₂=J₁,Jₓ₂
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Appendix A

pāt.li W1 , ˚tāpa˚ α3 , pāli J4 , pallita K2 (unm.), palı̄ta J3 γ 1 (unm.), palita FB (unm.), pālı̄
K5 (unm.) • hā ] µSα1 β 1 K2 J3 FK5 γ; ha K1 , ham
. K3 , dvā P
4.13a mās.akam
. gandhakam
. svarn.am
.
mās.akam
. ] S; mās.āny a˚ A, mās.ānna˚ J6 J7 , s.an.mās.am
. N, s.an.mās.a W1 , s.an.māsam
. MJ4 ,
ac
pc
s.an.māsa α3 , n.mās.asam
. J2 , māsam
. d J2 (unm.), mās.amud V, mās.amad K4 PJ3 FK5 , māsāmad K2 , mās.ād γ (unm.) • gandhakam
. ] SαJ2 J4 VK2 PJ3 FK5 γ; ˚mudgakam
. AJ7 , ˚muhakam
.
J6 , ∗ g∗ um
. dhakam
. K4 • svarn.am
. ] AJ7 SαJ2 J4 K2 PJ3 FK5 γ 2 W2 B; svarn.e J6 V, svarsvam
. K4 ,
svarn.a R
4.13b tālakam
. rudralocanam
tālakam
. ] µSW1 Mβγ; tārakam
. N, tilakam
. α3 , tāl.akam
. F • rudralocanam ] J6 Sα2 α3 J2 VK4 K2 PJ3 FK5 γ; bhadralocanam
. AJ7 , rudram
. locanam
. M, rūdralocanam
. J4
4.13c madhutrayayutam
. vars.ād
madhu ] µSα1 β 1 PJ3 FK5 ; madhura α3 K2 γ (unm.) • traya ] codd. • yutam
. ] µSαJ4 VK4 PJ3 FK5 γ; putam
. J2 , yuta K2 • vars.ād ] SW1 Mβγ; vars.āj µ, vars.ādy N, cūrn.a α3
4.13d ajarāmaran.apradam
ajarā ] J6 Sαβγ; jarāma˚ AJ7 • maran.a ] J6 Sα1 β 1 PJ3 FK5 B; ˚raphala AJ7 , marapada α3 (unm.), marān.am
. γ 1 • pradam ] AJ7 SαβB; pradā J6 , padam
. γ1
. K2 , maran.am
4.14a rasam
. śālmaliniryāsam
.
rasam
. ] µSα2 K1 VJ3 FK5 γ; rasa MK3 J2 J4 K4 K2 P • śālmali ] µSα2 α3 J2 J4 K4 K2 PJ3 FK5 γ 2 RB;
śālāli M, śām
. ] µSα1 β 1 K5 γ 1 ; niryāsa α3 F, niryātam
. K2 J3 ,
. lali V, śālyali W2 • niryāsam
niryā P (unm.), nir∗āsam
. B
4.14b gandhakam
. madhuratrayaih.
gandhakam
. ] µSα1 K1 β 1 K2 FK5 γ; gam
. dhaka K3 P, madhukam
. J3 • madhura ] µSα2 α3 VK4 K2 J3 FK5 γ 1 ; madhu M (unm.), ca madhura J2 (unm.), ca madhu J4 , bhadhura P, om. B •
trayaih. ] µα3 ; trayam
. Sα1 βγ 1 , om. B • ājyam
. gum
. d.ı̄ māks.ikam
. ca vijñeyam
. add. J1 ,
ājyam
. gud.o māks.ikam
. ca vijñeyam
. add. J5 W2 B, ajyam
. gum
. d.ı̄ maks.ikam
. ca vijñeyam
. add.
R
4.14c bhaks.ayet prātar utthāya
bhaks.ayet ] µSαβγ 2 W2 B; bhaks.ayat R • prātar ] µSαJ4 VK4 K2 PJ3 FK5 γ; dyātar J2 •
utthāya ] µSα2 K1 J2 J4 VK2 PJ3 FK5 γ; utthā∗∗ M, ūtthāya K3 , uchāya K4
4.14d s.an.māsād ajarāmarah.
s.an.māsād ] µSα2 α3 J2 VK4 K2 PJ3 FK5 J1 W2 RB; ∗n.māsād M, s.an.māsām
. d J4 , śan.māsād J5 •
ajarāmarah. ] codd.
Closing remarks:
iti śrı̄matsyem
. drasam
. hitāyām
. as.t.āvim
. śapat.alah. µ
iti śrı̄madādināthanirūpite mahākālām
. tarvatini
umāmaheśvarasam
vāde
khecarı̄vidyāyām
.
. caturthah. pat.alah. sam
. pūrn.ah.  ccha  S
 cha  yāvam
. naiva praviśati caranmāruto madhyamārgam
. yāvad vim
. dur na bhavati
dr.d.hah. prān.avātaprabaddhah.  yāvat vyomnā sahajasadr.śam
jāyate
naiva
cittam
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. yāvat
jñānam
vadati
manujo
dam
bhamithyāpralāpah
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śrı̄bhavānı̄
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N
iti śrı̄ ādināthanirūpite mahākālayogaśāstre umāmaheśvarasam
. vāde khecarı̄mudrābı̄jam
. nāma caturthapat.alam
sam
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samāptah
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bham
. bhavatu   cha   W1
iti siddhaus.adhāni M
µ= AJ6 J7
α= NW1 MK1 K3 ; α1 = NW1 M; α2 = NW1
β = J2 J4 VK4 K2 PJ3 FK5 K6 ; β 1 = J2 J4 VK4
γ = J1 J5 W2 RB; γ 1 = J1 J5 W2 R; γ 2 = J1 J5


iti śrīmahāādināthāni nirūpīte mahākālavyāgāstre khecaryāṃ vidyāyām muṣadhayogāṃ nāma caturtha paṭalaḥ 4 || śīvāra uvāca || śrīkhecaramaṇaprasatē khecārmantragranthokta-somenātuvāsanaṃvarṇāmyādi || gamanasaphalam ṣaḍākṣaraṃ khecāribjum || hriṃkāra khecāripaṭalaṇaṃ K₁

iti śrī mahāādināthāni nirūpīte mahākālavyāgāstre khecaryāṃ vidyāyām osadhayogāṃ nāma caturtha paṭalaḥ K₃

iti śrīmahāādināthānirūpīte mahākālavyāgāstre ’caturtha paṭalaḥ || 4 || saṃvart 1783 likhiṃ taṃ kāśyāṃ madhye maṃkārṇikāsaṃpi || subham astu || śrīrāma || śrī || śrīrāma || śrīrāma || śrīrāma || śrīrāma || śrīrāma || śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|| śrī|
Appendix B

Khecārīvidyā MS G 259–274b (f.25v–f.25r)

anāyā sadṛśī vidyā kva cīc chāśrāntare na hi | khecārīmelanāṃ devi suguhyaṃ sampraķāṣītāṃ ||

etasā śāyaśāsya 

naḥ ca |

khecārī nāma yā devi sarvayognīdramandita ||

etad yogo matsaṅgham. deva-sughaṃ. sam. prakāṣitam ∥

tasyām bhavante |

khecārīmelanāṃ labhya jaye Candrārkatarakaṃ |

na vidyate mahāyogomad idaṃ sādhanaṃ vinā |

matprāsadāvihamsaya manindāparacetasaḥ ||

pāsōh pāśavabdhasya yogah klesāya jāyate | sarvam etac chivenoktaṃ pūjaṃ saṃtyajya mānavaḥ ||

yuṣyataḥ satataṃ devi yogo nāśaya jāyate | bhaktya saṃtarpayed devi sarvalokamayanaṃ śive ||

śivadhyānāpare pumāṃ tasyante sarvadeva[t]vataḥ |

tasmāt sampiṣya yuvajantaṃ matprasādapavitram ||

anyathā klesa eva svān na siddhir janmakoṭhibhā | sarve sidhyantī maṃtrā matparamesvāri ||

samyak pūjāpravōgena maddhyāne māttāparasah |

mām asampiṣya yogena pāpaṃ bhavati nānyathā ||

māṃ sampiṣya yogena pāpaṃ bhavati nānyathā |

tasman māṃ pūjayed devi sarvāgābhivrddhaye |

khecāryaṃ nandito yogi yogam yuṣyita manmayaṃ ||

vijane janturaḥite sarvopadravarajite |

madvarṇam ca saṃāsthāya svaguruṅṭapraKarataḥ ||

saṃtarpaya śivam īśānaṃ sarvadevotsavapradam |

matprasādāna mahātā sarvavijñānaṃ bhavet ||

asaktaḥ sumahāpiṣjaṃ yadi kartum ca sādhakaḥ |

kuryād ekaiyā devi guruṣvāyāvalambhakaḥ ||

tvayā ca khecārī vidyā sāravad guhyatāṃ iyāt |

259a–260b = Ed 55a–56b; 260c–261b = Ed 67c–68b; 261c–266d = Ed 56c–63d; 269 o.m. Ed; 270a–271b = Ed 64c–65d; 271cd = Ed 66cd; 272a–273b = o.m. Ed; 273cd = Ed 67ab; 274ab = Ed 69ab • 259a–260b = µ 98a–99b; 260c–261b = µ 114c–115b; 261c–266d = µ 99c–104d; 267–269 = µ 108–110; 270–272 = µ 111c–114b; 273 = µ 107; 274ab = µ 115cd.

analā sadṛśī vidyā kva cic chaśtrāntare na hi |
khecarīmelanāṃ devi suguptam na prakāśayet [98] |
tasya cābhyāsaya
goyog J |
madirā nāma yā devi sarvayogindravandītā [99] |
naināṃ yo vetti leke 'smiṃ sa pāśuḥ pracyate sīve |
nityam abhyāsāśilasya atato 'pi jagattrayam [100] |
guruvaktropasamālbdhāṃ vidyāṃ abhyāsato 'pi ca |
khecarīmelanādīṅśu nityāṃ saprācetasah [101] |
na sidhiyati mahīyogaṃ madirārādhananāṃ vinā |
tatprāsādavihāsaya tannindāparchetasah [102] |
pāśuḥ pāsapraddhaya yogāḥ klesāya jāyate |
sarvaśeṣa śrīvenoktaśiṃ pāśuḥ saṃtyajya mādirīm [103] |
yunjataḥ satataṃ devi yogā nāśāya jāyate |
vāruṇāya tarpyata devi sarvālomayaṃ śivam [104] |
gauḍī mādhiṃ ca pāśi ca tathā kādambarī varāḥ |
kādambarī ca dhūrāja mādhiṃ madhuremabdhavā [105] |
pāśi piśṭasamudbdhūtā gauṇika
durasambhaśilasyā |
tāṃ śiśaṃ ekatamāṃ grhya tarpyata sarvadevatāḥ [106] |
asaṅktaḥ sumahāpiśiṃ yadi kartum ca sadhakaḥ |
kuryād bindvekaśiṃ 
 ganivyāvalambakāḥ [107] |
ekābinduprādhanānaṃ tṛpyante koṭidevatāḥ |
tasnāt sampijiya yuṇītā tatprāsādapavitritāḥ [108] |
anyathā klesā eva syān na sidhīr jannakotīṣu |
sarve sidhyanti mantrās ca yogās ca prameṣvāri [109] |
samyakpijiaprayogena madirānandacetasah |
asaṃpijiya pibed devi madirāṃ yāḥ sa pāpabhāk |
mahārādhanaśilasyā mayy evāsaktacetatasah |
tasnāt sampijiyaved devi sarvagābhivṛddhaye [111] |
madirānandito yogī yogānum yuṇītā nityadā 
viṣai janturaḥite sarvopadravarjite [112] |
mṛdhvīnasam samāsthāya svagurvākta prakārātah |
samprāpaya śivam iṣānan deviṃ deviṃ deviś ca sarvaśaḥ [113] |
tatprāsādena labhate samyagājñāṇānām akhaṇḍitaṃ |
etad yogāṃ mayākhyātaṃ kiṃ bhūyāḥ śrotuṃ ichaisi [114] |
śridevy uvāca 
śambho sadbhāvasamabhyā jaya candrārdhaśēkhara |
tvaṣā śrikecyavicvidyāśādhanaṃ guhyāṃ itītam [1]

Witnesses: A (f.48v1–f.49v) J9 f.48v1–f.49v t J7 (f.70r1–f.71r) • 98–104 = Ed 55–61; 105a–

98c melanāṃ | melana A 98d prakāśayat | prakārāyeta J9,J7 99a cābhīyasayogā | em.;
svābhīyasayoge A, svābhīyasayoge J6,J7 100d atato | atato J6 101b abhyāsato | abha’s’ato
A 101c melanādī | melanādī | em.; melanādī ca μ 101d cetasaḥ | em.; cetasaḥ μ 102c
vihāsaya | con.; vihānāṃ μ 102d cetasaḥ | con.; cetasaḥ μ 103a prabhaddhasya |
em.; pravandhhasya μ 103c oktāṃ | J6; oktāṃ AJ7 104d śivam | em.; śive μ 105a
gauḍī | gaurī A 105b varāḥ | A; parāḥ J6,J7 105c drumaṇā | drumāla A 106b gaṇḍī |
gauṛi A • samābhavā | sambhavāṃ A 106c grhya | guhya A 106d devatā | devatā
A 107b kartum | karttu A 107c kuryād | kuyod J6 107d lamberkāḥ | J6; lamberkā J7 108d tṛpyante | tṛpyante A 108d śīvā jayā | yumijātaḥ A 108d pravijātaḥ | pavijātāḥ
A 109a syān | em.; syāt A, syāt J6,J7 109b kotoṣu | kōdosu A 111b māy evā |
em.; mayāvī A,J7, mayāvī A,J7 • cetasaḥ acetasah A (unm.) 112b yogam | yogyo A
113a āśānām samāsthāya | āśānām āsthāya A (unm.) 113d deviṃ | deviś A 114c
etat | eta A

Appendix B 297
Saptadaśaḥ Paṭalaiḥ

śrīdevy uvāca
śambho sadbhāvaṃ sanlabhya jaya candrārdhaśekharaḥ |
tvayā śrīkhecarividāyādhanam ghuyam irītam ||1||
sansiddham kena mārgena khecarīmelanam labhet |
ten me brūhi jagannātha paramānandaṇandaṇīta ||2||
śrībhairava uvāca
śṛṇu ghuyam mahādevi sarvatantreṣu gopitam |
khecarīmelanam loke mahāyogindrasevitam ||3||
khecarīṇāṃ iyāṃ vidyā sadyaḥpratyayakārikā |
sarasiddhipradā devi jārāmaruṇāṇāśinī ||4||
jādāḥ śrībhairava uvāca
śṛṇu udāyaṃ guhyaṃ mahādevi sarvatantresu gopitam |
khecarīmelanam loke mahāyogindrasevitam ||3||
sadhānaṃ iyāṃ vidyā sadyaḥpratyayakārikā |
sarasiddhipradā devi jārāmaruṇāṇāśinī ||4||
†dāchāḍ† brahmakaṇṭasya paśuṇāṃ dūramārgagā |
asiddhaṃ āpi ca yā yogyāṇāṃ prameṣvāri ||5||
brahmādānaṃ paritvā nātā śāśīkāpatheram |
bhittvā brahmakaṇṭaṃ tu yādha dhruvapadaṃ vrajej ||6||
tadā syāt paramānandaṃ sansvidbhāvaihākārāṇṣam |
jīnaṃ tathā ca viśiṇūnaṃ tatprasādāt spluraty āpi ||7||
evaṃ yuge kriyāyaṃ ca sthitā sakalākāmanda |
cidruṇā kuṭacika nāma durviśeṣyā surāsuraḥ ||8||
evaṃ kṛṇḍaliniśaktiḥ urdhvādhiḥ 'nekapādā gataḥ |
tatsthe yogāḥ padiṣṭhe hi anīmādiprasādhakah ||9||
tāni sthānāṇi vakyāṇi yathā yēṣu ca siddhiḥā |
mūlādhāraṃ ca tuṣṭāḥpatro bindus trivalayāνvītāḥ ||10||
gamāgamasamopeta adhārākhyāḥ śikhiprabhāḥ |
guhyāntamaṃ saḍḍalaṃ dipam saḍḍinduḥ parikṛtītām ||11||
taptajāmbinadābhāṣāḥ svādhīṣṭhānāṃ hi tad bhavet |
naḥḥiṃdaḥvyagatāṃ sūddham dvādāśāraṃ śāśīprabham ||12||
manipūrakasamāṃjñānam ardhacandrasya madhyaṃgaṃ |
anīhātam daśāraṃ tu brahmaraṇdhraṃtāṅgaṃ sāḍa ||13||
sūddhaspratikṣaṃkāṣaṃ bhāvaṃ naṃ dāpaṃkaraṃ |
stoḍāśāraṃ mahāpaṭmanāṃ trikoṇaṃ kaṇṭhāṃ aśītaṃ ||14||
pūrcaṃdranabhākaraṃ viśuddham mokṣadāyakaṃ |
pāucīkāṭumahatsthānaṃ vidyutkoṭisamaprabham ||15||

1 = A f.49v³-f.51v³ • J₆ f.34r-f.35v³ • J₇ f.71r-f.74r³
2 = A f.49v³-f.51v³ • J₆ f.34r-f.35v³ • J₇ f.71r-f.74r³
madhyadīnārkasamkāśaṁ bhāvayed bindurūpakam |
sa tu nānātaṇor madhye śaktir vyomaprabhedinī ||16||
jvālaṁti paścaddhā randhre sayam aṁjñā prakṛtītā |
brāhmaṁ viṃśuṣ ca rudraś ca īśvaraḥ ca sādāśivaḥ ||17||
prthivyādihīnī randhṛāṇī paścapaścākam eva ca |
tathā ca kośṭhakāḥ paśca svādhīśṭhānādyāḥ smṛttāḥ ||18||
eteṣu sthānabhedaśu prthag dhīyānaṁ śvōditam |
tatvaṅkam api cābhīṣyasva yogi syād ajārāmarāḥ ||19||
abhāyenaiva saṃśayā pāpā jannasahasrajāḥ |
meḷaṇāt śivatāṁ yāti sumahān khpecarīdhīpaḥ ||20||
svatanaṅka saṅvalokeṣu gatir avyāhatā bhavet |
avijñāya ca yaḥ kuryād guruvaśyāmṛtāṁ vinā ||21||
blakṣye to so 'cīrād devī yoginibhir na saṃśayah |
yā idaṁ paramaṁ śastraṁ granthataś ca cārtātas tataḥ ||22||
guruvaṅkṛat tu lābhṛeta sa paraṁ siddhiḥ āpṇuyāt |
yā idaṁ paramaṁ guhyaṃ khecarīmelakaṁ daded | ||23||
sa eva hi guru devi nānyo 'sti paramesvāri |
idaṁ guhyatamam śastraṁ paśūnaṁ yaḥ pradāpayet | ||24||
aparīkṣātvyaśaśa sa śīghranā śaśayati priye |
hahudhā klīśayanāya bhaktāyānanyacetase ||25||
ekānte vijane sthāne pravāktyaṁ viśaṅcitā |
vyākhyānakāle kartavyaḥ pūjāvidhir śaśādhyataḥ ||26||
kulaṁtaś ca māṇusaiḥ ca kastūrīcandanaṁdībhīḥ |
raktavastre saṁādhiḥaṁ vidyāpustakam ādārāt ||27||
pūjāyat pūrvavidhinā tato vyākhyānaṁ ācāre |
ātavā yady aśaktas tu mānasena kalanāstriḥ ||28||
saṃtarpya pūjya vijane vyākhyānaṁ guptam ācāre |

ekānte vijane sthāne pravāktyaṁ viśaṅcitā |
vyaṁkhyānakāle kartavyaḥ pūjāvidhir śaśādhyataḥ ||26||
kulaṁtaś ca māṇusaiḥ ca kastūrīcandanaṁdībhīḥ |
raktavastre saṁādhiḥaṁ vidyāpustakam ādārāt ||27||
pūjāyat pūrvavidhinā tato vyākhyānaṁ ācāre |
ātavā yady aśaktas tu mānasena kalanāstriḥ ||28||
saṃtarpya pūjya vijane vyākhyānaṁ guptam ācāre |

ekānte vijane sthāne pravāktyaṁ viśaṅcitā |
vyaṁkhyānakāle kartavyaḥ pūjāvidhir śaśādhyataḥ ||26||
kulaṁtaś ca māṇusaiḥ ca kastūrīcandanaṁdībhīḥ |
raktavastre saṁādhiḥaṁ vidyāpustakam ādārāt ||27||
pūjāyat pūrvavidhinā tato vyākhyānaṁ ācāre |
ātavā yady aśaktas tu mānasena kalanāstriḥ ||28||
saṃtarpya pūjya vijane vyākhyānaṁ guptam ācāre |

ekānte vijane sthāne pravāktyaṁ viśaṅcitā |
vyaṁkhyānakāle kartavyaḥ pūjāvidhir śaśādhyataḥ ||26||
kulaṁtaś ca māṇusaiḥ ca kastūrīcandanaṁdībhīḥ |
raktavastre saṁādhiḥaṁ vidyāpustakam ādārāt ||27||
pūjāyat pūrvavidhinā tato vyākhyānaṁ ācāre |
ātavā yady aśaktas tu mānasena kalanāstriḥ ||28||
saṃtarpya pūjya vijane vyākhyānaṁ guptam ācāre |

ekānte vijane sthāne pravāktyaṁ viśaṅcitā |
vyaṁkhyānakāle kartavyaḥ pūjāvidhir śaśādhyataḥ ||26||
kulaṁtaś ca māṇusaiḥ ca kastūrīcandanaṁdībhīḥ |
raktavastre saṁādhiḥaṁ vidyāpustakam ādārāt ||27||
pūjāyat pūrvavidhinā tato vyākhyānaṁ ācāre |
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saṃtarpya pūjya vijane vyākhyānaṁ guptam ācāre |

ekānte vijane sthāne pravāktyaṁ viśaṅcitā |
vyaṁkhyānakāle kartavyaḥ pūjāvidhir śaśādhyataḥ ||26||
kulaṁtaś ca māṇusaiḥ ca kastūrīcandanaṁdībhīḥ |
raktavastre saṁādhiḥaṁ vidyāpustakam ādārāt ||27||
pūjāyat pūrvavidhinā tato vyākhyānaṁ ācāre |
ātavā yady aśaktas tu mānasena kalanāstriḥ ||28||
saṃtarpya pūjya vijane vyākhyānaṁ guptam ācāre |

ekānte vijane sthāne pravāktyaṁ viśaṅcitā |
vyaṁkhyānakāle kartavyaḥ pūjāvidhir śaśādhyataḥ ||26||
kulaṁtaś ca māṇusaiḥ ca kastūrīcandanaṁdībhīḥ |
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pūjāyat pūrvavidhinā tato vyākhyānaṁ ācāre |
ātavā yady aśaktas tu mānasena kalanāstriḥ ||28||
saṃtarpya pūjya vijane vyākhyānaṁ guptam ācāre |

ekānte vijane sthāne pravāktyaṁ viśaṅcitā |
vyaṁkhyānakāle kartavyaḥ pūjāvidhir śaśādhyataḥ ||26||
kulaṁtaś ca māṇusaiḥ ca kastūrīcandanaṁdībhīḥ |
raktavastre saṁādhiḥaṁ vidyāpustakam ādārāt ||27||
pūjāyat pūrvavidhinā tato vyākhyānaṁ ācāre |
ātavā yady aśaktas tu mānasena kalanāstriḥ ||28||
saṃtarpya pūjya vijane vyākhyānaṁ guptam ācāre |
yasya haste sthitam divyaṃ vidyāpustakam īśvari [34]
sasya mūrtigataṃ devi sakalaṃ jūnasāgaram |
yadda yo granthataś cedam arthataś ca vadiṣyati [35]
asesaṇa jagaddhātri sa eva paramo guruḥ |
sarvajñena śivenoktaṃ idaṃ jnnarabdādī aparāpi [36]
durlabloḥ sastraśāraṃ tu divyaśānaprakāśakaṃ |
dvāv imau puruṣau loke sīdhah sādhaka eva ca [37]
abhāyaseṇaiva satataṃ yah sarvam purivartate |
abhīṣpur ātmanah siddhim sa yogyo sādhakah smṛtaḥ [38]
samyag abhāyasya vijñāya yah samam melanaṃ care |
sarvasādhāraṇatvena vilapakūṭilojjitaḥ [39]
kartā bhartaḥ ca samhartā nityatṛpto nirāmayaḥ |
apāyaty ātmāvibhedena jagad etac caracaram [40]
sa yogyo sarvavič chīrṇaṃ sīdhaḥ ity ucate budhaḥ |
sādhaka bahujamante prajāti paramaṃ padam [41]
devaiḥ sudurlabhāṃ sīdhaḥ sīdho yāti na sūṃśayaḥ |
tasnād abhāyasya yatnena khecari melanam care |
melanād apy anabhāyasi sarvam labhati pārvati |
tasnād abhāyāshino 'pi melāt syād ajarāmarah [43]
yadā sammilatī guruḥ śiśyaṃ melanakarmanī |
samyojāyasyati śive tadaivaṃ samudācarat [44]
ekaunte vijane sthāne pāśudrṣter agraśare |
pūjaṃvyayāni vāstūmi sādhayet parameśvarī [45]
susunidhe ca susaṃpruṣte gomayenopalepitṛ |
cūrvasvātītādhye sarvopadrayavārjite [46]
vīrēṇa madakarpūrālaṅgusindūrāreṇuḥbhīḥ |
vṛttaṃśatkaṃśavivāraṃvyātthāvivalayojjvalam [47]
kārāyaṃ maṇḍalāṃ devi tatrāpi kalasāṃ nyaset |
pūrayed divyayōtēnē ratnasārdham savastrasakam [48]
mālyadhūpasamāyuktṃ darpaṇālaṃkṛtaṃ priye |
tatra pāica mahārātraṇaṃ nyased vīḍyāṃ ca pūrvaṃvāt [49]
tadagre devi sādhāraṃ pātraṃ pūrṇaṃ kalāṃtraiḥ |
pūrvaṃvāt parisāṃskṛtya pūrvoktavidhiacare [50]
pūjavāsāne devēśi tatprāśādaṃpavīritām |
ātmyottar akaraṃ satuṣṭe agocare |
snāpayet kalāsenaṃgaṃ paraṃrāṭādiyā guruḥ [51]
vīnā snānaprayāśādyāṃ kalīṇam ayutarī api |

34c haste ] hastho A | 35b sakalaṃ | A; sakalā A
35c yo ] "dy" o A | 36d "ārbdair |
38c abhīṣpur ] em.; abhīṣpur μ | 39a abhāyasya vijñāya ] em.; abhāyasya vijñātṛy A, abhāyasya
39b vijñātṛy J, abhāyasa vijñātṛy J | 39d "kuṭilojjitaḥ | "kuṭilojjitaḥ A | 41a "vic chīrṇaṃ |
43b sarvaṃ ] em.; sarve μ | 44a "milati | "milati μ |
45b "drṣter | "drṣṭar |
46c "adhīye ] "a"rdye A |
47a "mada | ma | A (um.) |
47b "vāsaṛa | J, J |
47c "vāsaṛa | J, J |
49b "ālaṃkṛtaṃ | "ālaṃksataṃ A | 50a sādhāraṃ | J, J |
50b pūrṇaṃ | pūrṇa A |
51a kalyāṇaṃ | A; kalyāṇaṃ J, J |
na sidhyati maheśāni khecarimelakaṃ priye ||52||
tasmāt sarvaprayatnena tat prasādaṃ sahābhidham ||
sasnānam dāpayed vidyāṃ naṃyathā siddhībhāg bhavet ||53||
snāpayitvā śivam devī yogasthāne viśeṣavit |
pāṇcāsadvarṇamālam ca sthale vā dūrpaṇe thavā ||54||
pade vā candane divye tal likhen na tu bhūtale |
śīyahastena devesī tatra pūṣpaṃ pramocayet ||55||
yasmin varuṇe nipatitaṃ pūṣpaṃ tadvāṇapūrvakam |
nāma cānaṇandaṇāthaṃ dāpayed gurur śivari ||56||
śaṅkīnāma ca sampreksya parāṃbāntamaṃ pradāpayet |
pūrvaṃ prasādaṃ saṃdāgadhamaḥpātakaśaṃcayaḥ ||57||
punāś ca kalaśasekāt parāṃrtatamūr bhavet |
bhūyaś ca nāmagrahaṇāt śivasāmyat prajāyate ||58||
evaṃ kṛte śive śiṣyo yogyo melanakarmanī |
anyathā paranesāni tad evānarthakṛd bhavet ||59||
iti siddhatanuḥ siddho yad yad bhāvam upāsate |
tat tat phalaṃ ca pratyaṣaṃ bhavisyati na saṃśayaḥ ||60||
iti śrīmatsendrasamhitāyāṃ saptadaśaḥ paṭalāḥ
Asādāśañ Patalāh

śrībhairavavuvaça

iti āsarvajñapāśādhyā yas tīrṇaḥ samsārasaṅkarat

bhujijita svecchayā bhogān svecchayā yogam abhyasat

upādeyāḥ priyo yasmāt kaulike priyamalakaḥ

ataḥ kuryād anuṣṭhānaṃ śāktam ānavaṃ eva vā

ayantarvijane sthāne sarvopadravavajīte

nitāntam manasao ramye hydyadhīpasugandhini

vīriṇapūspa-prakaisindūrādīsurañjīte

gurumandalakam kṛtvā bhaktimān yogam abhyasat

sthirām āsanam āśīrṇaḥ sakalikṛṣṭavigrahah

jitāsvāsā jitamanā jītentriyaḥ

niyojyaṃ ghaṇṭikārāndhre

adhañācit cintaye cakram ākṛṇātadhāramandalam

tatra madhye samodāptānāṃ mūlasāktiṃ vibhāvayed

prāṇāṃ nirudhyordhamukhim nayed bhūttvā śadambujoṇo

ekiḥহৃddhitā hi nādākhyā ca kramabhedakrameṇa ca

tadādvalayasāṃśānum sputhakārtanārupam

cihaṇāyā ca nīrālambe śūnayeti

brahmaṇadvārasya gamhe tu visargākhyā vilīyate

tato rasanaavodbheda praviśed brahmaṇaḥ padam

tasmin kulāṃrtaṃ dvītya pitvā bhūyo viṣet kulam

tenāṃ prāṣītanātreyā prāṇaṃ svāhāṃ avānpryanat

yogamūlē svake sthāne bhūyaṃ tasmāt samutthitā
tṛthiśvyādhārasaṅkocad ekocārabhrumāṇaṇaṃ tu

etad vāgīśvarabjāṃ rahasyaṃ samprakāśītam

yākhyaṃ khecarimudrāṃ kocad ekocarā kartam

melāukan khecarinām ca divyāvetoḥ bhijayate

amunā sampradāyena yatra yatra vilīyate

tatra tatra parānandārūpam eva prakāṣate

sarvasāṃstrārthavettā ca saubhāgyaṃ paramaṃtathā

kāvyam ca sarvabhāṣāmāpītāṃ śālaṅkārapadojvalam

karoti līlayā yogi rudraśiptiprabhāvataḥ

anenaiva pravogena sarvamātrāḥ spurlanti hi

ānavāḥ śāmbha-vāḥ śāktā ye śkety uccarati priye

manipūre laivaṃ vaisyaṃ śāntisiripuṣṭottayataḥ

\( \mu = A_{16} J_{7} - A f.51v^{11-19} f.54v^{d} - J_{6} f.35v^{A-13} f.37v^{3} - J_{7} f.74v^{10}-f.78v^{5} \)

\( ^{2a} \) upādeyāḥ priyo \( \upadhyāyaḥ \) prayo A  \( ^{2d} \) śāktaṃ ānavaṃ J_{o}; śāṃsāra-\( J_{7} (unm.) \)

\( ^{3c} \) niḥtāntaṃ \( \) niḥtānta A  \( ^{3d} \) sugandhini \( \) sūnādhiptē A  \( ^{4a} \) prakara A; prakara J_{6} J_{7}  \( ^{6b} \) omission of pāda indicated \( \mu \)

\( ^{6d} \) ākṛṇātadhāra A  \( ^{7c} \) mukhim \( \) sūlkhim A  \( ^{8a} \) nādākhyā \( \) nādāksyā A  \( ^{11d} \) utthita A  \( ^{15a} \) ānanda J_{6} J_{7}  \( ^{16b} \) ṣvalam \( \) em.; ṣvalam \( \mu \)
ākaraṇaṁ purakṣobho bhavanty eva hi siddhayaḥ | 18||
anāhate tu saṃśīṅo yogī granthivibhedanāt |
girīṇaḥ pātanam devi kuryaṁ mṛtyoṣa ca vañcanam | 19||
viśuddhe 'py anīrtādhaṁ yogas tu syād asaṃśayaḥ |
kuṣṭīṣādāhanirmuktā jāraṅgavivarjitaḥ | 20||
ājūrīsthaṁagato yogī trailokyam api paśyati |
trikālaṁjaṁ svayaṁ karttā sa eva paramēśvarah | 21||
atitaṁ vetti nābhīṣṭho varttamānaṁ hṛdi sthitāḥ |
ājūrīsthaṁagato yogī sarvaṁ jānāti sarvād | 22||
adhunā conmanibhāvāḥ paratattvopalabdhyā |
pāramparaṁkramāyātyo brahmaṇḍodaramadhyagāḥ | 23||
yal liṅgādhāramadhyasthaṁ madhye śaktyāṅkurāṁvitaḥ |
yavamātraṇapramāṇāṁ tu tricoṇākṣiyam uttamaṁ | 24||
niśkalanā yat paraṁ tejaṁ paraśyā paraśaṁsthitaṁ |
javamaṇjukriyaṁ yadvat vishupraṣa caiva dṛṣyate | 25||
tathākṛt bhavat tasya milanomilanaṁ ca |
prathamaṁ bhedaṁac caṅkaraṁ nābhijaṁ nādibhir yutaṁ | 26||
tadūrīdhīṁ hṛdayaṅvastaṁ cāṅkaraṁ vai kulaśaṁjñakām |
hrccakramaṁ bhedaṁ paścāt kaṁṭhaṁcāṅkaraṁ ṭataḥ ṣaṇāḥ | 27||
tadūrīdhīṁ lambikāṁ bhedaṁ nāsāgraṁ tu tato nayet |
śaṅgārāt śvāsaśrībhīmnāṁ bhūrmadhye śaṅmiviveṣayāt | 28||
svēṣena sahitānaiṁ bijaṁ tejorūpāṃ laṁtiṅke |
gatvā lakṣaṁ laṁtāsthamaṁ pravīṣet śūrasyaṃśīṁbham | 29||
kučīkādhyām ṭataḥ śuṣkacūṭa naśvīṣyācī |
udghāṭyaṁ tato dvāraṁ śivaṅvārgaṁ mahat | 30||
bīnchukvārgaṅaṁ bhīttvā durbhedyaṁ triḍāsaṁ api |
brahmāṇḍodaramaṁ ity uktan ca goṇiṁśiddhaṁvitaṁ | 31||
tad etad aṅgulotsedhaṁ kapāle saṃyavasāsthitām |
praveśāt sarpaṇāṁ tatra bālāṁnaṁ iva jāyate | 32||
śaktīttavāvabodho hi vijīśaṇaṁ siddhasādhanaṁ |
paratattvavabodhaṁ ca jīnaṁ maḥaṅprāsādhaṇam | 33||
bhuktimuktyor dvarvot hetuḥ paramāṇandataṁ gataḥ |
jivannuktim avāṇoṭi vatsarārdhān na saṃśayaḥ | 34||
prāptādaśaṅkenaiva śivasāmyabalaṅ priye |
sarvārthaṁcāṅkahaṅ svāṣnaṁsvaṁ saṁvīdhadaṅvitaḥ | 35||
nityāṇadavahāṅvataṁ sarvaṁvīptah eva ca |
aṁīṁa laṁḥīṁ prāṁtiḥ prākāṁyaṁ garimaṁ tathā | 36||
iśīvānaṁ ca vaśīvaṁ ca yac ca kāmāvaśāyītaḥ |
syān mahāsiddhayas tv etā aṣṭau vijñānayonayah ||37||
yogināḥ saṃpravartante vatsarāt paramesvarī ||
athāparāṃ pravaksyaṃi sādhanaṃ paramaṃ priye ||38||
vidhīnāmītthitaṃ pūrvaṃ mayā ca varavarṇī ||
anveṣaṃ deveśvānāṃ brahmādīnāṃ ca durābham ||39||
binduśvājalaṅkrāntaṃ vartulaṃ candramanḍalam ||
bindupraṅjānilāṅkrāntaṃ trikoṇaṃ vahinīmaṃḍalam ||40||
āpūrya vāmāya nādyā muñcede daksīnayaḥ bāhīḥ ||
punar daksināyāpūrya bahuṣu vāmāya tvajeto ||41||
evān viśuddhanāḍikāḥ kumbhakānāṃ śatāṃ śatam ||
kuryād bāhīḥ ca hamsena sahaṇānūtarasthitam ||42||
sa paṣyati jagat kīmaṃ tejasāḥ paramānubhīḥ ||
dṛṣṭey triyāyam kuryād pratyekam ayutaṃ yadā ||43||
tada paṣyati nāśagre īdṛṣ queuedḥyadījvalam abhāḥ ||
tayoḥ saṃcintayaṁ aikyaṃ tatrāṅkanāṃ sa paṣyati ||44||
atimagamaḥ maṇah kuryāt taṃśīn purvaśaktaṃ kāme ||
tataḥ sa priyasāṅgatādyād rudratām āpya dipatī ||45||
śaktiṁbandhaprayogena saptatārataṃ nirodhakakāḥ ||
koṇḍāṅgadhyayamadhyasthānāḥ bindunāḍena bhedayet ||46||
evam abhyasatās tasya pratyayam saṃprajāyate ||
yānāmaṇtrād dhruvam ṯāktvā gaganē bhavati sthitāḥ ||47||
dvādaśante dinardhena dṛṣṭvā sākṣaḥ maheśvaram ||
saṃprāpya priyasāṅgatyōṃ śivasānguyāṃ āpyuvāt ||48||
sukham āsanaṁ āśīnaḥ sañkalpitavigrahāḥ ||
kīṃ cid abhyumnatorasko maührāṅcitaṃstakakaḥ ||49||
visrastāṁpāṇaḥ sthiro bhūtvā rasanāṇaḥ ghañṭikābile ||
saṃyojya prameṣṇī dhyānaṁ kuryāj jīndriyāhaḥ ||50||
ātmaṁśātabhānaṁ kuryāt suṣumṇāntārgatam maṇah ||
śaktiṁśobhiḥ tatās tasya paro bhīvyajyate dhvaniḥ ||51||
tad eva sahaṇaṃ bījaṃ tatra saṃyojyaṃ maṇah ||
kaṣājāt kṣoṇīṁ parītyajya gaganē bhavati sthirāḥ ||52||
muhūrtād viśṣate sarvaṁ tejomayam idaṃ jajat ||
yānāmaṇtrām tada tejas tad eva parīpajjate ||53||
tada tasya nivartante nīkhiilaiś cītātṛtaṃtayaḥ ||
†yāmālaṁ† yamasamkalpo yadā sthāṇuvad āsthitaḥ ||54||
yadā brahmāṇḍaḥāṇḍasthānāḥ sarvaṁ pratyakṣam ikṣate ||
āhorrātraṇa sarvāṇi sākṣaḥ tattvāyī paṣyati ||55||
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tadrūpaḥ cet ṝparīṣataṣṭaḥ tadāsaṃ jāyate śivaḥ |
niyojya ghaṇṭikāraṇdure rasanāṇa niścālaṁtiṁkāṁ ||56||
bhūmādhye caksuṣi nasyasa śthiraṁ kṛtvā mano hṛdi |
ksīrodārpaṇaṁ ārmanāṁ padmaṁadvayapuṭhikṛtām ||57||
pibantaṁ brahmaṁadhiroṣaṇa kṣīrādhāraśanaṁ himaṁ |
romakūpāṁvarṇirgatya koṭiśaḥ kṣīrabindubihāḥ ||58||
abhedāyapāṇḍurāntastham ivātmānāṁ vicintayet |
arjāmāratām eti māsamāṭraṇaṁ na sansāyāḥ ||59||
māsāvadhi mahēśāni yogam ekam śivoditaṁ |
dine dine divyāmāntaṁ yāmāntaṁ vā samuccaret ||60||
ekenaiva tu yogena bhuvanāntam anuvrajet |
dvitiyena tu yogena saṁptadvipaṁhṛiṁ vrajet ||61||
ṛṣṭiṣya saṅkālpaṁ lokān prthāṅgasbhojaṁ prabhujya ca ||62||
śarīrāya mahāyogī candradvīpe sukhaṁ vaset |
śrīdevy uvāca

aksayaṁ nātha kaṁ lokaṁ vada deva mahēśvara ||63||
śrīhārava uvāca

sarvaṁ pūrvaṁ mayākhyātaṁ kiṁ na budhyaiṁ pārvaṇi |
trai lokayaṁ ksayaṁ sarvaṁ sahaṁsravaṁaparyaye ||64||
kalpaṁkṣayaṁ brahmaṇaṁ sthānāṁ vaiṅkūṭhāṁ caiva vaiṅsavaṁ |
kalilāsaṁ rudraṁśaṁsthānaṁ ksayaṁ ca mahāksaya ||65||
aksayaṁ candradvīpam tu yatra devi kulāmbikā |
triṣṭhate ca mayaṁ sārdhaṁ satyaṁ satyaṁ mahātape ||66||
yogināṁ tatra yā devi siddhiḥ ca varavarṇiṇi |
icchārūpapadhaṁ sarve sarve cāmoghaṁsaṁtraṭayaḥ ||67||
svatantraṁ ca sarvāṁ paśca sarvaṁ kubjēśvaraprabhāh |
kiṁ atra baluṁkotena jālpitena punaḥ punaḥ ||68||
ksayaṁpātriḥvimanaṁ tu candradvīpam varānane |
tatkṣaye yauvanānandāṁ kriḍate svechāya priye ||69||
kalpakṁśaṁtaitas tasya ksayaṁ naiva prajāyaṁ |
na ca sāṁsārīkāṁ vyāptis tasya bhūyāṁ pravartate ||70||
pasūṁgārshtho nītyaṁ yoniṁyontaraṁ vṛjajat |
tasmāt sarvapratnena guruṁ toṣaṁ mahāeśvari ||71||
praboddhavyam idaṁ śastraṁ sansāraṁ tartum icchāta |
yena siddhiḥ avāṁnoti satyaṁ satyaṁ na sansāyāḥ ||72||

iti śrīmatsydendraṁśaṁhitāyām aṣṭādaśaṁ paṭalaṁ

56a ṝparīṣataṣṭaḥ J6 parīkhaṭaṣ J6 59a abheṣya J6 ameṣa A, ameṣa J7 • ‘sthām |
em.\* sthām μ 61 d ‘avādhiṁ A ṝavālīṇ A 62 d prabhujya D 63 d mahēśvara |
em.\* mahēśvaraṁ μ 64a • sarvaṁ J6 conj.\* śiva μ 64 c ksayaṁ A \* ksaya J6 65a |
bhraṁaṇaḥ J6 brahmaṇa A J7 66 b kulāmbikā A \* ksajñāṇvikā J6 69a ksayaṁ|$ |
em.\* ksayaṁ|$ μ 70c vyāptis \* em.\* vyāpti μ 70 d tasya \* em.\* ‘tasya A J6, svasya J7 |
72b tartum J6, vartum J7
SAPTAVI\V\SAPA\TAL\H

i\v\s\v\a\r\a\a u\v\\a\c\a

k\s\e\t\r\j\u\n\a\n\i\n\u\n\s\a\s\a tu \b\a\h\y\a\c\a\k\r\a\m\a\n\a\h k\a\m\a\h | sarvat\i\\r\h\d\h\d\k\a\m\a\n\a\h k\a\m\a\h | lok\e\a\h k\e\s\a\v\o r\u\d\r\a h i\a\s\a \c\a\i\v a s a\d\e\v\a\r\a\h | nig\a\d\y\a\n\u\e c\a v\i\u\m\u\t\r\r\a\j\r\o\j\e\c\a\k\a\s\a\r\a\k\a\h | \k\r\d\h\h\a\l\a\v\a\n\y\a\s\a\k\u\l\y\a\g\h\n\d\e\h\h\a\s\t\h\a\i\r\y\a\g\a\d\a\h k\a\m\a\h | k\r\a\a\d a\m\i p\r\a\n\a\s\i\a\n\a\n t\r\i\y\a\n v\i\d\h\i\n\a y\a\d | d\i\v\\y\a\n\u\j\a\h s\u\r\a\s\r\e\\f\t\h\a\h s\u\t\o y\a\j\i\o h\a\r\i\l\i s\a\v\a\y a\m | a\t\i\d\u\s\t\a\h s\a\v\a\y a\m \r\u\d\r o l\e\b l\e i\a\h s\u\a\r\a\d r\a\v\a\m | s\a\d\a\i\s\i\v o v\a r o j\i\e\y a s\a\\e\m i\m\a n \s\r\u | v\i\j\a n j\a\n\u\r u\h i\t s\u p\a\t r e c\a m\a\r\a\r\a s a m | t\a\t r a m e\h a\n a\j a m a\s s\a r\a\m a k r\t\v\h c\a i\v\a\d\i\p u\s\p \p a k a m | p\i\n\g a l i\v\a\l u\k a\m a\h v\i\r\i s a m y a g o m\k\a\r a s a m b h a v a m | t\a\t h\a m a\h a n a\j a m a \d i\v \a\n \b r a h m a r a n d h r a v i n i r g a t a m | e\k\i\k\r t\y a d\a h a r a t o\y a h s a m s k r t\y a c a y a\h \a\v\h i\d \h | k\a\p \u r a k u\u k k u m a\d a m a i t a s m i n v\i n a s y a m e\l a y e t | t e n a p r a\m a\m a d\a y e d d e h a m a p\a\p a d a t a l a m a s t a k a m | n\a s a j a\m a n \n a\n s\y a k a m \u k y a d a j a r a m a r a p h a l a p\a t a y e | m\a\s e n a d e v a d e v e s\i n i t y a m a n t a h p r a d a r s a y e t | v a l i p a l i t a n a\s a s c a d\y h a l a v a n y a m a m e v a c a | b\h a v i s y a t i m a h e s \a n i n a\d \i\s s u d d h i r g a d a k s a y a h | a\n e n a v i d h i n a d e v i n i r v i k a l p e n e c t a s a | y a\s c a r e t t a s y a s a m s i d d h i r j a\y a t e h y a j a r a m a r a h | k\s e\t r a t \i t\r h a m a y e d d e h e y a t t i r \h a m \s i v a n i r g a t a m | s a r v a p a p k a s y a k a r a\n \v a l i p a l i t a n a\s a n a m | k a r o t i n\a t r a s a n d e h a s t r i k a \l a b h y a n g a y o g a t a m | s a m s a s a l l a b h a t e s a t y a m a j a r a m a r a t a n p r i y e | t r i k a l o d v a r t a n a d v a r s \a d v a l i p a l i t a h b h a v e t | e k a k \a l a p r a y o g e n a t r i v a r s \a d a j a r a m a r a h | v i k a l p o n\a t r a k a r t a v a s t h e s i d d h i r n a j a y a t e | a v i k a l p a p r a v r t t a s y a y o g i n a h s i d d h i r u t t a m a | s a r v a p a p k a s y a s c a i v a s a u k u m a r a y a m p r a j a y a t e | d i v \a y a m s i v a m a y a m a t i r h a m t i r h a k o t i p h i l a p r a d a m |
rātrau pāṭrāntare sarvaṁ kuryād yogī samāhitām
candanaṁ kuśkumaṇaṁ kuśṭhaṇaḥ hāridraṇaṁ gomayaṇaṁ tilam ||17||
karpuraṁ agurumaṁ candraṁ guggulam kaṅguṅkhāṛtam |
gandhakaṇaḥ ca samālodya pṛtār dehaṁ pramardayet ||18||
anena vidhiniṁ māśītā śuryaṅkopo bhaven narāḥ |
valipalitanirmukto jāyate hy ajarāmaraḥ ||19||
rātrau kṛtva mahēśāni pātre sarvāmarisudhām |
tālakaṁ kanakaṁ gandhaṁ rudrāśan ca manaḥśilām ||20||
piṣṭāvā samālodya svadehaṁ mardayet pṛtār utthitaḥ |
māsād bhavati deveśī satyāṁ pāvakasamnībhāḥ ||21||
valipalitanirmuktaḥ siddhiḥ syād ajarāmaraḥ |
dīvā samākṣipya pāṭrāntaḥ sāyaṁ mardanaṁ acareṇ ||22||
ghṛṣṭvā guggulunā dhīṣpaṇaḥ vastraṅvatatanau daṇḍat |
saṃdṛṣṭah gomayaṇaṁ bhasma melayitvamārinrāse ||23||
smāniṁstraṅvataranau tena dehaṁ pramardayet |
mardanād eva saṃmāsāj jāyate hy ajarāmaraḥ ||24||
sarvato viśāṃtiṣā ca bhavisyati na saṃsayaḥ |
yo nityaṁ mardayed enaṁ Ṛvālasaṃtaṁ akhaṇḍitam ||25||
sarvāpapaṅkunirmuktaḥ sarvaṅvādhiṇivārjitaḥ |
ajaraṁ cāmaro bhūtvā jived ācandrataṁraḥ ||26||
avikalpamātir devi yaḥ sādā mardayet tanum |
tasya na ṛṢāḥ Ṛṣāḥ Ṛṣāḥ Ṛṣāḥ mardayed tanum |
na devi snāneṇa sarvatirthapalodayaḥ |
bhavati nātra saṃdehaṁ satyaṁ satyaṁ mayoditaṁ ||28||
paśupāśapraddhāḥ ca śivaṃnāparāraṇiṣṭāḥ |
dīvyaṃvarisudhāṇānaṁ na vindanti bahirmukhāḥ ||29||
aprakāṣṣyaṭamaṇaḥ cedaṁ rahasyaṁ te prakāṣṣitaṁ |
śivenodāṛtaṁ devi nāparīṣṭya pradāpayet ||30||
īṣṭi śrīmatsyendrasamhitāyāṁ saptav śaṁ paṭalāḥ

17c kuśṭhaṇaḥ ] em.; kuśṭhaṁ μ 17d hāridraṇaḥ | dāriḍraṇaḥ A 18a karpuraṁ agurumaṁ
candraṇaḥ | J6; karpuruguraṁ candraṁ ca A (um.), karpuraguraṁ candraṁ J7 (umm.) 18c
gandhkam | ṛo[ṛdhakam A 20c tālakaṁ kanakaṁ | J6; tālakaṁ kanakaṁ A, tālakaṁ
kankaṁ J7 21a svā ] em.; saṁ; μ 21d niḥbhaḥ ] niḥbhaṁ A 22b marā ] J6; marāḥ
A J7 23a ghṛṣṭāvī guggulunā ] J5; ghṛṣṭā guggulunā A, ghṛṣṭāvī guggulunā J6 23b τanau
daṇḍat ] ṛnau davet A 23c ḍaḍīhā ] em.; ḍaḍīhā A, ḍaḍīḥvā J6, J7 27c bhūtir |

26 om. A
Works cited in the Brhathecariprakāśa

In the following list the names of cited works are followed by the location (if I have found it) of the citation(s) in the published edition (if one is available) of the work and then the location of the beginning of the citation in the manuscript. I have not listed unattributed citations that I have been unable to identify. The sign “≃” indicates that the citation is found in a slightly different form in the edition that I have consulted. Where I am uncertain of the identity of the text being referred to, its name or its author’s name is given in single inverted commas.

‘Amjane: f. 42(3)v
Atharvaśira[upaniṣad]: f. 86(1)v
Amarakoṣa: f. 29r10, f.70v, f. 110v
Amṛtabindūpaniṣad: f. 90v
Aśādhyāyī: 1.4.82 at f. 59v ("iti sūtrāt")
Uttaragītā: f. 59v
Kapilatantra: f. 14r9
Kālāṅgirudropaniṣad: f. 86(1)v
‘Kālidāsa’: f. 42(1)r, f. 110v
Kulaprakāśatantra: f. 42(1)v, f.88v
Kularṇavādau: f. 45v10
Kaurmagītā: f. 89v
Kaurme Śivağītā: f. 66v, f. 85r, f. 85r10, f.89v, f. 101v
Gāruḍa[purāṇa]: f. 63v, f. 67r, f. 67v, f. 68v
Gītāśāra: "ekonavimśādhyāye" f. 16v
‘Gorakṣa’: f.25r9, f.42(3)v, f.45r
Gorakṣaśataka: 67 at f. 11v; 64 at f. 12r1, 133-134 at f. 26r5 (attributed to H athapradīpikā), 43 at f. 99v, 25-28 at f. 99v, 142 at f.100r5, 24cd at f. 100r3, 72c-76d at f.105v, 11 at f. 108v (-H P 1.35), 12 at f. 108v (-H P 1.44)
Carakasamhitā: f. 78v

461 In general, I have sought to identify only those citations that are from hathayogic works.
462 See footnote 209.
463 See footnote 241.
464 The verse quoted is abhaks. yam. bhaks. ayen nityam apeyam. pīyate sadā || agamyāgamanāṁ nityāḥ sa yogy nātra samāya iti gorakṣaḥ |
Appendix D

Jābalamūṇḍarāja: f. 86r
Jaiminīyaśāmabhadhyālava: f. 74r, f. 74r10, f. 74v, f. 75r9, f. 75v
Tattvakaumudi: f. 57r9
Tattvapradīpikā: f. 69v, f. 107v9
Tantrarāja: f. 27v2, f. 42(1)v2, f. 42(1)v6, f. 42(2)r6 (=citation at f. 42(1)v2), f. 42(2)r10 (=citation at f. 42(1)v2), f. 64r2, f. 73v, f. 74r1, f. 78r, f. 78v, f. 82v, f. 90v, f. 105v9, f. 106v9
[Taittirīyā] Śruti: f. 42(1)r6
Dāśāṇamūrtisamhitā: f. 105r6
Dattatṛayogaśāstra: see Sāmkṛti-dattatṛayamsīmadpurakaraṇa
'Devalaḥ': f. 91v
Dhātupāthasastra: f. 102v
Nandipurāṇa: f. 92r6
Nārāyanīyayogasūtrāvalīti: f. 57v2, f. 90v2
Nārāyanīyavrīttī: f. 93r2
Nārāyanīyasyaṭṭhāvṛttī (ad Kṣurikopāṇiṣad): f. 90r11
Niruktaśāstra: f. 11r6.
Padmapurāṇa: f. 84v3
Pāḍmaṇīayātā: f. 90r9
Pāḍmaśvavagītā: f. 76r9
Pāḍme Kapilagītā: f. 25r7, f. 68r1, f. 89r10
Pāṛṭhivēśvaracintāmaṇi: f. 84v
Pauṣkaraprāṇḍubhāva: 17th adhyāya (of Gāruḍapurāṇa 7) with Nīlakaṇṭhaś Vyākhyā, the Yogacintāmaṇi: f. 67v, f. 83v
Prabodhacandrodaya: f. 110r9
Brahmayāmala: f. 42(1)v1, f. 42(2)r1 (=previous citation)
Bhāgavata: f. 55r3, "ekādaśa skandhā" f. 16v2, f. 95v, "pancamā" f. 69v6, "śrīdhara-vākyāyām" f. 78r2, "dvitīyakandām" f. 82v6
Bhagavadgītā: 8.13ab at f. 17v1, f. 65v11, f. 66r9, 6.13 at f. 98v10, 6.44a at f. 10r12, f. 104r2, 6.17 at f. 107v6, 6.11d at f. 107v10
Bhojavṛttī: f. 90v7
The passage cited is not in the Lonāvala edition of the Haṭhpradīpika.

Ballāla wrote this text himself: āsanāni tu asmābhir yogara [tna] kārikāu svakṛtaśaktāṁ (em.; ūkt+ S).

These citations are usually introduced with sūtre and bhāṣye.
3.38 at f. 78r1, f. 81r4, f. 82v4, 2.1–2 at f. 85v4–6, 1.2 at f. 87v4, 89a–90b at f. 87v4, 2.29 at f. 89v4, 3.28 at f. 96v11, 1.33 at f. 109v2

ʼRatnāvaliʼ: f. 86(1)v7
Rāmāyaṇa: f. 97v8 (“vālmikīyē’)
Liṅga[purāṇa]: f. 109r6
ʼVāmadevārśiʼ: f. 98v10
Vāyavīyasanāhitā: f. 88v10
Vāyupurāṇa:473 f. 15r6, f. 88r1, f. 88r3, f. 88v2, f. 88v6, f. 89v7, f. 90r7, f. 95r1, f. 97v8, f. 107r7
Vāyusamhitā: f. 86(1)v11, f. 92r4
Vāṣṭhāsamhitā: 1.50 at f. 59r9 (without attribution)
Viśāmitrakalpa: f. 92v4
Viśāmitrasamhitā: f. 90r10, f. 90v2
ʼVyākaraṇaṃgramṭhē: f. 25r4
ʼVyāsah’: f. 84v7
Šatarudriya: f. 84v6
ʼŚākolokatamaṃṭaʼ: f. 24r11
Śāradāṭilakatantra:474 f. 42(1)v7, f. 42(3)v1 (=previous citation)
ʼŚaṭṛam’475 f. 26v
ʼŚivā’476 f. 95v6, f. 95v11
Śivaṅṭā: f. 107v11
Śivaṭaṇḍava: f. 105v6
Śivaparāṇaṃkaraṇḍeṣṭotra:477 f. 84v5
Śivapurāṇa: f. 86(2)r9
Śivarahasya: f. 86(2)r4, f. 86(2)r9

3.38 The Vāyupurāṇa is quoted from regularly in the lengthy excursus on sarvayoga at f. 87v–f. 116v, sometimes with “upamanyujah” to indicate the source of the citation but often without attribution.
473 The verse cited is not in Avalon’s edition.
474 This passage is about the different tastes of amṛta.
475 I have located some of the citations introduced with “śivena” in the Śivasamhitā. I have been unable to find those listed here.
476 Correction from śivaparāṇaṃkaraṇḍeṣṭotra.
Śivasamhitā:478 4.6 at f. 8v⁴, 4.3–4 at f. 8v⁴, 3.11–15 at f. 11r⁴; 5.2c–4 at f. 14v⁴; 3.46e–48 at f. 16r⁴; 5.130ab, 5.132ab, 5.133–134 at f. 24v⁴, 5.100 at f. 25r⁳, 5.122–123 at f. 44v⁴, 1.17 and 1.18cd at f. 45r⁴, 3.28ab and 3.29ab at f. 46v⁴, 6fr⁰, 6fr¹, 3.4ab, 2.1–3 at f. 67r⁴, 2.6cd and 2.10 at f. 67v⁴, 5.15–16, 5.20 at f. 74v⁰, 4.6 at f. 87r⁴, 5.9 at f. 88r⁴, 3.25 at f. 93r⁴, 3.33c–j and b at f. 93r⁴, 5.5b–7d at f. 93v⁴, 3.35 at f. 93v⁴, 3.46 at f. 95v⁴, 3.57 at f. 96r⁴ (“śvēna”), 3.58ab at f. 96r⁴ (attributed to “datta”), 3.60–61 at f. 96v⁴ (“śvēna”), 3.63–64 at f. 97r⁴, 5.123 at f. 100v⁴, 5.169–170 at f. 100v⁴, 5.174ef and 171cda at f. 100v⁴, 4.101 at f. 103v⁴, 4.53cd at f. 104r⁴, 5.190ab and 191ac at f. 104v⁴, 3.20–21 at f. 107v¹²
Śivarādhanadīpikā: f. 86(1)r⁴
Śulbasūtra: f. 21v⁴
Śāivavratadāsake mādhyām samgrahaḥ: f. 86(1)r⁴
Śāivāgama: f. 86(3)v⁴
Śrīdharā: f. 82v¹⁰
Śrīśūkta: f. 46r⁴

Sāmkṛtiddattārasyasamvadaprakaraṇa:479 76–99 at f. 8r³; 201–207 at f. 10r³; 32–38 at f. 11r³; 92 at f. 15v⁴; 173–175 f. 16v⁴, 158–161 at f. 47r⁴, 157 at f. 99r⁴ (without attribution), 43 at f. 80v⁴, 23–24 at f. 88r⁴, 40–51 at f. 88v⁴, 64 at f. 89v⁴, f. 90r⁴, 138–140 at f. 93r⁴, 162–164 at f. 95v⁴, 173 at f. 95v⁴, 182–3 at f. 95v⁴, 243–245 at f. 97r¹¹, 250 at f. 101r², 257–8 at f. 101v⁴ (unattributed), 259 at f. 101r³, 260–261 at f. 101v⁴, 263–267 at f. 101v⁴, 268–269 at f. 101v⁴, 270 at f. 102r⁴, 286–289 at f. 102v⁴ (– YB 116–117 and attributed to YB), 285 at f. 102v⁴, 283 at f. 102v⁴, 274 at f. 103r⁴, 295–296 and 293 at f. 103r⁴, 107–113 at f. 107r⁴

Śimhasiddhānta: f. 42(1)v⁴, f. 42(2)r⁷ (=previous citation)
Śiddhāntāt: f. 100r⁴
Śiddhāntagama: f. 86(1)v⁴
Sudarṣanasaṃhitā: f. 86(3)v⁰⁹
Saundaryalalahari (saṭṭikā): f. 98r⁷

Skandapurāṇa: f. 26v⁴ (“kedāraṇaḥ adhyāya 65 tad uktām . . . sāṃgītaprastāvamanāraṇaṃ prati śvēna”), f. 42(1)r³, f. 86(1)v⁴, f. 107v² (“kedāraṇaḥdē”)“
Svarodaya: f. 42(1)v⁰⁹, f. 42(2)r⁷ (=previous citation), f. 68r¹¹, f. 69r¹, f. 73v¹¹, f. 74v⁰⁹, f. 75r⁴

H振动apropiṣad: 16–17 at f. 26v⁴

Footnotes:
478 The Dattāraya-yogasastra, Yogabija and Śivasamhitā are paraphrased at many places in the commentary (especially between f. 88v⁴ and f. 108v⁴). These have not been reported.
479 Published as Dattāraya-yogasastra. These citations are usually introduced with “datta” or “dattāraya.”
The following works are mentioned but not cited at the indicated places in the commentary:

**Karaṅkinitantra**: f. 28r¹

‘kārikā’: f. 99r¹

Gurugītā: f. 11r⁷

Caraka[saṃhitā]: f. 18r¹⁰, f. 97r², f.110r⁹⁰

Tattvakaumudī: f.37r⁹⁰

Tantrarāja: f. 35v⁶, f. 38v²

Dattātreyatantra: f.27v⁹⁰, f. 27v¹, f.28r¹

Nāgārjunatāmtra: f. 27v¹, f. 27v¹, f. 28r¹

Pādmasvagītā: f. 5v¹, f. 86(1)⁴⁰

Prabodhacandrodaya: f. 46r¹

Bhāvaparakāśa: f. 18r¹⁰, f. 97r²

Bhīṣakāstra: f. 18r¹⁰, f. 110r⁹

Mārtandaṅgītā: fol.18r⁹⁰

‘Mohanadāsa’: f. 20r²

Yājñavalkyasamhitā f. 47r²

‘Yājñavalkya’: f.34r⁹⁰, f. 94v²

Yogatārāvali: f. 32r¹, f. 38r²

Rudrayāmala: f. 13v⁶, f. 28v⁶

Līṅgapurāṇa: f. 86(3)⁴

Vāgbhāṣṭa: f. 18r¹⁰

Vāyupurāṇa: f. 99r³ ("upamanyu")
Viśālayatantra: f. 106r²
Śivakavaca: f. 86(3)r⁸
Śivapurāṇa: f. 86(2)r⁸, f. 86(3)v⁴
Śivamatsyendraśāṃhitā: fol. 5r⁹
Śivarahaśa: f. 85v³, f. 86(3)v⁴
Śivasāṃhitā: f. 6v¹, f. 34r⁹
Śivārcanacāmdrikā: f. 37v⁹
Suśruta[saṃhitā]: f. 18r¹⁰
Śaṅgītadarpaṇa: f. 49r⁹
Śaṅgītaratnakara: f. 49r⁹
Saundaryalaharivākhyā of Lakṣmīdhara: f. 6v¹, f. 9v²
Svarodaya: f. 38v²
Skāndapurāṇa: f. 85r² (“Brahmottarakhaṃḍa”), f. 86(2)r⁸, f. 86(3)v⁴
Chapter 2 of the Hatharatnāvalī

Edited from a manuscript in the Oriental Institute Library, Baroda (Acc. No. 13118), starting at f. 12v.

atha khecarī ||

khecarī cāntimā mudrā acirādbhramandhragā |
sūsumnāga śrīta mūrcchā lambikā vācakāh śrītāh ||1||
na krāmnā vinā śāstraṃ\textsuperscript{486} nāivā śāstraṃ\textsuperscript{481} vinā kramam |
śāstraṃ\textsuperscript{482} kramayutaṁ jñātāvā janaṅate śrīmatā| bhuvī ||2||
jiṅhākaṁtiṁhāṁ śāstraṃ\textsuperscript{493} alpaṁ tacchedane kṣamam |
snuhipatranibhām cālaṁ śāstraṃ kurvād vīcakṣanāḥ ||3||
jiṅhādhogranthim\textsuperscript{484} 'āloka tilamātraṁ samucchinenet |
dviṅskanikṣaniṅkārdham pathyā\textsuperscript{485} nāgarasaindhavan ||4||
cūrnāyitvā tu tāc cūrmām tēna cūrnena gharṣayet |
pūrvoktena prakārena śākticālanam\textsuperscript{486} 'ācaret ||5||
punāḥ saptadīne prāpte tilamātraṁ samucchinenet |
chedanādikrāmāṇaiva yāvad bhrūmādhyagā bhavet ||6||
tāvat śanaḥ prakartavyaṁ śrīnivāsasya bhāṣanam |

atrāyaṁ haṭhayogasaṁpradāyaḥ ||

|śiśur lambikā vā gaganā(13r)titamaṁ naga tarjanyātigarghānīṣarāṇād bhūmīpāte lambikāyoge jihvābandhaḥ pātini bhavatā yā lambikāpratibimbatvena jihvā atha granthi-sūkṣmarūpatayā sarvaṁ naraṁ pratyakṣatayā adyaśi dṛṣṭaye ||tatrava ||ambikāprāptikam bandhakaṁ || sūkṣma granthi-bhedanāṁ kāryam iti pratibhāt ||

parameśvarapakoṭapatale tu ||

snuhipatranibhām śāstraṃ sutikṣṇaṁ snigdhāṃ samucchinenet |
samādāya\textsuperscript{497} tu jihvāyāḥ romamātraṁ samucchinenet ||1||488
romamātrachchedanena (bilavena) hi lambikā |

\textsuperscript{486}śāstraṃ em.; śāstraṃ cod.
\textsuperscript{481}śāstraṃ em.; śāstraṃ cod.
\textsuperscript{482}śāstraṃ em.; śāstraṃ cod.
\textsuperscript{483}śāstraṃ em.; śāstraṃ cod.
\textsuperscript{484}śāstraṃ em.; śāstraṃ cod.

(I have used footnotes for the apparatus to avoid the confusion that would result from using the verse-numbering found in the manuscript.

\textsuperscript{497}śūnḥ 'em.; śūnḥ 'cod)
\textsuperscript{498}śūnḥ 'em.; śūnḥ 'cod)
\textsuperscript{485}śūnḥ 'em.; śūnḥ 'cod)
\textsuperscript{499}śūnḥ 'em.; śūnḥ 'cod)
\textsuperscript{486}śūnḥ 'em.; śūnḥ 'cod)
\textsuperscript{487}śūnḥ 'em.; śūnḥ 'cod)
\textsuperscript{488}śūnḥ 'em.; śūnḥ 'cod)
\textsuperscript{491} = KhN 1.46.
hrdayam granthakaranaṃ aḥṛtaṃ bhaṇitaṃ mayā

dattātreyas tu

kapālakuhare jihvā praviṣṭā viparītaṅgaḥ

bhruvor antargataḥ dṛṣṭir mudrā bhavati khecarī

na rogaṃ maraṇaṃ caiva na nidrā na kṣudhā trṣā

na ca mūrchaḥ bhavet tasya yo mudrāṃ vetti khecarīm

pīyate na sa rogeṇa tapyate na ca karmam

vādhyate na sa rogeṇa niśhṭhāya caiva mudrayā

ḥaṭhapradīpikākāras tu

chedanacālanadahaiḥ kalā kramaṇaḥ varddhayet tāvat

sā yāti yāvad bhrumadhyam śṛṣṭi tadānim khecarisiddhiḥ

chedanasasya prakāroket abhāvāḥ hathāt yataḥ
dsāhārāṇokti-drumbodhānāṅgikāryam idaṃ matam
gurudarśamārgaṇaṃ samketaḥ kathyate mayā

samketaśrṅkhalabhāve khecarī tu katham bhavet

śrṇpākārāṃ savalayaṃ śṛṅkhalādvayasammitam

saharparmaṇaṃ saṃvītāśtisāṃ dairghyasaṃketalaksanam

śṛṅkhalādvitayanirmitāṃ varāṃ sarpavadvalayakh paraphāvāṃ
vimśadaingulamitāṃ sudirghikāṃ lambikotpādana
cāryaṃ viduḥ
dīṛṣṭiśrṅkhalayā khavalaye jihvāṃ caiva praveṣayet

yathā bhavet suṣumnāyo tathā bhavati khecarī
dhūrdayem u dhṛtāṃ dehī daṃḥ na muṃcati
dhūryaṃ tvaḥyāvaḥ kalpānte brahmaśāhānaṃ vrajayasy asau
dhūraṃ suṣumnāsāṃprāpte nādam tu śrūyate śṭadhā
ghaṇṭādundubhiśaṅkḥābdhīvināvayavignijālavat
tantūnāmśādītātarātāresevpavanopamam
dhāšākyāyāśiḥ ca nāgaśiḥ ca taksānāthāvā punaḥ
dhāṣṭraśaṃ yogino dehe na viṣaṃ kartum arhati
dhūrkālokaśāmarṇaṃ ca vimalamāṃ dhārāṃtāṃ yāḥ pibuen

nirdoṣaḥ sa mṛnalomalavapur yogi cirāṃ jīvati
devante yadi lambikāgram anīśaṃ jīvārasasyāndinaḥ

cod (unmetrical)
sā ksārākatutiktadudghasadrśaṁ madyāyatulyaṁ
tathā [10][496]
asēsānāṁ ca nādiṇāṁ jihvāgre ramdhragā matā |
vidyate yena mārgena cāṃdṛim kalāṁ vrajet [11][11]
kanyāvādavilāvārasaśavādādsiddhayāḥ [497] |
yogino [498] sampravartante teśāṁ vajrolikhecārī [12][499]
| trikuṇṭha-rvā hīṭhāḥ caiva golītham śikharāṁ tathā |
trimsānkhivajram oṁkārīṁ úrddhanālaṁ bhruvoro mukhe [13][13]
piṅgalā dāminī sūryā yaminākāṣarāḥ tathā |
kālāgriṇudrī caṇḍī ca te syuḥ piṃgalaṇāmakāḥ [14][14]
idā candrāsini vāli gāngā vāmas tu vācakāḥ [500] |
idāyāḥ vācakāḥ śabdāḥ paryāyena prakīrtitaṁ [15][15]
gosabdenoditaṁ jihvā tatpravesano hi tāluni |
gomāṁsabhākṣanāṁ tat tu mahāpātakaṁ ṣaṁsaṁ [16][16]
gomāṁsāṁ bhakṣayen nityāṁ pibed amaraṇārum [501]
iti haṭharaṇāvālyāṁ dvitiya upadesāḥ |
## Abbreviations

### Primary Sources

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Abbreviations

VM Vivekamārtanda
SP Śāṅgadharapaddhati
SS Śivasamhitā
ŚCN Śaṭcakranirūpaṇa
SYM Siddhayogēśvarīmata
SSP Siddhāśiddhāntapaddhati
HP Ḫathapradīpika
HPJ Ḫathayogapradīpikāiyotsnā
HR Ḫatharatnāvalī
HT Ḫevajraṭantra

Other Abbreviations

ĀSS Ānandasrama Sanskrit Series
IFP Institut Français de Pondichéry
KSTS Kashmir Series of Texts and Studies
MMSL Maharaja Man Singh Library
NAK National Archives Kathmandu
NCC New Catalogus Catalogorum
NGMPP Nepal – German Manuscript Preservation Project
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Where more than one edition of a work has been consulted, references given are from the first edition listed. The date of a text’s first publication is given in square brackets.

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— — — — — — M S N o. 1784, M M SL, Jodhpur.
— — — — — — M S N o. 1782, M M SL, Jodhpur.


102 For full details of the Matsyendrasamhitā manuscripts see the descriptions of witnesses A, J, and J on pages 54 to 55 of the introduction.
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103This work was originally called Vivekamārtanda but came to be known as Gorakṣāṭaka (see footnote 6). To avoid confusion with the original Gorakṣāṭaka, an unedited work, I have marked references to Nowotny's edition with a subscript N.


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This edition includes (at 4.78–104) the section on vajrolīmudrā omitted in Basu's edition (p. 31: "it is an obscene practice indulged in by low class Tantrists").
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